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Seventh-day Baptist Meeting-house, Newport, R. I.

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Seventh-day Baptist Meeting-House, Newport, R. I.

Built in the year 1729, under the direction of Henry Collins and Jonathan Sabin, Committee.

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THE

Seventh-day Baptist Memorial.

VOL. 1.] NEW YORK, JANUARY, 1852. [NO 1.

Biographical Department.

No species of literature has a more important influence upon the mind than Biography. As it is the history of the life and actions of individuals, so it is calculated to illustrate the obscure path of life by its exhibitions of living portraiture; and, when properly drawn, serves on the one hand to warn the unwary traveler of the consequences of an evil course, and on the other to encourage the wise in the course of virtue.

The character of an individual, when portrayed, forms a model, to which the mind readily yields conformity, as to its natural prototype; for man is a creature of imitation; consequently he will be inclined to follow as a pattern the praiseworthy conduct of one who has left behind him a desirable fame—to adopt his principles, and emulate his deeds, that he may also obtain a glorious remembrance; or, should the character exhibited show the power of endurance under extreme suffering for the hope of a glorious future, there would arise from the example a light to shine upon the path of the weary pilgrim, to dispel the gloom of his solitude, and cheer his heart with the hopes of immortality. It is not, therefore, without hope of being useful to the rising generation, that we introduce some of the leading individuals of Sabbath-keeping churches to our readers. It has not been their lot generally to stand so prominently before the public as have the leaders of some more popular denominations; nor have their labors been so highly esteemed by the world as to secure all the *eclat* bestowed upon the renowned champions of a more popular theology. Yet, in their humble sphere, they may have been not the less useful to the cause of Divine Truth; for, their testimony being more consistent with the Divine Law, and so judged by the Great Head of the Church, a greater honor and a more desirable fame await them.

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WILLIAM HISCOX.

William Hiscox, first pastor of the first Seventh-day Baptist Church in America, was born in 1638. But little is known, however, of his early history. He was a leading member of the First Baptist Church in Newport, R. I., when under the care of its first pastor, Mr. John Clarke.* In 1666 he embraced the views of the Seventh-day Baptists, but continued in the fellowship of the First-day Baptist Church for some years after. Rhode Island was then in the full enjoyment of the religious liberty which a short time before had been secured to her by the indefatigable efforts of Roger Williams; and a few rays of the light of that liberty had been shed upon the minds of individuals in other colonies. In Boston, a few individuals, with Thomas Gould at their head, had entered into covenant as a company of Baptists, to hold separate meetings from the authorized churches. "The Court of Assistants charged them to desist from their practice," but, refusing, they were brought before the General Court, charged with contemning their authority and laws, and were declared to be no lawful church assembly, and such of them as were freemen were disfranchized, and all of them pursued with fines and imprisonment for several years. In April, 1668, the Court of Assistants appointed a meeting, and called six ministers to hold a discussion with Gould and others of them, to see whether they ought not to be banished for holding a separate meeting from their churches. The Baptist Church in Newport, as soon as they learned of the arrangement, appointed Mr. Hiscox, with two other brethren, to go to Boston and assist them in their defense. They arrived there three days before the term commenced, and continued through the dispute, which lasted two days, though the Baptists were allowed but little opportunity to speak, the object of the Puritans being to convince them of their "error," rather than elicit light for themselves. Their sentence of banishment was pronounced in the words of Moses, Deuteronomy 18 : 9—12, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits,

* There were four elders in the first Baptist Church at this time, viz: John Clarke, Obadiah Holmes, Mark Luker, and Joseph Tory. Some have supposed that Mr. Hiscox, also, was an elder of that Church; but we find no evidence that such was the fact.

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or a wizard, or a necromancer. For all that do these things *are* an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." And because the Baptists would not obey the sentence, they were again imprisoned.

The estimation of Mr. Hiscox, by Mr. Clarke's church, will be seen from their appointing him, notwithstanding his change of opinion, as one of their representatives in the Boston discussion, and his character will be favorably shown by the document in the historical department of this work. His earnestness, his depth of mind, and his clear perception of religious doctrine, appear in a favorable light, contrasted with the illiberality of some of his opponents; nor is the exhibition of his native goodness of heart less pleasant to contemplate, where, in so Christian-like a manner, he asks pardon for some offensive words uttered in the heat of the argument, even though they were fully justified, as men ordinarily reason. Take him altogether, he was a man whose heart we may read like an open book, and find nothing there to shame us of humanity. Of the history of his life, we find but a few fragments scattered here and there, not enough to form a biography.

The Seventh-day Baptist Church at Newport was organized in Dec. 1671, when Mr. Hiscox was chosen pastor. Backus mentions his being sent to New London, in 1674, to labor with the family of one Jas. Rogers, the result of which was the baptism of Jonathan Rogers, and the reception of him into church membership, with Jas. Rogers, and his sons John and James, who had previously been baptized by Mr. John Crandall of Westerly. In 1676 he made another visit, when three more of the family were received into the church; and in 1678 several more. From some of this family originated a sect called the Rogerenes, with whom the church labored much, but it would seem with little effect. In 1703 he was sent to Pennsylvania to arrange some difficulties in the church there, from which time there is no notice of him in the records of the church until his death, which occurred May 24th, 1704. His age was 66 years, and he had held the office of pastor 33 years.

The success of the Sabbath cause during the administration of Mr. H. was unusually encouraging. Rhode Island was but a wilderness when he commenced his ministry, there being scarcely three hundred families in the colony; yet numbers of families in different parts of the colony were counted as members of his congregation, and nearly the whole settlement of Westerly had embraced the seventh day. There were living at the period of his death about one hundred members of the church, notwithstanding a period of great mortality had previously

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prevailed in the colony, and the drain of its young men during the destructive Indian Wars under King Philip, tended to reduce the number that may have been enrolled upon the church books. The loss of the records of the church for the first twenty-one years of its existence, of course, leaves us to conjecture as to the greater number during that period.

Mr. Hiscox outlived most of the leading individuals of the colony at its first organization. He was cotemporary with Roger Williams, John Clarke, Obadiah Holmes, and many more, who had gone to their long homes; and it is esteemed no small evidence of the power of the truth which he advocated, that his church should have been so large, in the face of influences such as many of them exerted against it. Yet it is known that many of their kindred and descendants were numbered among its advocates.

WILLIAM GIBSON.

William Gibson, the second pastor of the church in Newport, was formerly a member of the Seventh-day Baptist church in Bell Lane, London. He came to this country in company with Stephen Mumford, who had been on a visit to London, and landed in Boston in October, 1675. He labored for several years in New London, and the increase and spiritual prosperity of the church would seem to indicate, efficiently, to advance the interests of the faith he professed. He was actively engaged in efforts to check the spread of the errors that led to the formation of the sect of Rogerenes, the founders of which, being Sabbatarians, and persevering in the observation of the seventh-day Sabbath, made a considerable number of proselytes from the church.

It is much to be regretted that we have not some more detailed history of Mr. Gibson. That noble virtue of humility, with which the men of those times were filled, has been unfortunate for us, in that it prevented them from making any record of those events, which, unworthy of commemoration as they seemed to them, would still have been of great value to us and our day. Many a valuable fragment of the olden time has been preserved to us by the simple-hearted self-estimation, which, however offensive in the present, becomes oftentime charming when seen through the obscurity of the past; and we have reason to regret that some more of this element had not entered into the composition of those excellent men who formed the energetic heart of the Seventh-day Baptist Church at this time. A worthy and talented

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gentleman of New York City, whose descent from and knowledge of the old Rhode Island stock well qualifies him to speak concerning them, said to the writer, "Ah! those old Seventh-day Baptists were sterling men." They were, and our deepest regret is, that we do not know more of them—that we cannot hold up their lives as public and private exemplars to the present day. There may be, nay, undoubtedly are, men as good now, but there is a dignity and impressiveness in the past that the present cannot borrow.

A few words will say of Mr. Gibson all that we know. He was probably ordained an elder in England, as we find him preaching in New London immediately after his arrival in this country, and find no notice of his calling to that office. He was a colleague of Mr. Hiscox in the eldership, and succeeded him in the pastoral office at his death in 1704. His name occurs frequently in the church records of this time, as employed in the pastoral duties, admonishing and reproving the erring members; and in 1705, there occurs an account of the settlement of a difference between him and sundry members of the church, which we give here as characteristic of the simplicity of their mode of life and their customs.

"At a church meeting at Benjamin Burdick's, the church being informed by their messengers, Joseph Crandall and Joseph Clarke, Jr., that Francis Colegrove and his wife declared to them that the reason why they absented the meeting, was because they differed from William Gibson about the divinity and humanity of Christ; Francis and his wife being present, (and Wm. Gibson,) did own it was true, and further declared before the congregation, that Bro. Gibson's conversation and doctrine did not agree, giving instances wherein.

1st. In setting his fence upon land claimed by Colegrove.

2d. S'd Gibson hunted a swine of Colegrove's.

3d. S'd Gibson's withdrawing his hand from a bond he had signed without leave.

As to the manner of brother and sister Colegrove's withdrawing of their communion from Bro. Gibson, we deem it to be contrary to the rule of our Lord—Matt. 18: 15—17. And their charging Bro. Gibson's conversation to be contrary to his doctrine, we deem to be rash, and hope our Bro. Gibson doth endeavor to pursue a conversation agreeable to his doctrine. And as to the difference in their understandings about the divinity and humanity of our Lord Jesus Christ, we deem to be no just ground of breach of communion. And for the other three particulars, we, having heard what hath been said on both sides, do judge our Bro. Gibson hath declared that which doth amount to full satisfaction according to rule."

The wide extent of the territory over which the church was scattered, rendered it necessary that the several elders should attend the

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members in their respective localities, and at the death of Eld. John Crandall, who resided in Westerly, Mr. Gibson's services became more important to that branch of the church, and we find frequent notice of his administering the ordinances there. He died in the year 1717, having occupied the pastoral office thirteen years. He had the reputation of being a man of some erudition, which is confirmed by a list of books left by him to the church, among which are a Hebrew Bible and several works on the Hebrew language, with Greek and Latin Lexicons.

JOSEPH CRANDALL.

JOSEPH CRANDALL was the third pastor of the Seventh-day Baptist Church in Newport, R. I. He was a member of that church as early as the year 1692, at which period the earliest existing records of the church commence. He was probably a son of Eld. John Crandall, of Westerly, but at what time he was born, or when he was baptized, we have no present means of ascertaining. He appears to have been an active member, frequently serving the church as messenger to brethren residing in different parts of the Colonies, and generally being appointed to perform the most difficult duties in the disciplinary measures of the church; and in July, 1703, he was selected to accompany the pastor, Eld. Hiscox, on a journey to Pennsylvania, as counsel to the brethren there, in a matter requiring the best judgment of the congregation. He also acted as treasurer of the church for a long time, and continued in the performance of this trust after the Westerly church was set off, he being a member of that branch, after the separation in 1708. He resided in Westerly, yet the church of Newport often requiring the services of an elder to assist their pastor, or serve in his absence, made such service a condition of the final arrangement of separation. From the following extract of the minutes of the church in Westerly, we discover that he was already a deacon, empowered to administer the ordinance of baptism, such power being often conferred upon the deacon by that church, at that as well as at subsequent periods.

"WESTERLY 9th of the 10th month, 1708.

"The church met by appointment at the house of Brother John Maxson, Jr., to hear and consider the letter received from the church at Rhode Island, bearing date ye 27th of ye 9th month, 1708, in which they say: *If Brother Joseph Crandall may at the least for the present perform the administration of baptism to both them and us, they can and do consent, that we may be henceforward two distinct churches in association.* The church taking into consideration, and the said Mr. Crandall manifesting himself to be willing to grant their desire, the

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church do consent that he may administer baptism among them, and that our result in the same be drawn up in a letter to them, and signed in behalf of the church, which was done the same day."

It will be seen, among the resolutions of both churches at the period of their separation, that full consent was not at first given to divide and organize at Westerly. There was a provision requiring those not present at Westerly, from Newport, to give their consent in writing, which it seems they were willing to do, upon the above-named condition; thus securing the services of a most useful man, whom they had formerly relied upon to serve them, as occasion might require. It was like the parting of old friends, when the brethren at Newport came to strike from their roll the names of so many well-tried soldiers of the cross of Christ, especially considering that they had struggled together nearly forty years to build up the cause of the Sabbath in New England. Therefore they seized upon the present contingency to secure a link of visible connection, that their loneliness might be somewhat abated.

The records of the church do not inform us particularly of the number and standing of Mr. Crandall's children. There were several members of his name, and a daughter is mentioned as having been baptized on the 9th of February, 1709, at Westerly, who was the wife of Nathaniel Wells.

The doctrine of imposition of hands was generally entertained by the Seventh-day Baptist Churches, though it was not universally practiced, and the exceptions sometimes grew out of the fact, that persons were baptized by the deacons in the absence of the pastor, and not being authorized to perform the laying on of hands, the individuals would become members in full communion without receiving the token of that ordinance. Mr. Crandall being anxious to have a greater uniformity in this respect, took occasion, at a church meeting held on the 3d of July, 1709, to submit a proposition on the subject, which was as follows:

"Whereas, I have been formerly chosen and ordained to the place of deacon of this congregation, and appointed to administer baptism, now therefore should the pastor or elder not be present, and the person baptized should request me to administer the ordinance of laying on of hands, ought it not to be performed by the free voice of the congregation?"

After debating the question, the congregation not being unanimous, it was deferred for consideration.

Mr. Crandall was however proposed for an eldership on the 16th of the same month by the church, but after conversation with him upon the subject, and he not being inclined, the subject was deferred.

There is no further expression of the church recorded, in relation to

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his proposition, yet he was suffered to administer the ordinance of laying on of hands, and did so the next month at New London, Jonathan Rogers and Mrs. Newbury being admitted by him, as were several others afterward.

In 1710, the church at Westerly called upon six of the brethren to "improve their gifts" with the pastor alternately: Joseph Crandall being one of them, began to preach. He however removed to Kingstown, (now South Kingstown,) in 1712, and not approving of the liberty given by the church to one of the gifted brethren, refused to meet with the church for some time, though urged to do so repeatedly. The next year, however, the breach was healed, and Mr. Crandall entered with his customary zeal upon the duties of his station, and a letter was given to William Davis, the obnoxious brother, to one of the churches in England, whither he desired to go.

On the 8th of May, 1715, Mr. Crandall, in compliance with the call of the church at Newport, was ordained an elder of that church. The charge was given by the venerable Pastor, Eld. William Gibson, according to the 1st Epistle of Peter, 5th chapter—"The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

He continued in the service of the church in Newport, as colleague of Eld. Gibson, until the death of that eminent servant of God, in 1717, when he was invested with the office of pastor.

The society of Newport was generally well informed; but during the period of his administration there was a constellation of intelligent and literary characters there, never before equaled in New England. Among them were John Callender, Dean Berkley, Richard Ward, Henry Collins, and Thomas Ward, some of them members of his congregation. The meeting-house now standing in Newport, on Barney-st., was built in his time, and was then one of the finest public buildings in the place.

Mr. Crandall was an unpretending but industrious man. He had not the learning of his venerable predecessor, but was a sound and faithful preacher of the gospel; strict in his discipline, yet courteous to all. Having a large and expensive family, he was poor, yet the liberality of the

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members of his congregation was sufficiently manifest for his comfort; all their contributions for his support were, by a vote of the church, to pass through the hands of the deacons, and they were charged to visit him as often as necessary, to see that all his wants were supplied. He died on the 12th of Sept. 1737.*

JOHN MAXSON.

JOHN MAXSON was the fourth pastor of the Seventh-day Baptist Church in Newport, R. I. He was a grand-son of the senior elder, John Maxson of Westerly, a nephew of Eld. John Maxson, jr., and a son of Jonathan Maxson of the same place, who, dying early, left his son an administrator of his estate, while in his minority. John was baptized Dec. 6, 1735, and joined the Westerly church, and was early exercised in relation to engaging in the work of the ministry. He was called to the exercise of his gift by the church in Westerly, about the year 1743, at the age of thirty years; and on the 15th of May of that year he submitted to an examination before the church. Yet he, for some cause unknown to us, declined the sacred office, probably for the reasons given on his examination for having before declined to preach. Presuming that our readers will be interested in it, we copy from the church records the following "Account of some questions proposed to John Maxson, with his reply thereto, May 15th, 1743":—

Question 1st. Whether you believe the seventh-day keeping church in Westerly, is a Church of Christ?

Answer. I believe their profession in the fundamental points of religion to be according to the gospel of truth; but have had fears of them, that they were as the church of the Laodiceans, or in a dead, dull, or cold state.

Q. 2d. Whether you believe your former confession of faith to them is according to the word of God?

Ans. I remember nothing that I then confessed that I can contradict.

Q. 3d. Whether you believe it your duty to partake of the sacrament in that church?

Ans. I believe it my duty to partake of that ordinance with that church, and the reason I have refrained of late was for scruples in myself, and not through dislike of the order, or offense against any particular brother.

Q. 4th. Whether you believe the ten precepts in general, and the fourth in particular, to be every Christian's duty?

* Mr Clarke and Mr. Backus say he died on the 13th, but Mr. Callender, whose Century Sermon was preached in the Sabbatarian meeting-house the year following his death, gives the date as the 12th.

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Ans. I believe it an obligation on all men to yield submission to the ten precepts in general, and to the seventh-day Sabbath in particular.

Q. 5th. Whether you believe that the gospel of salvation by Christ is to be preached and offered to all men?

Ans. I believe it very fully.

Q. 6th. Whether you believe that Christ died for all men universally, or only for a few in particular?

Ans. I believe that Christ died for all men, so that all men might have the offer or opportunity of salvation by Christ.

Q. 7th. Whether you believe that the actual transgression of our first parents brought eternal destruction on all their posterity, that if there never had been a Saviour promised or provided, our first parents must have perished eternally?

Ans. I cannot find any thing to urge me in duty to ask forgiveness for Adam's transgression. [To this question he afterward objected as being improper. It could not, he said, be answered by scripture.]

Q. 8th. Whether you believe that God requires impossibilities to be performed by his creatures?

Ans At first the answer was, No; yet presently he added, that the law required what we are not able to perform, by reason we cannot live without sin.

Q. 9th. Whether you believe, for not performing impossibilities, man shall be damned eternally?

Ans. I do not believe any such thing.

Q. 10th. Whether you believe that faith without works will justify man to salvation?

Ans. That true faith in Christ entitles to salvation, which faith must be evinced by good works or by keeping the commandments.

Q. 11th. Whether you believe salvation is offered conditionally or absolutely to mankind?

Ans. That though I believe it is freely offered in and through Christ Jesus to all mankind, according to the gospel, yet I believe it will not be given or confirmed eternally to any but true believers that are sincerely obedient.

Q 12th. Whether you believe that a Christian, by sin and transgression, may destroy his eternal salvation?

Ans I believe he may totally destroy it.

Q 13th. What was the reason that first moved you to preach?

Ans. In hope of stirring up or to quicken my fellow creatures, and especially the younger people, in their duty to God.

Q 14th. What were the reasons that moved you to decline preaching?

Ans Because I esteemed my mouth to be shut by God by a particular scripture being divers times cast on my mind, which caused my discouragement.

Q. 15th. What reason moves you now to attempt to preach?

Ans. In hope that the name of God might be glorified thereby, and that it might be for a spiritual benefit or to the salvation of souls.

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On the 2d of October, 1750, Mr. Maxson was chosen to the office of deacon, and authorized to administer the ordinance of baptism, in accordance with the previous practice of that church, viz. that all candidates for the ministry should first become deacons. He then for some time supplied the pulpit of the Newport church, and having gained the favorable opinion of that society for his piety and talents, he was fixed upon as a suitable candidate for the office of pastor, which had been vacant since the death of Eld. Joseph Crandall in 1737, a period of seventeen years.

On the 4th of August, 1754, the church therefore resolved to invite Mr. Maxson to take the place of an elder over them, and on the 20th of September following, the church in Westerly received a request, the substance of which was that Mr. Maxson should become their pastor. Mr. Jonathan Weeden and Samuel Merriot, from Newport, being present when the request was granted, also desired that assistance might be sent to Newport to ordain Mr. Maxson, which was performed, according to the records of the Newport church, as follows:

"NEWPORT, November 24th, 1754.

"Mr. John Maxson was this day ordained to the office of an elder over the Sabbatarian church here. The meeting was settled by prayer by Mr. Maxson. After singing a suitable hymn, Eld. Thomas Hiscox, of Westerly, preached a most excellent sermon from those words of our Lord in Matthew 24: 46—"*Blessed is that servant whom his Lord, when he cometh, shall find so doing.*" After sermon, Eld. Hiscox and Eld. Thomas Clarke of Westerly, laid hands on Mr. Maxson, and the former of them made a most affectionate prayer, and then gave the right hand of fellowship, and a short but solemn charge, and the whole was carried on with the utmost decency and good order."

The following letter was written by Mr. Maxson soon after his removal to Newport, and appears to have been the first one addressed by him to Eld. Dunham of Piscataway, N. J., and is inserted for the double purpose of preserving the only relic of his hand extant, and to show what we can of the man:—

NEWPORT, on Rhode Island, June 23, 1751.

BELOVED BROTHER JONATHAN DUNHAM,—

Although I may say unknown to me by face, yt having some knowledge of you by a kind letter from you, received by your son, I desire to thank God, who hath stirred up ye spirit of one of his servants to think on me; and I think I may say it is the first that I have received from any of my distant friends. Grace be with you, and peace from God our Father, and from the Lord Jesus Christ; and may it please the high God to make you a blessing in ye place wherein he hath called you, yt in every thing ye may be enriched by him, in all utterance,

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and in all knowledge, even as ye testimony of Christ was confirmed in you, so yt ye come short in no gift, waiting for ye coming of our Lord Jesus Christ, who shall also confirm you unto ye end, yt ye may be blameless in ye day of our Lord Jesus Christ. God is faithful, by whom ye were called unto ye fellowship of his son Jesus Christ our Lord. And now, brother, I beseech you, and ye brethren yt are with you, by ye name of ye Lord Jesus Christ, yt ye all speak ye same thing, and yt there be no divisions among you, but yt ye be perfectly joined together in ye same mind, and in ye same judgment, remembering yt great command of ye Lord Jesus, yt ye love one another; and it is said, hereby shall all men know yt ye are my disciples, if ye have love one to another. And now, my brethren, to whom these few lines may come, suffer one word of exhortation: If there be any of you yt cannot find a spirit of love agreeable to the gospel bonds, even to forgive one another as we would yt God for Christ's sake should forgive us.

My dearly beloved and longed for, consider how great things God hath done for us, who freely gave us his only Son, delivering us from ye wrath to come. Again, let us behold wt manner of love ye Father hath bestowed upon us, yt we should be called ye sons of God, and if sons of God, why not brethren one of another? Again, let us consider Christ's dying love, in whom all yt believe have redemption through his blood, even ye forgiveness of sins according to ye riches of his grace. Doubtless, if we well and truly consider these things, we shall love him yt begat, and then we shall love him that is begotten of him.

But I forbear, and must not proceed in this manner, being not able to write much at a time, by reason of stiffness in my right hand; but this I would say, I hope I can heartily agree with you in ye letter I receivd from you, always to acknowledge ye rich and free grace of God ye Father in sending his Son, as also ye free will of our Lord Jesus Christ, in redeeming us by his righteous life and bitter death, so yt I hope I can say, By ye grace of God, I am wt I am. But I certify yt ye gospel in which I believe is not after man, for I neither received it of man, neither was I taught it but by ye revelation of Jesus Christ, according to his word in ye gospel. I should be glad to see you, and talk with you face to face. But I little expect it, unless you should come into our parts. I have many infirmities attending my weak and frail body. May God so teach me to number my days as to apply my heart to wisdom. The grace of our Lord Jesus Christ be with us all. Amen. I hope these few lines may be accepted in love. Let us not forget to pray for one another. This from your unworthy, yet affectionate brother in ye Gospel, JOHN MAXSON.

Mr. Maxson was a succesful preacher of the gospel, and large additions were made to the church soon after his ordination. Among the members were some of the first families in the place, including Gov. Richard Ward, Judge Henry Bliss, Joseph Southwick (father of Solomon Southwick,) and Charles Ward, (son of Gov. Samuel Ward, of Westerly.) As his sermons were always extemporaneous, we have no means

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of knowing precisely what were his doctrinal sentiments, except as expressed in his answers at his examination, in 1743; therefore we cannot judge of the correctness of the various criticisms, handed down to us by tradition, of his being strongly inclined to the Calvinistic system of theology. It is probable that his views of human depravity, and his uncompromising devotion to the doctrine of grace and the sovereignty of God, led to such reports. Those who sat under his ministry and knew him best, denied the truth of the reports.

Mr. Maxson was married in early life to Miss Tacy Rogers, of New London Neck, now Waterford, by whom he had eight children—Jonathan, Nathan, John, Caleb,* Esther, Judith, Ann, and Content. They were, with one or two exceptions, members of the church, and of high standing in the community. In 1756 he again married Ann McCarty, widow of John McCarty, of Westerly.

Mr. Maxson's labors in Newport commenced at an important epoch in the history of the country, and continued through the protracted difficulties with France and Great Britain, the latter of which terminated in the Revolutionary struggle. Under these trying circumstances, he labored for the good of souls, undiverted by the scenes of commotion and clamor of war. The sentiments he entertained on the subject of our civil affairs were freely expressed and zealously carried out in his efforts on the side of his country. His sons were engaged during the war in the Continental Army; his church was much scattered, and his meeting-house was for a long time closed; yet his efforts were untiring in the cause of Christ; he went from house to house, every where manifesting the sincerity of his profession before the church at the commencement of his ministry, that the end for which he attempted to preach was the *glory of God and the salvation of souls*. There were added to the church under his ministry fifty-six persons by baptism and five by letter.

Mr. Maxson fell, in the strength of his manhood and usefulness, on the 2d of March, 1778, at the age of 65 years, beloved and lamented by a numerous connection, a deeply afflicted church, and a large circle of friends, among whom he had moved for twenty-four years as a faithful minister and useful citizen. "He was a scribe well instructed in the kingdom of God." His funeral discourse was preached by Eld. Gardner Thurston, of the second Baptist Church of Newport. His text was Genesis 5: 24—"*And Enoch walked with God, and he was*

* Father of Eld. William B. Maxson of Brookfield, and Dea. John Maxson of DeRuyter.

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not, for God took him." His remains rest, in hope of a glorious resurrection, in the old burying-ground in Newport, near the Perry Monument. On his tomb-stone is the following inscription :—

"In Memory of Elder JOHN MAXSON, Pastor of ye Sabbatarian Baptist Church at Newport, who departed this life March 2d, A. D. 1778, in the 65th year of his age, justly esteemed for his Christian virtues and examplary life."

WILLIAM BLISS.

The influence of the example of good men has in every age been esteemed among the most important incitements to virtue which a kind Providence has bestowed upon mankind. Few persons are insensible to it; for though its power be not at once perceived or acknowledged, the charm which goodness displays quietly wins the heart to better feelings, and gives the mind an impulse which it is difficult to obliterate, and which time and reflection will often serve to strengthen. Few men have exhibited a happier illustration of this, than William Bliss, the subject of the present sketch.

The earliest notice of his ancestors that we have, is contained in the Will of Gov. Arnold, dated 1677, in which he gives to his daughter, Damaris Bliss, wife of John Bliss, "a parcel of land in the precincts" of Newport. Damaris Bliss was a member of the Seventh-day Baptist Church in Newport. Gov. Arnold also mentions the name of Geo. Bliss, as one of whom he had bought land, and who, among others, he named as the first purchasers of the Island of Quononicut.

Josiah Bliss, the father of William, was probably son of John and Damaris. He was also a member of the same church, having been baptized on the 29th of October, 1712. He was a devoted member of the church until his death, about the year 1748.

WILLIAM BLISS was born in the year 1728. He received a good common education, and, indulging a remarkable fondness for social enjoyment, he acquired great ease of manner and freedom in conversation. He mingled in the gay throngs in pursuit of pleasure, and so far cast off the restraints of parental education, as to join with irreligious young men in sceptical debates, and openly professed himself a Deist. At the age of nineteen years, he was brought very low with a fever, which for a time abated his thirst for amusement; but the death of his pious father soon after, left him exposed to the tide of his own passions unrestrained. On the 20th of October, 1750, he was married to Miss Barbara Phillips, who proved a most amiable and devoted wo-

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man. They had seven sons and five daughters, most of whom lived to the age of maturity.*

Mr. Bliss was induced to accept of a Captain's Commission in the French War, and was on the point of marching with the troops raised for an expedition against Canada, when the settlement of the difficulty, and the establishment of peace between Great Britain and France, led to the disbanding of the troops in 1763.

Mr. Bliss, about this time, began to think seriously of the future state, and the religious obligation resting upon him. In an account of his experience, written in verse for his children, he gives in a simple manner his leading thoughts upon this subject, which we take the liberty of inserting, not so much for any poetic beauty, as for the simple tale which they relate of his religious experience.

At thirty-five I serious grew,
And had another world in view—
Thought oft about a future state,
And what was like to be my fate.

I thought of death and that great day
When heaven and earth must pass away;
Then asked my soul, 'Come, answer true.
How stands the case 'tween God and you.

Art thou prepared—oh! think with awe—
To stand a trial by God's law?'
My conscience witnessed to my face,
How vile my life, how bad my case.

My flesh would tremble, when I thought
I must before my Judge be brought;
I sighed I groaned, and wakeful nights
Disturbed my comfort and delights.

Have mercy, Lord! I oft would cry;
Forgive my sins before I die;
For oft the business of the day
Forgotten and neglected lay.

Earth's delights no more could please,
Nor could they give my conscience ease;
I now resolved to change my way,
And watch my life from day to day.

My trembling heart thus made to bleed,
I saw myself undone indeed;
My soul remembers still the day
When, self-condemned, in guilt I lay.

One day, as sitting by the fire,
My soul was filled with strong desire;
I thought of what the Scriptures said
Of Christ and the atonement made.

How beautiful the gospel seemed,
When God was honored, man redeemed!
I thought that God forgave my sin;
I found myself at peace within.

* One of the daughters of William Bliss died when about 16 years of age. In speaking of her sickness and death he related the following circumstance. She had a long and painful sickness of a year and a half, in which time she became hopefully converted, and God was pleased to manifest himself to her in a remarkable manner. During her sickness, and at a time when she was very low, she appeared to be dying; and for about a whole day remained as a person in the last stage of life. None of her attendants had the least hope of her reviving. But at length she did so, and was in the greatest transports of joy. She declared to them that she had a view of another world, and had been conducted to the abode of those who had died in faith, and beheld their joy—that she also saw the abode of wretchedness—and that in both heaven and hell she had seen those with whom she had been acquainted, and were then dead—that she had water given her to drink, which was inexpressibly sweet—that she was told that she would not recover from her sickness, but must return for a season, and then she should be admitted back to stay forever. She lived about one year after this; during which time she appeared to look forward with the greatest pleasure to the time of her departure, and at length died in full confidence that she should be immediately reconducted to those scenes of felicity with which she had been made acquainted.

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Mr. Bliss made a profession of religion, and was baptized at "Green End," about one mile from the town, and near his own house, where the Baptist churches had built a chapel for baptismal purposes, as appears by the following extract from the records of the Newport church:—

"June ye 21st, 1764. At a meeting at Green End, after an excellent sermon, preached by Mr. Edwards of Philadelphia, Mr. William Bliss was baptized, and passed under hands, and was admitted a member of the church."

Mrs. Bliss soon after followed her husband, as appears by the following entry upon the records:—

"At a meeting at Green End, on December ye 4th, 1764, after a sermon by Eld. John Maxson, Mrs. Barbary Bliss, wife of Capt. William Bliss, of Middletown, was baptized, and passed under hands, and was admitted a member of the church."

A few years after his public profession of religion, Mr. Bliss became exercised on the subject of the ministry. His mind was much perplexed with fears that God required of him to preach that Gospel which had proved so powerful in saving him from his sinful course and guilty fears. Under the impression of his own weakness, and the importance and responsibility of the gospel ministry, he shrunk from the work, considering it to be too great for him. He labored to free himself of such impression by the circumstances of his family, which was large, and depended on his labor for their support; and plead, that if he should devote his time to the ministry, and his family suffer in consequence of it, he would have denied the faith, and again become an infidel. His impressions on the subject were, however, not to be dislodged by such arguments. His brethren had often been refreshed by his prayers and exhortations, and had often requested him to preach to them, but he as often refused, saying that it required the *united* call of his brethren to make it his duty; beside, his own mind must be settled on the subject. While he was thus deliberating, he received what he most feared, viz., a unanimous expression of the church in favor of his engaging in the work of the ministry. He yielded to their request, however, and immediately received license, which we print in full as follows:

"*To all whom it may concern:* This certifies that the bearer hereof, our well-beloved brother William Bliss, was baptized by Eld. John Maxson on the 21st of June, 1764, and passed under hands, and was admitted a member of the Sabbatarian church in Newport, and among us is a man of unblemished character, and we judge of real piety and sound knowledge in divine things; which, with the appearance of ministerial gifts, and other public talents, had induced us to inquire how he stood affected with regard to the sacred work. Finding him

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inclined thereto from a sense of duty, we have by our common suffrage moved him to a trial of his gifts; in consequence of which, we have good reason to judge him duly qualified for the ministry. Therefore we do, on this 30th of October, 1773, unanimously license and authorize him to preach publicly among us, or elsewhere, when called thereto; recommending him to favor and respect, for his own and his work's sake. Signed in behalf of the church, JOHN MAXSON, Elder.
JOHN TANNER, Dea.

Mr. Bliss preached one of his first sermons on a baptismal occasion, at Green End, Nov. 16th, 1773. His text was the 15th and 16th verses of the 16th chapter of Mark, "*Go ye into all the world, and preach the Gospel to every creature,*" &c. Gov. Sam'l Ward, in a letter to his children, dated Newport, Nov. 19th, 1773, says: "Your cousin Betsey Larkin was baptized this week. Bro. Bliss preached upon the occasion. He is much admired by all. His behavior was very affecting, and in every respect full of decency and solemnity."

Mr. Bliss was deeply afflicted by the loss of his wife, who died on the 29th of October, 1775, in the 48th year of her age. This affliction was severely felt by him, as he was left with a large family of children, at a time when a mother's care was much needed, and when the country was in the highest state of excitement in relation to the conflict then commenced with the British troops in Boston and elsewhere. During the war Newport was occupied by the British troops, who built their intrenchments on the farm of Mr. Bliss, cut down his trees, and destroyed his fences. He was, however, permitted to remain with his family, on account of his sacred calling. Yet his house was made the quarters of the British officers, and all he had was at their mercy.*

The death of Eld. John Maxson, the pastor of the church at this period, was the occasion of a strong desire on the part of the resident members of the church, that Mr. Bliss should be ordained—a ceremony which had been postponed on account of the occupation of the town by the British. On the 30th of November, 1779, a request was sent to the church at Hopkinton, to have the ordination solemnized, which was accordingly done, and the certificate on the following page was furnished him and recorded in the church book.

* When the British were expecting Gen. Sullivan, with the American troops, to land upon the Island, the officers who quartered in his house frequently expressed in his presence their desire to meet the *rebels*. Not many days afterward, several of the officers accompanied him to the seaside to see him shoot wild fowl—an exercise in which he was frequently engaged, and in which he was very skillful. After observing him for a while, they expressed their astonishment at his skill in killing birds flying. He replied, "You seem to be very anxious for the Americans to land upon the Island; now, when they come they will take you down as easy as I do these birds." They seemed to be much agitated with this reply, and expressed no more desire to meet the *rebels*.

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This may certify, to all whom it may concern, that our well-beloved brother, Mr. William Bliss, was solemnly set apart and ordained to the work of the Evangelical Ministry, by imposition of hands, at the old Sabbatarian meeting-house in Hopkinton, on the seventh day of December, in the year of our Lord 1779, by Eld. Joshua Clarke and Eld. John Burdick, Dea. John Tanner and Bro. Job Bennett assisting at the solemnity. Eld. Clarke prayed and gave the charge, and Eld. Burdick gave the right hand of fellowship. In testimony whereof, we have hereunto set our hands, the 10th day of December, 1779.

JOSHUA CLARKE, } Elders.
JOHN BURDICK, }
JOHN TANNER, Deacon.
JOB BENNETT.

Eld. Bliss was again married, on the 9th of January, 1780, to Elizabeth Ward, daughter of Gov. Richard Ward, of Newport, and was installed pastor of the church on the 24th of December following; upon which occasion, Dea. John Tanner delivered an address to the church, which was entered at length on the records of the church. The records were kept by Eld. Bliss after the death of Dea. Tanner, and consequently appear in his own hand writing for about twenty years. During his administration there were received by baptism eighty members, and by letter fifteen, making ninety-five members. Yet the church never recovered the state of prosperity it enjoyed before the war of the Revolution.

"As a minister of the gospel, Mr. Bliss possessed not all that passionate eloquence which distinguishes many public speakers; but his preaching was logical and scriptural, and his appeals to the understanding of his hearers were clear and forcible. As a counsellor, his judgment seemed to be matured, and the happiest consequences generally resulted from the following of his advice.

Mr. Bliss' labors were principally performed in the town of Newport, where he constantly supplied his own church, and frequently preached for the other congregations in that place.* But few men of his advantages have been more successful in the ministry. He was about 52 years of age when he was ordained to the work, and he faithfully devoted the remainder of his days to that important service. Although firm in his sentiments, and undaunted in their defense, still he em-

* Mr. Backus, in the third volume of his History of the Baptists, says of him, "Mr. William Bliss was called to preach the gospel by this church before the American War, and he continued with them through the war, and preached frequently on the Island when the British forces were there, from whom he suffered much. He was ordained as an evangelist Dec. 11th, 1779, and was installed as a pastor of this church Dec. 24th, 1780; and he is so well esteemed by the congregational ministers in Newport, as to be frequently called to supply their pulpits when they go journeys into the country."

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braced as brethren all who conducted themselves as Christians. He appeared to feel a strong anxiety for the prosperity of the several churches in town; to sympathize with them in their troubles, and rejoice in their prosperity. The follwing circumstance exemplifies the strong attachment he felt for those establishments.

The First Baptist Church, previous to the settlement of their late pastor, Rev. Mr. Eady, had for a long time been destitute of the labors of a pastor. The church had been scattered and depressed by the occupation of the town by the British troops during the war of the Revolution. Their meeting-house, also, had been occupied for quartering soldiers, and unfitted for the sacred use for which it was erected. Under such circumstances, without preaching, and almost without a church, they held no meetings, and were on the point of dissolution. Mr. Bliss visited them individually, and exhorted them to assemble themselves for worship, and endeavor to maintain their standing; adding, that he could not endure the thought of having one light put out in Newport. The brethren were stimulated by his remarks and the encouragement he gave them of assistance, and accordingly met, and for a considerable time continued to meet in a private house, where he preached to them until the settlement of a minister among them. Thus, while he evinced his attachment to them, he was the instrument of saving the church.

He maintained a remarkably good understanding with the clergymen of the place—the Rev. Messrs. Hopkins, Thurston, Eady, Green, and others; in each other's houses all distinction of sect was forgotten, and they feasted upon that friendship which Christians feel for each other.

As a Christian, Mr. Bliss adorned his profession in private as well as in public life. He was warm and tender hearted, circumspect in his deportment, and always anxious to promote the happiness and usefulness of all about him. He was distinguished for a remarkably well-tempered cheerfulness, which always made his conversation pleasing to persons of all ages."

Mr. Bliss wrote but little, and of his correspondence not a letter has come down to us. He was the author of several hymns, which were published in the former denominational collection. The following specimens will illustrate the breathings of his soul in praise:

God the Joy and Safety of His Saints.

1 O Lord, thou God of all my joys
And comforts here below;
The pleasures of the blest above
Do from thy presence flow.

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2 Thou art the portion of thy saints;
In thee alone they 're blest;
In this dark vale thou art their guide,
And their eternal rest.

3 All that have put their trust in thee,
Shall find thy promise sure;
Shall have their trials all removed,
Or patience to endure.

4 O bless our hearts with stronger faith,
Thy promise to apply;
We 're weak and helpless in ourselves,
And on thy grace rely.

5 Remove the clouds which press our souls,
Increase our love to thee:
And when we 're tempted to despair,
Still our deliverer be.

Spread of the Gospel.

1 In mercy, Lord, look down,
And view our guilty race;
We all, like sheep, have gone astray,
And need thy quick'ning grace.

2 Make bare thy mighty arm;
Thy glorious power display;
And call thy chosen people home,
That long have gone astray.

3 O may we see the day,
When, humble at thy feet,
The various nations of the earth,
In harmony shall meet.

4 Then shall the glorious name
Of thy exalted Son,
Throughout this wide extended frame,
Triumphant, reign alone.

Mr. Bliss was somewhat extraordinary in his life, and not less so in his death. For a few months before the close of his life, he experienced several paralytic shocks, which, although they were light, much reduced his bodily strength. He retained his mental faculties to the last. He was confined to his house but a few days. He was sensible that the time of his departure was at hand, and waited with the greatest composure of mind for his change to come. The day before his death, he was visited by his intimate friend, the Rev. Mr. Eady, whom he selected to preach his funeral sermon. To him he observed, "*I am going to try the truth of my doctrine.*" The morning before he died, he was visited by a grandson, (Mr. Wm. B. Maxson,) who had then recently returned from Spain. With him he conversed freely on the political and religious state of that country, and inquired particularly whether his voyage had been prosperous. From this subject he turned to his own circumstances, observing that he possessed no longer any

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interest in the busy concerns of life, for he was on the point of leaving this world, he believed, for a better one. He signified that he thought himself to be dying, and appeared animated with the prospect before him—a prospect of soon leaving his enfeebled body behind him, and at once entering upon the state of ineffable felicity beyond the Jordan of death. He seemed like Moses, who in his full strength was permitted to ascend to the summit of Pisgah, and from there to view the fair and fertile fields of the promised inheritance, and then close his eyes forever on the wilderness which surrounded him. He remarked to his young friend, "*You now see how calm and tranquil a Christian can die.*" And indeed it was a scene of tranquillity. He endured no bodily suffering, employed no physician, and needed no other attendant than his most amiable and devoted consort. He was attacked with no other disease than the natural decaying of his outer man. Towards evening he was visited by Dea. Babcock, from Hopkinton, who called upon him not intending to tarry through the night, but Mr. Bliss remarked, that as he was about to die, he could not consent for him to leave the house that night, for he thought he would be needed about his person. He also made arrangements with great deliberation for calling farther assistance, as he believed he should leave them before morning. When Dea. B. retired to rest, he left him walking the floor, apparently without any very alarming symptoms; and he had left him but a very short time before he heard an unusual bustle below, and he immediately arose and repaired to his side, but his spirit had fled, and left them to adopt the arrangements he had made for the occasion.

Thus closed his long and useful life, on the 4th day of May, 1808, in the 81st year of his age. His funeral was attended on the 6th, and Eld. Eady preached his funeral sermon according to request.

He was buried by the side of his first wife, in his own family burying ground, near his house in Middletown, and at the foot of the hill on which still exists the intrenchment which was thrown up by the British troops in the Revolutionary War, now called Indian Fort. On his tomb-stone is the following inscription :—

"In memory of Eld. William Bliss, pastor of the Sabbatarian Church in Newport, who died May 4th, 1808, in the 81st year of his age."

Under the weight of years and bodily infirmities, it was evident he experienced the cordial support of the holy religion he professed. He was steadfast in faith, rejoicing in hope, firm unto the end. "*The memory of the just is blessed.*"

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Historical Department.

THE SEVENTH-DAY BAPTIST CHURCH IN NEWPORT, R. I.

SETTLEMENT OF THE COLONY OF RHODE ISLAND—PROVIDENCE AND NEWPORT—ESTABLISHMENT OF THE FIRST BAPTIST CHURCH—NARRATIVE OF THE CONTROVERSY IN RELATION TO THE SABBATH.

THE Colony of Rhode Island was first settled by Englishmen, in the year 1636. Roger Williams—"the first person in modern Christendom to maintain the doctrine of religious liberty and unlimited toleration"—having been, as he says, "unkindly and unchristianly driven from his house, and land, and wife, and children, in the midst of a New England winter, pitched and began to build and plant at Seconk." Mr. Callender, in his Century Sermon, says:—

"Mr. Williams, not being allowed to remain at Seconk, which was found to be within the jurisdiction of New Plymouth, he made treaties with the Narragansett Sachems, Miantinomy and Canonicus, and came over the river to a place called by the Indians *Mooshausick*, and by him named *Providence*.

"At Providence all new comers promised to submit themselves, in active or passive obedience, to all such orders and agreements as shall be made for the public good of the body, in an orderly way, by major consent of the inhabitants. But this being insufficient, on the 27th day of 5th mo., 1640, they did, to the number of near forty persons, combine in a form of civil government, according to a model drawn up by some of themselves.

"In 1643, Mr. Williams went to England to procure a charter, and May 19th, 1647, a General Assembly established a body of very good and wholesome laws, agreeable to the English statute book.

"Mr. Williams is said, in a few years after his settling at Providence, to have embraced the opinions of the people called (by way of reproach) Anabaptists, in respect to the subject and mode of baptism; and to have formed a church there in that way, with the help of one Ezekiel Holliman.

"The banishment of Mr. Williams, and the voluntary exile of many of his adherents, did not put an end to the unhappy divisions and contentions in Massachusetts. Mr. Haines, the Governor in 1635, did, with great difficulty, still and quiet the storm for the present; but the next year the animosities and contentions were carried to a very great hight;

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one side reproaching the other as Legalists, and under the covenant of works, &c., and the other calling *them* Familists, Antinomians, &c. The next year, Mr. Winthrop being re-chosen Governor with a great struggle, he strenuously exerted himself to crush and exterminate the opinions he disapproved. A Synod was called for that end at Newtown, (since called Cambridge,) on the 30th day of August, where eighty erroneous opinions were presented, debated, and condemned. And a Court, held on the 2d of October following, at the same place, banished a few, and censured several that had been the most active. The affair was agitated in Court for three days; and some changing sides in the Court, the majority was on the side of the Synod, and took measures effectually to support their own opinions. Thereupon, many of the other side determined to remove, for peace sake, and to enjoy the freedom of their consciences.

"Then Mr. John Clarke, who made the proposal, was requested, with some others, to seek out a place. So, having sought the Lord for direction, they agreed, that while their vessel was passing around a large and dangerous Cape, (Cape Cod,) they would cross over by land, having Long Island and Delaware Bay in their eye for a place of residence. At Providence, Mr. R. Williams lovingly entertained them, and, being consulted about their design, readily presented two places, *Sow-wames*, and *Aquetneck*. But they were advised to settle at Aquetneck, and promised to be looked on as free, and to be treated and assisted as neighbors.

"On the 24th of March, 1638, the Indian Sachems signed the deed or grant of *the Island Aquetneck*, &c. The Island was divided into two townships; the eastern part called Portsmouth, and the other Newport; and in 1644, they named the Island *Isle of Rhodes*, or *Rhode Island*.

"I take it to have been no dishonor to the Colony, that Christians of every denomination were suffered to lead quiet and peaceable lives, without fines or punishments for their speculative opinions, or for using those external forms of worship which they believed God had appointed and would accept. Bigots may call this confusion and disorder, and it may be so, according to their poor worldly notions of religion and of the kingdom of Christ. But the pretended order of human authority, assuming the place and prerogative of Jesus Christ, and trampling on the consciences of His subjects, is, as Mr. R. Williams most justly calls it, 'monstrous disorder.'

"Mr. John Clarke, who was a man of letters, carried on public worship, as Mr. Brewster did at Plymouth. It is said that in 1644, Mr. Clarke and some others formed a church, on the scheme and principles

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of the Baptists. It is certain, that in 1648 there were fifteen members in full communion. The names of the males were John Clarke, Mark Luker, Nathaniel West, William Vahan, Thomas Clarke, Joseph Clarke, John Peckham, John Thorndon, William Weeden, and Samuel Hubbard.

"In 1652, (during Mr. Clarke's absence in England,) some of the brethren embraced the opinion of laying on of hands, as necessary to all baptized persons; and, in the year 1654 or 1656, the opinion that it was necessary to church communion and fellowship; which, together with their opinions of the doctrines of grace and free will, occasioned some of them to separate, and form a church by themselves, under the leading of Mr. William Vahan."

Mr. Backus, in his History of New England, vol. 3, p. 232, says:—

"Stephen Mumford came from London in 1664, and brought the opinion with him, that the whole of the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was the anti-Christian power, which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. Several members of the first church in Newport embraced his sentiments, and yet continued with the church for some years. They kept up a correspondence with their brethren in England, by which thing they were much strengthened in their resolution to lead a pure Christian life."

We are indebted for copies of the few interesting letters received at that period, to the manuscript journal of Samuel Hubbard, from which they were copied by the writer in 1831; the earliest of which we introduce here.

The Church of Christ meeting in Bell Lane, London, upon the Lord's holy Sabbath, desirous to keep the commandments of God and the testimonies of Jesus, sendeth salutations to a remnant of the Lord's Sabbath-keepers, in or about Newport, New England; unfeignedly wishing you all needful grace, that truth and holiness may be multiplied and increased in you more and more unto the perfect day:

Beloved and Precious Brethren,—Although unkown to you by face, yet, through grace, we trust we can call you so; being affected by hearing from you, by our beloved brother John Cowel, and the more, when we perceive the grace of God that is in you, by those choice and savory letters you sent him, which, with his desire, hath encouraged us to write unto you at this time; observing that you may be steadfast, and immovable, always abounding in the work of the Lord, looking for the blessed hope and glorious appearance of the great God, and our Saviour Jesus Christ; that in his day he will show who is the blessed and only Potentate, the King of kings, and Lord of lords; and not only

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so, but will also make manifest both *who are* and *what is* his, that so his people may not, through anti-Christian darkness or mistake, call light darkness, and darkness light; which evil is too much practiced in the present day, by reason of which the trial is great upon the poor and sincere of the flock.

The most high Lord of Heaven is further revealing his truth, that we may know that there are no wounds like those we receive in the house of our friends, nor any thing like the strong opposition of brethren, differing from us in what we are persuaded is the mind and law of Christ. Although this be grievous to us, God hath promised that our bow shall abide in strength, and the arms of our hands shall be made strong by the hand of the mighty God of Jacob, and be fed with the heritage of Jacob our father, because the mouth of the Lord hath spoken it; and we know, that 'he is not a man that he should lie, or the son of man that he should repent.' Therefore, great will be the blessing of Sabbath-keepers, when they shall be exalted to ride upon the high places of the earth, and have dignity and prosperity, temporal and spiritual. How acceptable will it be—even as the rain upon the mown grass—after all our troubles, and frowns of friends, and persecution of enemies, for the truth's sake! We beseech you, dear brethren, be not discouraged, but resolve, through Christ's strength, to persevere in the ways of uprightness, before him that weigheth the paths of the just. Though you meet with hard things, know that truth never comes into the world without great opposition. * * * * * Oh, what were the contests in former ages, as the saints were creeping out of Babylon! and what fiery trials have they met withal! Yet truth, being of a prevailing nature, because God, who is the author of it, is stronger than man, it *did* prevail, though the instruments were weak; and we doubt not, through the Lord's mercy, but that it will be revealed more and more; believing it to be a part of the great work of God, in the last days, to magnify the law and make it honorable; for the law must go from Zion, and the word of the Lord from Jerusalem, when the mountain of the Lord's house shall be established upon the top of the mountains. Oh! *then* we shall have no more to do with the mother of harlots, nor the beast that carries her, that hath changed times and laws; but shall cast away the carcase of those kings, and defile the covering of their graven images, that this fourth monarchy has set up, (Is. 30: 22.) to provoke the Lord to jealousy. And the nearer we come to the promised glory, the more will the mysteries of God be opened to us. Then, without doubt, the fallacy of those vain objections (no Sabbath, or a seventh part of time,) will appear. We shall then see that the ark, wherein were the table laws, only will be there. The Lord will then make manifest that principles and precepts will stand together in a gospel church state. But, while you are among differing brethren, you have nothing but what you have received. Be very tender towards them, giving them good examples by your light, and by your holy conversation, avoiding harsh and bitter speeches against them, that they may be neither hardened in their present ignorance, nor stumble at the truth.

We add no more at present, but that our prayers may be for you, to the God and Father of our Lord and Saviour Jesus Christ, by whom

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the whole family of heaven and earth is named; desiring yours for us, that we all may be kept in the evil day, to the praise of our God and your God, and to the glory of his great name. We rest, hoping to remain your brethren, fellow servants, and fellow heirs of the kingdom of our Lord, which is now hastening upon us.

Subscribed in behalf of the church, this 26th day of March, 1668.

John Labourn, Robert Woods,
Edward Fox, Robert Hopkin,
William Gibson, John Jones,
Aaron Squibb, Christian Williams,
John Belcher, Samuel Clarke,
Richard Parnham.

COPY OF A LETTER FROM DR. EDWARD STENNETT, OF THE SEVENTH-DAY BAPTIST CHURCH IN BELL LANE, LONDON, TO THE SABBATH-KEEPERS IN RHODE ISLAND, DATED ABINGDON, BERKSHIRE, FEB. 2d, 1668.

Edward Stennett, a poor unworthy servant of Jesus Christ, to the remnant in Rhode Island, who keep the commandments of God and the testimonies of Jesus, sendeth greeting:

Dearly Beloved,—I rejoice in the Lord on your behalf, in that he hath been graciously pleased to make known to you his holy Sabbath in such a day as this, when truth falleth in the streets, and equity cannot enter. And with us we can scarcely find a man that is really willing to know whether the Sabbath be a truth or not; and those who have the greatest parts, have the least anxiety to meddle with it.

We have passed through great opposition, for this truth's sake, repeatedly from our brethren, which makes the affliction heavier; I dare not say how heavy, lest it should seem incredible; but the Lord has been with us, affording us strength according to our day. And when lovers and friends seemed to be moved far from us, the Lord was near to us, comforting our souls, and quickening us, with such quick and eminent answers to our prayers, as encouraged and established us in the truth for which we suffer. But the opposers of truth seem much withered, and at present the opposition seems to be declining away; for truth is strong, and this spiritual, fiery law, will burn up all those thorns which men set up before it. For, was there ever any ceremonial law given us? But this law was given from the mouth of God, in the ears of so many thousands—written on tables of stone with his own fingers—promised to be written on the table of their hearts—and confirmed by a miracle for the space of forty years in the wilderness, the manna not keeping good any day but the Sabbath. God gave them the bread of two days, because he gave them the Sabbath; but whatever was gathered on the other days, and kept until the next, stank and was full of worms. And never had any ceremonial law the penalty of death annexed to it, to be inflicted by the magistrate. But the willful profaner of the Sabbath was to be put to death by the magistrates, as the willful murderer, which proves it to be a moral law. But this was only the work of the magistrate who ruled that people thus to subject to this law, and punish a willful contempt of God in breaking it. It is

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our duty as Christians, to carry it with all meekness and tenderness to our brethren, who, through the darkness of their understandings in this point, differ from us. We have abundant reason to bless our dear Father, who hath opened our eyes to behold the wonders of his law, while many of his dear servants are in the dark; but the Lord has in this truth, as in others, first revealed it unto babes, that no flesh shall glory in his presence. Our work is to be at the feet of the Lord in all humility, crying unto him, that we may be furnished with all grace, to fit us for his work; that we may be instruments in his hand, to convince our brethren, (if the Lord will,) who at present *differ* from us, and in this case are *gainsayers*. As we increase in the form of godliness, so let us be looking after an increase in the power of it, that we may be known from all the people of the earth, by the Lord's special and distinguishing presence being with us, that we may delight ourselves in the Lord, and ride upon the high places of the earth, and be fed with the heritage of Jacob our father; which are the precious promises made by the Lord of the Sabbath to those who rightly celebrate it.

The churches here have generally their liberty; but strong bands, we hear, are making; yet our God is with us. Truly, my dear brethren, it is a time of slumbering and sleeping with us, though God's rod is upon our backs. Oh! pray for us to the Lord, to quicken us, and set us upon watch-towers. Here are, in England, about nine or ten churches that keep the Sabbath, besides many scattered disciples, who have been eminently preserved in this tottering day, when many once eminent churches have been shattered in pieces. The Lord alone be exalted, for the Lord hath done this, not for our sakes, but for his own name's sake. My dear brethren, I write these lines at a venture, not knowing how they will come to your hand. I shall commit them and you to the blessing of our dear Lord, who hath loved us, and washed away our sins in his own blood. If these lines come to you safely, and I shall hear from you, hereafter I may write to you more largely. The eternal God be your refuge, and support you with his everlasting arms, that you may be kept from stumbling and falling, and from all the evils of this evil day; that you may walk with the lamb in white raiment; begging your earnest prayers for a full supply of all grace for me, a poor sinful wretch, that I may be found worthy to praise him.

The grace of our Lord Jesus Christ be with you all. Amen.

EDWARD STENNETT.

Mr. Backus says that "two men, with their wives, who had so done (viz. embraced the seventh day,) turned back to the keeping of the first day again. But they who believed that this practice came from anti-Christ, were much concerned about it, and wrote to their friends in England for advice thereon. An answer was returned from London, and another from Mr. Edward Stennett, of Abingdon, March 6th, 1670, who said:

'MY DEAR FRIENDS,—As for those that have drawn back from the Sabbath to profaneness, after light and establishment therein, your-

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selves must not take pleasure in them, but must withdraw yourselves from them as sinful and disorderly persons; and if the church will hold communion with those apostates from the truth, you ought then to desire to be fairly dismissed from the church; which, if the church refuse, you ought to withdraw yourselves, and not be partakers of other men's sins, but keep yourselves pure, with all humility, meekness, and brokenness of heart.'

This brought a warm debate on both sides, and finally a separation took place in December, 1671, when William Hiscox, Samuel Hubbard, Stephen Mumford, Roger Baster, and three sisters, joined in covenant as a distinct church."

Callender says, that "in 1671 some of the members of Mr. Clarke's church, who had been in the observance of the seventh-day Sabbath for some years, thought it proper and necessary to draw off by themselves; and they created a church under the leading of Mr. William Hiscox. It is under the roof of their successors we are now assembled."

The following narrative of the controversy in the First Baptist Church in Newport, R. I., was taken from the records of that church, a short time since, by permission of Rev. S. Adlam, the present pastor. Though the records of that church, previous to 1700, were lost, yet Mr. John Comer, who was their pastor about one hundred and thirty years ago, took great pains to collect and preserve all authentic information relating to the previous acts of the church; and they are indebted to him for the preservation of this article, which must form an interesting part of the early Documentary History of the Seventh-day Baptists in America, as well as of that church on the records of which it is found.

NARRATIVE.

A brief and faithful relation of the difference between those of this Church and those who withdrew their communion from it, with the causes and reasons of the same. The brethren and sisters were, William Hiscox, Roger Baster, Samuel Hubbard, Tacy Hubbard, Rachel Langworthy; each of whom left the church on the 7th day of December, 1671.

Several of the church, viz. those above mentioned, having been in the practice of observing the seventh day as a Sabbath to the Lord for several years—Samuel Hubbard began the 1st of April, 1665; Roger Baster, the 15th April, 1666; Wm. Hiscox, 28th April, 1666; Rachel Langworthy, 15th January, 1666; Tacy Hubbard, March 11th, 1665—but still kept their places in the church till four persons, two of the brethren and two of the sisters, viz. Nicholas Wild and his wife, and John Solmon and his wife, the two former of which embraced the seventh-day in April, 1665, and the two latter, the 25th October, 1666, who observed it till the 14th January, 1668, i. e., Nicholas Wild and his wife,

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and then left it; and John Solmon and his wife, who left it February 20th, 1668; which occasioned a very great uneasiness in the other five, which remained steady in that principle; and yet because they both wrote and spoke against it, which so grieved them that they could not sit down at the table of the Lord with them, nor with the church because of them; judging they had sinned grievously, since they took it up (as was thought) solidly, but had laid it down rashly; which put those five on many serious thoughts, to consider the ground of their practice, and also what was their duty to do towards them; but finding themselves not as a church, having no power to deal with them as of themselves, without the help of the church, found themselves barred as to proceeding with them, as being but private brethren. So they concluded not to bring the case to the church to judge of the fact, viz. in turning from the observation of the seventh day, being contrary minded as to that; therefore those five sent to England, (to a church in Bell Lane, July the 3d, 1669,) though they had sent a letter before respecting themselves, dated the 6th October, 1665, which was the first they sent, to several churches in the observation of the seventh day, for advice; who, as soon as they could, sent it; but before it came it was a grief to the church to see them forbear sitting down at the table of the Lord, and it was a grief to those five also; which put them upon consideration farther, that though those persons had done so evilly, (as they conceived,) whether that was sufficient ground to leave the church for their sakes that had offended them; the church having then given no offense, but only these four persons. Hereupon they came to that resolution, not to leave the church, as well as by the persuasion of Mr. Thomas Gould, (the pastor of the church in Boston,) who was then here; so they resolved to go on in fellowship as formerly they had done, and therefore signified to the church their unwillingness to leave them, and also told the church, publicly, that they could not have comfortable communion with those four persons that had sinned, (as they judged,) as they could with the rest of the church. Nevertheless, though dissatisfied, yet they walked as comfortably as they could, though not so comfortably as they should, having still those persons before them which had given such offense to them.

And thus, for several months, they walked, with little or no offense from the church; after which the leading or ministering brethren began to declare themselves concerning the ten precepts, Ex. 20. As Mr. Tory, preaching from 2 Cor. 3d, declared the law to be done away, and the law there intended was the ministration of death, and that only the ministration of the Spirit was now to be attended to, and that the Gentiles had never anything to do with it. After this, Mr. Luker and Mr. Clarke, undertaking to expound on the whole Epistle to the Galatians, made it their work to preach the non-observation of the law, day after day; (we conclude not the law moral, but the law ceremonial;) and as to the seventh-day Sabbaths, they asserted them beggarly elements and rudiments of the world; making little or no difference between ceremonial and moral; seemingly affirming that what was written on tables of stone was done away, as the old covenant with which the Gentiles had nothing to do, and that now we were to hearken to the law written in the fleshy tables of the heart, and not to talk so much of precepts writ-

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ten on a wall; and that the grace of God was sufficient without that, since now we were under the new covenant and the teachings thereof; and that we were undervaluing the Son to take precepts given from the servant. Thus, time after time, doctrines of this nature were delivered, to the great grief of those five, who still observed the seventh-day Sabbath.

Hereupon, sometimes they proposed, for their satisfaction, to discourse on those things which had been delivered, after the meeting was over. But this grieved many of the church, that they should propose anything public; but they were desired to go privately to the elders, and so to have their answers, which they complied with. But the elders maintained what they had publicly asserted, and those persons declared their sentiments, showing that the ten precepts were still as holy, just, good, and spiritual, as ever, and so a rule *of* life, though not a rule *for* life; (freely acknowledging, as well as the church, that *do and live* was taken away from them, though *do because we live* still remained to them as their indispensable duty.) And, as to the other duties, they received no other answer, than what they frequently had, which answers were very hard to bear, as that they had left the Son and gone to the servant; this was the answer of some. Others said they were gone to Mount Sinai, among the briars and thorns there, and would bring in a yoke of bondage neither they nor their fathers were able to bear. Hereupon some said, by way of reply, "that they did not plead for any part of the ceremonial law, it being done away by Christ the substance, but for the moral law or ten precepts;" to which Mr. Tory answered, "that he had never read of any such law called the moral law in the Holy Scriptures, the word moral being no Scripture word, and not to be used;" and with some unpleasant words said, "that their tune was only the fourth precept." To which they answered, "that the whole ten precepts were of equal force with them, and that they did not plead for one without the other." And they, for several years, went on with the church in a halvish kind of fellowship.

Mr. Clarke, in his exposition on the Galatians, ofttimes asserted the abolishing of the law, as the old covenant, with which the Gentiles had nothing to do, as being only given to the seed of Israel, therefore ought to stand fast in the liberty wherewith Christ had made us free; yea, he earnestly stood upon this subject the whole of his discourse, preaching against the law and the observers of it as being such as did undervalue the Son in taking precepts from the servant; and by the whole tenor of what was delivered, discovered them to be guilty of retaining very corrupt principles, and bringing heresies into the church.

And in the afternoon, Mr. Luker preached on the words given on the Mount—said "they were done away as the elements of the world."

And when he ended, Mr. Samuel Hubbard desired to know of him, "whether all that was given on the mountain was done away as beggarly elements and rudiments of the world," saying, "that the ten precepts were there given."

Mr. Luker replied, that "he had said no more than what the words had said, and that he knew no difference between it, but that all was alike there intended."

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Mr. Hiscox then alledged, that "the ten words were of a moral nature, and were established by Christ and his Apostles in the New Testament; and, being so, they were to be owned and obeyed as part of the law of Christ."

To this Mr. Clarke answered, that "it is no new thing for the churches of Christ to have such among them as to bring in such things as these are;" and so in his sermons through the Epistle to the Galatians, he offered to consideration, as though these five had pleaded to bring in the whole law, without making suitable distinction between what was pleaded to by them, and what by the Galatians, to get life, &c.; upon which several of the church were much grieved, and said, "if they were in brother Hiscox's stand, they must have concluded he had been the man intended in the sermon;" he only of that part being there at that time, it being the day on which the Lord's Supper was administered.

After it was over, Mr. Hiscox, with a grieved heart, and with tears, stood up and said, (being no longer able to contain,) that "he desired leave to speak;" which, being granted, he desired brother Clarke to "declare in faithfulness, if he or any of those five were such persons as he had been hinting, both as to the church, or to the world, in his sermons, that he would with plainness declare it, and not to take such methods from day to day, in the audience of the whole assembly, causing the people to imagine they pleaded for circumcision and the whole law."

To which Mr. Clarke replied, that "it came by course, and that he did not pitch on the subject on any such purpose as he conceived."

Then said Mr. Hiscox, "So doth common prayer; must it therefore be read, right or wrong? 'The preacher sought out acceptable words.'"

At this time, also, a sister uttered these words, with much concern, "that it is a sad thing, that in such a time as this, when the hand of God is stretched out over us by taking away many by death, that instead of calling sinners to repentance, the whole time, for many days together, was spent in preaching against one another, as if that were the great work of the day," with many more words of the same import.

Many more of the church were grieved to see, that though they did not strive to propagate their judgment, but for peace sake were quiet, yet that would not satisfy, but that the elders must be preaching down the whole law of God in general, and the seventh-day Sabbath in particular.

Hereupon Mr. Hiscox desired some to beseech the elders to forbear such kind of preaching, or else they should be put upon that work which they were loath to travel in, viz. to leave the Church, if they could not find quietness within.

Hereupon, for a few weeks, there was a forbearance; so that they went on in church fellowship and communion with them at the table of the Lord, though many times some of the church would say to them, "that if they were of their minds as to the seventh-day Sabbath, they could not have communed with them that did oppose it;" to which seeming reflection they answered, "that they were loath to separate if they could be quiet." And thus for some years they walked.

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But after a while Mr. Holmes, (who for some time had left the church,) returned to his place; upon which he manifested his trouble with and for those five who observed the seventh day; and preaching from those words of our Saviour, "Wo to the world because of offenses; it must needs be that offenses must come, but wo to them by whom they do come; it were better that a millstone were hanged about his neck, and he cast into the sea, than that one of these little ones that believe in me should be offended;" and in his sermon he said that "those offenses are not only in the world, but in the churches, and, to be plain, they are such offenses as these, viz. for persons to leave Christ and are going to Moses in the observation of days, seasons, and such like;" repeating often in the presence of them who observed the seventh day, though to his own knowledge they both publicly and privately declared their judgments on this head. When Mr. Holmes had finished, Mr. Clarke handled the same words to the profit and satisfaction of the auditory; which troubled Mr. Holmes, so that he went out, and came in no more that forenoon; and by that means the persons grieved with what he delivered, were hindered from discoursing with him, as they intended, because they were much grieved at the application of his sermon from them words. But in the afternoon, when meeting was finished, Mr. Hiscox desired liberty to speak a few words, and said, "My question is to you, Bro. Holmes, to desire you to declare who it is of this church that have left Christ and gone to Moses in the observation of days, and times, and seasons, and such like." To which Mr. Holmes replied, that "he had been faithful in the discharge of his duty, and if the word did reach you, and your conscience doth accuse you, do you make the application." To which Mr. Hiscox replied, "If that be all the answer you'll give, 'tis no matter, but 'tis well known who you intended; but through grace we have not left our Lord Jesus Christ, but can in some measure say, through rich grace, that God hath made him unto us wisdom, righteousness, sanctification, and redemption." And farther added, "Let it be taken notice of, by all, this day, that the only difference between you and us is, *we* plead for the ten commandments to be a rule of good living, and to be obeyed in Gospel times; *you* deny them, and say they were never given to be a rule to the Gentiles before or after faith; and, whereas you say we observe days, and years, and seasons, we deny your assertion, for we only observe the seventh-day Sabbath of the Lord our God; as for other sabbaths, new moons, and holy days, we disown them, believing them to be done away by Christ, the substance, having nailed them to his cross as shadows of good things to come; but the seventh day we find differing from, and was to commemorate a good thing past, i. e. the creation of the world." And after many more words of this nature, Mr. Tory said, "It is more suitable to talk of these things another time." To which Mr. Hiscox replied, "Who are they which began first, you or us?" He said farther, that "if there had been no objection that day fortnight the church brake bread, it would have been well, but they were forced to go away, though to their great grief of heart, to see how things were like to go with them."

The next Fifth-day, the church called in Mr. Hiscox to give an ac-

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count why he did not sit down with them at the table of the Lord; to which he answered, that "it is not unknown to you, that I and the rest of us have not broke bread for a long time, but have gone about with a troubled heart, considering those four persons that have left the Sabbath, and also the opposition that I, together with the rest, have met with, from those who deny the ten precepts to be a rule to the Gentiles, either before or after faith; but farther, my trouble is much hightened by brother Holmes' preaching, for if we be such persons as that, better a millstone were hanged about our necks, &c.; it is not likely the Lord should smell a sweet savor in our fellowship together, unless there were an endeared heart union."

To which Mr. Clarke answered, "Brother Holmes did not name you, or any others, but spoke in a general way."

Mr. Hiscox replied, "Who is it could be intended? Surely not the wicked world, for they meddle not with any law; neither could he intend you who deny the law to be a rule to the Gentiles."

To which Mr. Holmes said, "To be plain, I did intend brother Hiscox, and such as he is."

Then Mr. Hiscox answered, "You have done well to own the truth, for none that heard you could judge you intended any other." Mr. Hiscox proceeded and said, "If it be as Bro. Holmes hath said, that we have no more conscience than dogs, it ain't likely that our fellowship should be any way to your comfort and God's glory."

Mr. Holmes replied, "Who did say so?"

Mr. Hiscox answered, "You said so at brother Slocum's house."

To which Mr. Holmes said, "Take notice of this, brethren;" and said farther, "I must be plain, for I do judge that you have not conscience toward God in the matter of the Sabbath; for if you had, you could not have walked with the church as you have done."

Mr. Luker, with grief, said that the ringing of the nose causes blood.

Several of the church were troubled at the words which passed.

At length Mr. Clarke said, "Brother Hiscox, consider it seriously, how thou wilt be able to give an account to the Lord for the neglect of that appointment."

To which Mr. Hiscox answered, "It is written that, as many grains make one loaf, so should the saints be one in the Lord; but oneness of heart is not in us, as is too evident; and how can two walk together except they are agreed? It is plain that we are not agreed in weighty matters."

Then Mr. Clarke proceeded farther, and said, "That is not sufficient; for what fault can you find in the Lord, or what fault in his ordinances?"

Mr. Hiscox replied, "My Lord knows, that his ordinances are as dear to me as ever; and it is my great trouble, that I can't come at them as I should; yea, I will now say, What fault is there in the Lord, or what fault in his Sabbath, or law, that it, and them that profess it, should be so obnoxious, as is plain they are."

The day on which this discourse was, Mr. Samuel Hubbard and his wife were there, and the church had discourse with them, and it was concluded upon by the church, to call all the church together the next

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Fifth-day ; at which time they in general came, according to appointment, to the end that those that did not break bread should render their reasons for it. And being thus met, the brethren were called upon to speak ; some of whom were backward, and sent forward Mr. Hiscox, who would have spoken, but Mr. Tory prevented two or three times, saying, it is your wisdom to be silent, lest you should draw others to say as you say, as the grounds of their withdrawing their communion were taken in writing. Mr. Hubbard was called to speak, but refused, desiring Mr. Hiscox might speak for all at once ; "for," said he, "our grounds are all one, and it is the quickest way." Mr. Tory would not admit it to be so.

Then Tacy Hubbard gave in the grounds, which are these : 1. The apostasy of those four persons. 2. That speech of Bro. Holmes, "Wo to the world because of offenses," in which discourse he said offenses are such as arise from brethren of the church, such as deny Christ and have turned to Moses, in observing days, times, and years, &c., and that it is better that a millstone were hanged about the neck of such, and they to be cast into the sea. 3. The dismal laying aside the ten precepts, together with the leading brethren denying of them at the meeting.

Only these grounds were taken, and nothing farther done, by reason of the death of Mr. Joseph Tory, Jr., except a little to remove the doubts of Mr. Joseph Clarke, who was called forth to give his gounds, who manifested his willingness so to do, either at that or any other time.

Then Mr. John Clarke asked Mr. Tory whether he had his notes about him ; who replied, "No ; but Bro. Hiscox's grounds are principally two, viz., the apostasy of those four, and brother Holmes' preaching."

Then Mr. Hiscox said, "There is a third ground—the leading brethren of the church denying the ten precepts."

To which Mr. Tory replied, "It ain't so ; that is an addition of the adversary."

Mr. Hiscox answered, that "though the matter might not be spoken in so few words, yet," said he, "your conscience doth know, that your denying the ten precepts to be a rule to Gentiles, before or after faith, hath been a great trouble, and is so still."

Hereupon Mr. Tory undertook to prove that the ten precepts were given only to the Jews, and that the Gentiles have nothing to do with them ; instancing the 5th ch. Deut., concerning God's making his covenant with Israel.

Then Mr. Hiscox said, "The stock of Israel was the church under the dispensation ; and so were the people God made a covenant with and committed his oracles unto ; but yet it was then the duty of the world to be proselyted and joined to the then church, as much as it is now to believe and be baptized. I don't plead for their law as it stood with old obligation to do and live ; no, nor the Levitical priesthood ; but as they are the law of Christ, established by himself and his apostles, as in Rom. 3, Mat. 5, Rom. 2, James 2, Jno. 3, &c."

To all which a reply was made, that those scriptures in the Romans,

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or any other that this day hath been offered, prove nothing to the purpose.

Then Mr. Tory farther proceeded and said, that "they have no more relation to the ten words than to circumcision, and all the rest of the law, and those brethren that took them so, applied them wrong, for they were the old covenant, and so done away, so that the Gentiles had nothing to do with them, neither were they ever blamed for the breach of them in the holy Scriptures."

Then said Mr. Hiscox, "No! For what was God angry with the nations and drove them out? Was it not for the breach of God's law, as idolatry, adultery, and many other such like sins? Therefore he *calls* his people not to do after their manners."

To which Mr. Tory said, "Not for the non-observation of the ten commandments, for you endeavor to bring in a yoke of bondage, which neither you nor your fathers were able to bear."

Then replied Mr. Hiscox, "Is God's commandment become a yoke of bondage to you? Through mercy, they are not so to me, but are to be delighted in after the inner man."

Then said Mr. Hubbard and his wife, "They are no yoke of bondage to us, but are a good and spiritual law."

After much debate, Mr. Tory was discoursing with Mr. Hiscox with warmth, to whom Mr. H. said, "What! do you think to juggle me out of my conscience?"

Upon which Mr. Tory replied, "If I am become a juggler, then it is time for me to leave off this matter."

Then said Mr. H., "Pray, Bro. Tory, dont't be offended at it, for they were not suitable words, and I am troubled that I said so to you, but I pray pass them by;" and he did so.

After more debate, and Mr. H. remained steady in that principle, Mr. Tory directed his speech to him, saying, "Do you take notice of this, that though the church hath endeavored to remove your scruples, yet you remain obstinate;" and lifting up his hand towards him, he said, "You stand upon your peril."

Then Mr. Hiscox answered, "Pray, Bro. Tory, don't threaten so; you may do what you please; your threatening words don't affright me."

At this day Mr. Clarke intimated that he did not deny the law; to whom Mr. H. applied himself, saying, "Pray, Bro. Clarke, speak plainly to things, and don't go round about the matter, and leave us in the dark all the while."

To which Mr. Clarke said, "I can't speak more plain than I have done."

Then Mr. Tory replied, "Good Bro. Clarke, speak plain, and say they are done away."

Upon which Mr. Clarke said, "I may as well deny God to be God," (answering to some part of Mr. Tory's speech;) at which Mr. Tory was greived.

The next meeting brother Debill was called to give the reason of his not sitting down at the table of the Lord; to which he answered,

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"that he could not sit down with them who keep the seventh day, fearing they have left Christ."

Upon which Mr. Tory said, (by laying it some to the consciences of those persons,) "How sad a thing is it, that you should be the cause to turn a brother out of his way and to stumble."

To which Mr. H. answered, "It is a sad thing that an old disciple of Christ should be offended at his brethren for their keeping God's commandments, and it is a sad thing, and offensive to good men in other colonies, to hear that the elders of this church should deny the ten words to be a rule in Gospel times; it is a stink in their nostrils."

With too much commotion of spirit, Mr. Luker said, "If there be any stink, you it is that have made it."

"No," said Mr. Hiscox, "'t is you, the leaders of the congregation being yea and nay in this matter, that is of so bad a savor."

At the meeting, after it was broken up, there was much discourse, and sometimes too hot words on both sides; Mr. H. discoursing with Mr. Wilds, (one of them that laid down the observation of the seventh-day,) about his denying of the law; to whom he replied, "Who denies it?" Upon which Mr. Tory said, "I do." To which Mr. Wild said, "What! deny them?" And he answered, "Yes, and that with open face, and I do affirm that the ten words were never written in any Gentile's heart." Then Mr. Hiscox said, "Seeing you are not agreed in it, I shall leave you to debate the matter among yourselves."

The next meeting was spent in endeavoring to remove Mr. Hiscox's grounds, and there was much reasoning concerning the Elders denying the ten words to be any rule to the Gentiles; they then endeavoring to show, that they were never commanded to keep any part of the law; to which those who were in the observation of the seventh day replied, "that under the former dispensation there was a church and a world as there is now; and as it is the duty of the world now to repent and believe in the Gospel, so it was the duty of the world to be proselyted and joined to the then church of God." This was by most of the Elders denied, by affirming that God made not the covenant with the Gentiles; and therefore no sin in them, though they walked contrary to it. And others of the church said, "they did not think the Gentiles would ever be blamed for the breach of the ten words." Upon which they said, and endeavored to produce scriptures to prove, "all under sin, and all to have gone out of the way, and that whatsoever the law saith it saith to them that are under the law, that all the world might become guilty before God; and that they owned that by the deeds of the law none should be justified, yet by the law is the knowledge of sin, both to Jews and Gentiles."

Then Mr. Tory replied, "It is a sad thing that we should thus abuse the Scriptures."

To which Mr. Hiscox said, "I never met with any that did understand them otherwise, but yourselves."

So by this time there was too much heat of spirit.

Hereupon Mr. Holmes told the brethren, that "he judged they were beside the work," saying, "he thought they should put Bro. Hiscox on it to prove his seventh-day practice, or else to fall under."

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Upon which Mr. Hiscox said, "Bro. Holmes, you are not right there; you shan't slip your neck out of the collar so; for the ground of our difference is, that you and others deny God's law."

To which Mr. Holmes replied, with much concern, "You are deluded, and ought to be made sensible of it."

Then Mr. Hiscox answered, "You have said more than this before now, as that we have denied Christ, and had not conscience towards God in these matters."

Upon which Mr. Holmes said, "I again say, I do judge you have and still do deny Christ, and that you have not conscience in it, for if you had, you could not have walked with us till now, but must have done otherwise, for had I been of your judgment, I must have stoned you all to death before now."

Mr. Hiscox replied, "The more wicked you would have been for your pains, for God requires no such thing of us or you."

Mr. Tory said, "that he judged that when the church had endeavored to convince them, if they remained refractory, then the church should wait a while, and after that to declare such to be none of them."

"What!" said Mr. Hiscox, "must we be forced to walk by your legs, and see by your eyes? You may do what you please in that matter."

At that meeting, as well as at most others, they were blamed for not taking advice of the leading brethren before they stepped forward. Mr. Clarke often told Mr. Hiscox, "that he stole into the practice." To which those who were in the practice of the seventh day said, "What need is there of us to come to you, since we know your judgment well enough, and that for a long time; and since the matter hath been debated in the church before all, we might wait long enough before we could have had leave given to us to do that which you would not do yourselves; and though we do own the church, and the officers that God hath set there, yet God hath sometimes made known part of his will to weak ones, that others might not glory;" and by applying themselves to Mr. Tory said, "that notwithstanding that he was an Elder, yet he was not perfect in his knowledge, but might stand in need of the meanest of the church."

At that meeting, every thing appeared dark, as though there was no likelihood of accommodation to be one church.

Hereupon Mr. Hiscox desired to propose something to the church, which was, that since there was an apparent difference between them, and if they could not go on as formerly, he, in behalf of the rest, desired the church seriously to consider, whether it would not be more for the glory of God, and both their comforts, to let them have their liberty to walk by themselves, as they were persuaded, and so to maintain as much love as possible, seeing there is no likelihood of their agreeing.

Many, being weary of the contest, said, "It is time to set one against the other."

To which Mr. Tory replied, "I will never yield to it as long as I live;" and Mr. Holmes backed the expression, "Nor I neither."

Upon which Mr. Clarke said, "What rule have you for this matter?"

Mr. Hiscox answered, "To do to others as we would they should do

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to us; would not you have had the same liberty at Seconk, and elsewhere, when you differed from other churches that you had walked with?"

Upon which it was answered, "That scripture was too short, for that had relation to outward things."

Mr. Hiscox—"There is that word, 'How can two walk together except they are agreed?'—we differ in matters of great weight, though you make light of them; there is that saying also, 'As many grains of wheat make one bread, so should the saints be one in heart;' and it is plain we ain't so, for some can't sit down at the table of the Lord because of us. Bro. Deuel and Bro. Mann and others say we have left Christ and gone to Moses, because we plead the morality of the ten words; others say we undervalue Christ by taking precepts from Moses."

After this debate, it was by some proposed, that though they did plead for the law, and the church did esteem it an error, whether it is such an error as to exclude a brother for?

Hereupon brother Wild made answer, that "they should be tender of conscience, if they walked orderly, according to Christ's last will and testament after his resurrection."

Mr. Hiscox answered, "Not the commands of Christ before his death? Ain't they as binding as those after?"

To which Mr. Tory replied, "Are they so to you?"

Mr. Hiscox answered, "The commands of my Lord are equal to me, whether before or after his death."

Hereupon Mr. Tory replied, "I am sorry for your ignorance."

After many things of this nature, and being weary of the contest, those five Sabbatarians met together to consider what they may with safety do, and answer a good conscience; whether to go on with the church as heretofore, or to declare their dissent from them, as such as did speak evil of the law; and, that since they had given them the reason of not sitting down at the table of the Lord with them, they were the more earnestly called forth in preaching against the observation of the law than before; and, instead of finding out some middle way to ease things, every affair was drove to the last extremity, by showing the law to be the first covenant, and the seventh-day Sabbath to be a sign of the covenant, and done away; and though not in express words, they were often called delinquents, yet in words implying the same; and that the church had given the first cause of grief to them. Being unwilling to separate from them, if they could be easy, after seeking the Lord, they five concluded to withdraw, since there was no hope of peace in the church while they remained. Hereupon, they chose Mr. Hiscox to be their mouth and declare this.

The next meeting, the four Elders were there, though not so many others as at some other times. Mr. Clarke having sought the Lord by prayer, then Mr. Holmes informed the church, that "he had something that day with weight on his heart to declare unto them; and that is," said he, "1st. Bro. Hiscox slandering the leading brethren in saying they deny the law. 2d. His charging those four persons as apostates, saying, in his judgment, the church ought to make brother Hiscox see his evil in charging them so highly, or else, that the church ought to look at *them* as such, and declare against them. 3d. It is reported that

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Bro. Hiscox did work one first day till meeting time, and then came and stood up in the church to speak and pray. 4th. That he hath broke bread on the seventh day of the week. 5th. That in so doing he hath held communion with such as were not owned by the church." These five things Mr. Holmes declared to have been matter of great grief to him; and hereupon called for the help of the church to deal with Mr. Hiscox for them as great evils, though he never told him of these things in the prescribed order.

Hereupon Mr. Hiscox said, "If you have done, brother Holmes, I shall give you an answer to these things, for I am glad that I have now a time to speak to them, for I have heard that you, or some others, have spoke of such things abroad, though not to me. And as to the first, that I have slandered the leading brethren in saying they have denied the law or ten words to be a rule to us Gentiles, either before or after faith, I *have* so said, and *do* say so still, and if Bro. Holmes, or any other, do deny it, their last sin would be as bad as the first; having done it publicly and privately, should you deny it, 't would only be adding sin to sin. As to the second charge, for my calling those four persons apostates, we can look on them no better; for what is apostasy but the denial of that which persons once professed to be the mind and will of God, in a back way? Would you not count us such, if we should deny water baptism, and turn our backs upon it, and plead for the baptism of the Spirit only, as too many do at this day?"

To which Mr. Tory replied, "that if apostasy meant to deny that which persons once professed, then that most of his church are apostates."

Mr. Hiscox replied, "Look you to that; if you have done any thing in the name of the Lord, and have forsook it, then you have need to repent of it. As to the third thing Bro. Holmes said, it is grossly false; for I never in all my life came from my work to speak and pray in the church but once, and that was many years ago, and that was upon a more than ordinary occasion, when brother Clarke was sick;" and farther said, "I cannot but wonder at you, Bro. Holmes, of whom I heard, before I saw your face, 'that you could as freely weave a yard of cloth on a first day, before meeting, as at any other time.'"

To which Mr. Holmes replied, "Did you ever see me do it?"

"No," said Mr. Hiscox, "but I have seen you come to meeting on a first day with your leather apron on, as if you had come from your work, which made me think it might be true; especially hearing you ofttimes say you 'knew no Sabbath but Christ.'"

By the time he had so far proceeded, there was so much disorder in the meeting, that the other things were not spoke to.

Upon which Mr. Hiscox desired to offer some scriptures to prove that it was lawful to set precepts of holiness from the Old Testament, as that of Peter, 'Be ye holy, because it is written, Be ye holy, for I am holy,' and some other places.

Hereupon Mr. Clarke said, "You undervalue the Son to take precepts from the servant."

Mr. Tory then said to the church, "that he thought they had spent time enough with Mr. Hiscox," &c.

All these left the church, Dec. 7th, 1671.

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Missionary Department.

HISTORY OF MISSIONS.

It has been asserted, that "the first settlement of New England was a missionary enterprise;" and very plausible evidence has been adduced to sustain the assertion. The Royal Charter of the Plymouth Company mentions the depopulation of the country by pestilence and war, and its freedom from the claims of any Christian Power, and then says, "In contemplation and serious consideration whereof, we have thought fit, according to our kingly duty, so much as in us lieth, to second and follow God's sacred will, rendering reverend thanks to his Divine Majesty for his gracious favor in laying open and revealing the same unto us before any other Christian Prince or State, by which means, without offense, and as we trust to his glory, we may with boldness go on to the settling of so hopeful a work, which tendeth to the reducing and conversion of such savages as remain wandering in desolation and distress to civil society and the Christian religion." But the strange manner of conducting the mission, on the part of the Puritans, caused John Robinson of Leyden to write to the Governor of the Colony, and in his letter to exclaim, "O that you had converted some before you killed any!" It is said, also, that the Charter of Massachusetts Colony was a missionary charter, for it declares that "to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith, in our royal intention, and the adventurer's free profession is the principal end of the plantation." The seal of the Colony afforded similar evidence of the assertion. Its device was the figure of an Indian, with a label at his mouth, on which was inscribed the Macedonian cry, "Come over and help us." The behavior of the Puritans, however, in conducting the "*mission*," was not, it is to be confessed, the most apostolic, in its benevolence and charity towards those of other denominations, whose claims to the title of missionaries were alike valid.

We will not, however, enter the lists to dispute whatever claim the Puritans may have had to the character of missionaries, so far as it was manifested in their real missionary labors; but whatever can be said in favor of the Puritan missions, may also be said of the missions of their cotemporaries. There were, nevertheless, Christian missionaries in

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New England at an early period, as the labors of John Eliot, Thomas Mayhew, Peter Folger, and Roger Williams, sufficiently prove; and we may add our own pioneer, Stephen Mumford, who, though a solitary adventurer, introduced the primitive faith of Sabbath-keeping Christians into the wilderness of New England. Who could better claim the honor of a missionary than he? And what individual has been more successful? The first Seventh-day Baptist missionary, therefore, who came to America, was cotemporary with the earliest of the celebrated missionaries of modern times.

In 1649, the Society for Propagating the Gospel in New England was incorporated. With the funds raised for that purpose, lands were purchased, yielding an income of more than £500 per annum, which was expended in printing Eliot's Bible for the natives, and in paying the salaries of Eliot, Mayhew, Brown, and others. On the restoration of Charles the Second, the corporation was quashed; but in 1661 a new charter was granted, through the efforts of the celebrated Robert Boyle, who was made the Governor of the Society, which post he filled for thirty years. It was called, under the new charter, "The Society for Propagating the Gospel among the Heathen Nations of New England and the Parts adjacent in America"

About this time, the Dutch undertook the missionary work among the heathen in Ceylon and their other East India possessions.

Several unsuccessful attempts had been made before; first by the Swedes in the preceding century, who endeavored to convert the heathen on their own borders; and the Huguenots, under the celebrated Admiral Coligny, attempted a colony in Brazil, but Vilagagnon, the leader of the colony, returned to the Church of Rome, and put *the teacher to death* who had been sent from Genoa on their account, which induced the principal members to return to Europe, and the rest were massacred by the Portuguese who took possession of Brazil.

John Eliot began his labors in 1646, and formed a church of the natives at Natick in 1661, only three years before Mr. Mumford settled on Rhode Island, and began his labor among the people of a more enlightened condition, as well as among the *outcasts* of Massachusetts and Plymouth. As the result of missionary effort in New England among the Indians, there were in 1675 fourteen settlements of "praying Indians," and twenty-four congregations and six churches had been organized, with twenty-four Indian preachers.

In 1698, the Church of England became interested in the progress of missions, and several zealous members of that Church formed the "So-

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ciety for Promoting Christian Knowledge," which is so well known for its labors in various parts of the world. That Society maintained the celebrated Swartz and his brethren in Southern India.

With the beginning of the eighteenth century, a new era commenced in relation to missions.

In 1701, the English Society for Propagating the Gospel in Foreign Parts, was instituted.

In 1705, the Danes commenced a mission in Southern India, and in Greenland they established another in 1708.

In 1709, a Society was organized in Edinburg, called the "Society in Scotland for Propagating Christian Knowledge."

In 1725, Dean Berkley of Derry, afterwards Bishop of Cloyne, published his "Scheme for converting the savage Americans to Christianity." He proposed to establish a college at Bermuda for this purpose, and to devote his life to the work. He obtained some private subscriptions, and a promise from the Government of a grant of land and £20,000 in money, and in 1728 came over to New England, and remained at Newport, R. I., about three years, when all the hopes he had entertained were destroyed, and he returned to Europe.

The Moravians established their first mission in 1732, among the slaves of the West Indies, and the next year they went to Greenland on that important mission.

The Society for Propagating the Gospel in New England contributed to the support of various efforts among the Indians for a number of years. In 1733, Mr. Parks was employed among the Indians of Westerly and Charlestown, R. I., it is said with great success.

In 1736, an extensive revival was experienced in the Seventh-day Baptist Church, and a large number of persons were added to its communion. Soon after this, a sect arose called New Lights, which exerted a powerful but baneful influence in that part of the country; the preachers being zealous enthusiasts, pretended to be spiritual, while all other sects were denounced by them as carnal. They received members only by their own administration, not allowing the validity of any baptism other than that by which the subject was made a New Light. Quite a number of the members of the church at Westerly were carried away with the delusion, which caused greater circumspection among the officers and members of the church, and their evangelists were more active in their labors to extend the gospel to the surrounding towns. Quite a number of young men were appointed as traveling ministers about this time. Missionary labors were performed by this church

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among the brethren in Pennsylvania and New Jersey, by which the interests of the Sabbath, and of religion generally, were promoted.

In 1743, David Brainard was employed by the Society in Scotland for propagating Christian Knowledge, to undertake a mission to the Stockbridge Indians. His mission, which was established at Kanaurneck, near what is now called Lebanon Springs, was one of great difficulty, but was attended with great success. He continued his labors there for a season, and then went to New Jersey and Pennsylvania, with like results. He died in 1747, but his zeal and success did much to form the character of succeeding missions. In his time, and principally through his efforts, the monthly concert of prayer for the conversion of the world, was established.

In 1787, the Society for Propagating the Gospel among the Indians and others in North America, was incorporated in Massachusetts.

In 1792, the Baptist Foreign Missionary Society was formed in England; in 1795, the London Missionary Society, and in 1796, the Edinburgh Missionary Society, were established.

The same year a similar Society was formed in New York, and the next year the Northern Missionary Society of New York was formed.

In 1800, the Church Missionary Society was formed in England; and in 1803, the General Assembly of the Presbyterian Church in the United States made its first appropriation for missions among the heathen.

The beginning of the nineteenth century seems to have opened a new prospect for missionary enterprise. We do not believe, however, that a *new* spirit of missions was kindled as the cause of this era which seemed to dawn upon the Protestant Church in regard to Foreign Missions. When the London Seventh-day Baptists, in 1664, sent Stephen Mumford to America, and in 1675 sent Eld. William Gibson, they did as much, in proportion to their ability, as had been done by any Society for propagating the gospel in foreign parts. Their *churches* were then missionary societies; and how often they were deprived of all their possessions by the intolerant and persecuting laws of England, and how often their members were immured in prisons, and their property confiscated to the State, for their religious opinions, is too well known. The lives of Edward Stennett and Joseph Davis, tell strongly of the liberality and zeal of their churches.

At the commencement of this century, the Baptists were comparatively poor, and their churches few in number. They had struggled into existence against many serious and trying circumstances. They were widely scattered, and poorly supplied with ministers, or suitable places of

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worship. In these circumstances, their own wants were ever present to discourage their benevolent efforts abroad. The Indian tribes were as far off as they could extend their active sympathy; and this being the condition of First-day Baptists, the conviction is forced upon us, that the circumstances of Seventh-day Baptists being still more unfavorable, they could not, even in proportion to their numbers, reasonably extend their labors among the surrounding population. They might have done more, perhaps, but the world had not then learned the importance of foreign missions to the success of religion at home.

A new impulse was given to Baptist missions by the formation of the Massachusetts Baptist Missionary Society, which was organized in 1802. It was designed "to furnish occasional Preaching, and to promote the knowledge of Evangelical Truth, in the New Settlements within these United States, or farther if circumstances should render proper." The missionaries of this Society went forth among the distant frontier settlements; but no widely extended missionary feeling was excited, though the letters of Carey, Marshman, and Ward, of the English Baptist Mission at Serampore, began to be widely read in this country. The leaven was, however, at work, and a gradual change was evident in the increasing interest felt among all denominations in the prospects of the heathen in foreign lands. The publication of Buchanan's Researches in India, tended in no small degree to excite the growing interest among the churches.

"An attentive observer," says a late writer, "must have seen at the commencement of the present century, that the current of missionary enterprise was about to make for itself new channels, broader and deeper than those in which it was then flowing. The struggle for Independence was ended; the pecuniary embarrassment which it cost had passed away; the form of government had been settled, and years had given confidence in its stability; all the temporal concerns of the nation were in the full tide of successful experiment; and, in short, the secular causes which had for a time repressed the spirit of missions, were removed. Religion, from which the struggle for national existence and the formation of the national government had partially withdrawn the minds of men, was beginning to recover its former power; and the local societies which were springing up in various parts of the land, several of which made the conversion of the heathen a distinct object of their existence, showed that the religion of this country was a missionary religion, in which the love of Christ was a constraining power, impelling to efforts and sacrifices for the salvation of men. Evidently,

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the spirit which was spreading and strengthening in the community, would soon demand and create a system of operations, for the management of which organizations then existing would be found inadequate.

"This spirit provided for its own nourishment and growth, by securing a more general diffusion of religious intelligence. Among the periodicals which it called into existence, the *Massachusetts Missionary Magazine* is most intimately connected with the formation of the American Board. It was commenced in June, 1803, under the direction and patronage of the Massachusetts Missionary Society. That Society, though it sent no missionary to the heathen, felt a deep interest in that work; and in 1804 the President of the London Missionary Society was elected one of its honorary trustees. By this and other kindred publications, information was diffused of the labors of European Christians for the conversion of the heathen, in Asia, Africa, and the Islands of the Pacific Ocean. That information was continually increasing in interest, and in power to call forth the missionary spirit of those to whom it came. In 1805, the *Panoplist* was commenced. In 1808, these two publications were united, and soon after Mr. Evert, of New Haven, became its editor; and under his able pen the cause of missions was ably advocated and a great influence exerted among the churches.

"Instances of the influence of this spirit upon individuals began to be frequent. Among them we may notice the interesting case of Samuel J. Mills, who was born at Torringford, Ct., April 21, 1783. He had heard much, from his infancy, of missions to the heathen. His mother especially delighted to tell of Eliot and Brainard, and of other missionaries to the heathen; and once, during such a conversation, remarked concerning Samuel, 'I have consecrated this child to the service of God as a missionary.' He was much affected, and a lasting impression was made upon his mind by the remark; and when he was about eighteen years of age, he remarked to his father, 'that he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen.' It was even then his desire to be a missionary to the heathen; and proposing the object of his desire to his mother, she said, 'I cannot bear to part with you, my son!' He repeated what he had heard her say when he was a child. She wept, and never again objected. With the consent of his parents, he began the work of preparation for his future labors. He entered Williams College, Mass., in 1806. Here his efforts, during the hours of relaxation, to promote piety among his fellow students, were eminently successful; but his great and ultimate object was ever prominent in his own

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mind, and the leading topic of his private meditation and prayer. At length, in the summer or autumn of 1807, he invited Gordon Hall and James Richards to take a walk with him, when he led them to an unfrequented place in a distant meadow, where, by the side of a stack of hay, they spent the day in fasting and prayer, and in conversing on the duty of missions to the heathen. Mr. Mills was gratified to find that the subject was not new to his brethren; that their hearts were already fixed on engaging in such a work. Thus it was shown, that the work was not confined to the heart of one, but was becoming diffused in the minds of many, so that they thought in secret and silence of the great enterprise about to be entered upon by American missionaries in the distant lands of the heathen. Having learned each other's views, these brethren, and a few others who were also found to be of the same mind, often met where this first conversation had been held, to converse and pray concerning the subject of their hopes and future labors.

"In the spring of 1808, 'in the north-west lower room of the east college,' a Society was formed for the purpose of making inquiries and forming plans for future missions. The first labor of the Society was to prepare the minds of men for the enterprise. They republished missionary sermons; they read them in families, at social visits, and in meetings for religious conference; they made them the means of introducing the subject of missions to persons with whom they wished to converse; they prepared written lists of ministers before whom they wished to bring the subject. With such men they would spend much time, and thus gain counsel, and at the same time be stirring up the minds of the people to the work to which they wished to devote themselves; thus securing the sympathy of those who were made sensible of the responsibility of their undertaking, among the various congregations they visited during their vacations and leisure moments. After graduating, in 1809, Mr. Mills spent some time at Yale College, as a resident graduate, in the study of theology. During his stay in New Haven, he became acquainted with Obookiah, the Hawaiian youth, which led to the establishment of the Sandwich Islands Mission.

"In the spring of 1809, Mr. Mills became a member of the Theological Seminary at Andover. Several of his former associates were already there, and much had been done to impart their knowledge to their fellow students. As they thus labored, their minds were strengthened, and the result was, five young men agreed to unite their efforts to establish a mission among the heathen. These were Adoniram Judson, Samuel Nott, Jr., Samuel J. Mills, Samuel Newell, and Gordon Hall."

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At a meeting held on the 27th of June, at Bradford, Mass., a paper signed by these young candidates for the foreign mission was presented, which was referred to a committee consisting of Samuel Spring, Samuel Worcester, and Enoch Hale, who reported as follows :—

"The object of missions to the heathen cannot but be regarded by the friends of the Redeemer as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interest of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, '*Go ye into all the world, and preach the Gospel to every creature.*' The state of their minds, modestly expressed by the theological students who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the consideration, that they ought not to renounce the object of missions, but sacredly to cherish their present views in relation to the object; and it is submitted, whether the peculiar and abiding impressions by which they are influenced, ought not to be gratefully recognized as a Divine intimation of something good and great in relation to the propagation of the Gospel, and calling for correspondent attention and exertions. Therefore, voted, That there be established by this General Association a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands."

Thus was established the Board of Commissioners for Foreign Missions. We have gone into the details of the preliminary steps to this organization, more than would have been necessary to our design, because their experience may be of some service to those of our young men who are turning their minds to the subject of missions; and we hope the example of those young men whose thoughtful course resulted in such great good, will be duly considered.

The world is yet a vast field of enterprise for the benevolent. O that the sound of the Saviour's voice, in the words of the great commission, might ring upon the ears of old and young, "*Go ye into all the world, and preach the Gospel to every creature.*" Who, more than Seventh-day Baptists, need the missionary spirit? And who are better able to apprehend the depth of iniquity which an anti-Christian generation has developed to the view of men and angels?

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Statistical Department.

LIST OF SEVENTH-DAY BAPTIST MINISTERS, WITH THEIR POST-OFFICE ADDRESS.

Leman Andrus, Pendleton, N. Y.
Jacob Ayars, Westerly, R. I.
Rowse Babcock, Scio, N. Y.
Simeon Babcock, Montra, Ohio.
T. E. Babcock, Independence, N.Y.
Eli S. Bailey, Brookfield, N. Y.
Jas. Bailey, Little Genesee, N. Y.
E. Barnes, Sackett's Harbor, N. Y.
Asa Bee, Solon, Va.
Ezekiel Bee, New Milton, Va.
Thomas B. Brown, New York.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, Oxford, N. Y.
Hiram P. Burdick, Alfred, N. Y.
Russell G. Burdick, DeRuyter, N.Y.
Alex. Campbell, Adams Center, N.Y.
Zuriel Campbell, Utica, Wis.
Chris. Chester, Verona Mills, N. Y.
Henry Clarke, Hopkinton, R. I.
Joshua Clarke, Brookfield, N. Y.
David Clawson, Shiloh, N. J.
James H. Cochran, Berlin, N. Y.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Milton, Wis.
Hiram Cornwell, Alfred, N. Y.
Lucius Crandall, Potter Hill, R. I.
John Davis, Shiloh, N. J.
John Davis, Montra, Ohio.
Lewis A. Davis, Farmington, Ill.
Peter Davis, New Salem, Va.
S. D. Davis, Lost Creek, Va.
Samuel Davison, Farmington, Ill.
Azor Estee, West Union, Va.
Walter B. Gillett, New Market, N.J.
S. S. Griswold, Mystic Bridge, Ct.
H. P. Greene, Little Genesee, N. Y.
Joel Greene, Sackett's Harbor, N.Y.
Wm. Greene, Stowell's Corners, N.Y.
Joshua Hill, Farmington, Ill.
Nathan V. Hull, Alfred Center, N.Y.
O. P. Hull, Walworth, Wis.
Varnum Hull, Milton, Wis.
James R. Irish, DeRuyter, N. Y.
Wm. M. Jones, Shiloh, N. J.
Jared Kenyon, Alfred, N. Y.
Chas. M. Lewis, Rockville, R. I.
Wm. B. Maxson, Leonardsville, N.Y.
Wm. G. Quibell, Carthage, N. Y.
A. A. F. Randolph, Sagertown, Pa.
B. F. Robbins, Friendship, N. Y.
William Satterlee, Berlin, N. Y.
Wm. J. Somes, East Rodman, N. Y.
Jas. Summerbell, Petersburg, N. Y.
Job Tyler, Oporto, Mich.
George B. Utter, New York.
George R. Wheeler, Salem, N. J.

Solomon Carpenter, Seventh-day Baptist Missionary, Shanghae, China.
Nathan Wardner, " " " " "

William Henry Black, Elder of the Mill-Yard Church, London, Eng.
John Francis, Elder of the Church at Natton, near Tewkesbury, Eng.

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Thos Gisborne

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Old Seventh-day Baptist Meeting-House, Westerly, R. I.

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Old Seventh-day Baptist Meeting-House, Westerly, R. I.

This house is supposed to have been built about the year 1680, by the church then known as the Westerly Church, but now as the 1st Hopkinton Church. The lot upon which it stood was a gift from Peter Crandall, a son of Eld. John Crandall, one of the first settlers.

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THE

Seventh-day Baptist Memorial.

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Biographical Department.

JOHN MAXSON, SENIOR.

The advocates of the true Sabbath look with a dignified pride to the example of great and good men who have sustained the banner of truth, through trials and sufferings, from generation to generation, till the time when that faith was planted on the shores of America. Beginning coeval with the establishment of civilization on this continent, they were made partakers of many hardships and perils, to which they, as founders of their church organization here, were peculiarly exposed. They were nevertheless earnest, practical, God-fearing men; no mad enthusiasts, crazed with new doctrines, and following in misguided zeal each *ignis fatuus* that flickered in the religious atmosphere. For, having been taught liberality by persecution, and steadfastness by suffering, they were at once good citizens and exalted Christians.

Among them was the subject of the present sketch, the first leading Elder of the Seventh-day Baptist Church in Westerly, R. I. His parents came from England, and were among the earliest settlers of New England, and also among the first who attempted a landing on the shores of Connecticut.

The party with which they were connected made a temporary settlement, it is supposed, near Throg's Neck, hence for some time after called Maxson's Point. They carried on a trade with the Indians, and prospered, until about the time of the breaking out of the Pequod War, in 1637, when the Indians who surrounded them, instigated probably by emissaries from the Pequods, suddenly abstained from intercourse with

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the settlers. Upon their sending to the natives to inquire why they did not come in as usual to trade, they received answer, that they feared their dogs, which they allowed to go unconfined, but that if they would shut them up, they would come in again. The unsuspecting colonists, blinded by their apparent good will, complied with the condition; and their watchful sentinels once confined, the savages made an attack upon the settlement, and drove the whites to their shallop. A portion of them landing in a boat the next day, to procure more provisions and produce from their gardens, were again attacked, and Mr. Maxson and his son Richard were killed. Mrs. Maxson escaped with the survivors in the shallop, and after a long and tedious passage, landed on the island of Aquetneck, the nearest place on the coast at that time free from danger of the hostile Indians; where, soon after landing, John was born. This was in the spring of 1638; and as the island was purchased of the Sachems Miantonimoh and Canonicus on the 24th of March of that year, and settled by the English immediately thereafter, Mrs. Maxson remained there, and devoted herself to the support and education of her son. Mr. Maxson thus has the distinction of being the first white child born on the island of Rhode Island, or Aquetneck as it was then called.

This is the substance of the family traditions, and we regret that they do not give us more knowledge of the Christian mother and heroine. We would have been glad at least to have known that she lived to be repaid for all her sorrows and privations by seeing her son advanced to the great usefulness and consideration to which he attained. Oh, how dear that hope to the heart of the Christian mother, and how supreme the joy at its fulfillment! Then and by that only are the toils, the pains and anxieties of the past recompensed, and the subdued and grateful heart rests a moment in the purest happiness earth can give, ere it passes hopefully, trustingly, yet tremblingly, to the final rest. Who but the Omniscient can read that holiest page in humanity's record—the heart of the Christian mother, sanctified by privation, hallowed by suffering, and finding its highest, only, and sufficient reward in the fulfillment of the noblest duty God has appointed to it. None other than herself can comprehend it. Tthe matron who, in the appliances of wealth and ease, has reared her children, as she has not known the trials, neither can she know the rapture of the sorrow-stricken soul winning its way to the throne of God by its trustful humility, and there rendering back its improved talent. Such a return was the son of that widowed mother an energetic, earnest, useful man

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In 1661, Mr. Maxson, then twenty-three years old, joined a company which was formed at Newport for the purchase and settlement of a portion of the Narragansett country, called by the Indians Misquamicut, as appears from the records of the company. The articles of agreement were signed on the 22d of March, 1661, and Mr. Maxson soon after removed to the new settlement, which thence became the scene of his labors. He was married to Mary Mosher, the daughter or sister of Hugh Mosher, one of the purchasers of Misquamicut, whose name is among those recorded in the Rhode Island Historical Society's Collection.

We have no other information respecting Mr. Maxson until the year 1692. In the mean time the colony had generally embraced the views of the Seventh-day Baptists, and had connected themselves with the church in Newport, of which William Hiscox was pastor; and John Crandall, who before that time was an elder of the First Baptist Church, became a colleague, residing in Westerly. Meetings were held weekly at Westerly, and church meetings were alternately held there and at Newport. Yearly or "general meetings" were also established, and were attended in alternation at Westerly and Newport.

It is not known precisely at what time Mr. Maxson became a member of this church. The first entry in the existing book of church records is under date of July 3d, 1692, and the next is of July 30th, at which John Maxson, Jr., and his wife Judith, were admitted to membership of the church. His daughter Tacy was added on the 24th of September following. On the 24th of January, 1694, Joseph was baptized; and on the 23d of July, 1710, Jonathan submitted to the ordinance. He was probably the youngest son of the Elder, being born about 1680, and died in 1732.

Mr. Maxson took an active interest in the church, and was often appointed to act as messenger to delinquent members or distant brethren. He evidently had the advancement of true religion much at heart, and delighted in the service of his Divine Master, while his holy and blameless life, giving him in an eminent degree that influence which was calculated to harmonize conflicting views, and allay all unkindly feeling among those around him, he was enabled, according to his desires, to do much towards the building up of Zion. His brethren, recognizing the value of his labors, desired to call him to the offices of the church; and at a church meeting held at his house on the 15th of 9th month, 1703, "Mr. Maxson was desired by the church to officiate in the dis-

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pensing of the ordinance of breaking bread in Bro. Gibson's absence, which he did accept."

In 1708 the church was divided, and the members residing in and about Westerly were formed into a separate church, when, according to the records of the new church, "taking into consideration the necessity, as also our privilege and duty, by the authority of God's word, that one be chosen to the place and office of an elder to the congregation in and about Westerly, it is agreed and desired, that our aged brother John Maxson, Sen., be the person." And by another paragraph we are informed that "on the 20th of the same month our beloved brother John Maxson, Sen., was ordained to the place and office of an elder to the congregation in and about Westerly, by fasting and prayer and laying on of hands."

Mr. Maxson was then at the advanced age of 70 years, an elder indeed, ripe in judgment and good works, tried and found worthy, not a mere book-taught ecclesiastic, but a practical leader of the church militant. He continued, even at this great age, to perform the duties of an elder, and seemed particularly desirous of stirring up the gifts of the church, that the order of the Gospel might not be interrupted, and that efficient officers of the church might be ready to succeed in the place of those who were ready to depart. His anxiety on this subject was deeply impressed upon the minds of the leading members, and a response was made which enabled him, on the 12th of 10th month, 1710, to submit the following resolution:—

"Whereas, it hath pleased Almighty God, of his goodness, grace, and mercy, to endow several brethren with the gifts of his Spirit to the edification of the church, therefore, each and every one of the said gifted brethren be requested to exercise their gifts in the church of their privilege and duty, that the church might be partakers of the same."

It was therefore agreed, that "the Elder, with William Davis and John Maxson, Jr., should improve the next Sabbath; the Elder, with Joseph Clarke, Jr., and George Stillman, should improve the Sabbath following; and the Elder, with Joseph Clarke, Sen., and Joseph Crandall, the next Sabbath after them; and so on successively till the church order otherwise; provided always, that if any brother be pressed in his spirit by the Spirit of God, and moved thereby to speak, the aforesaid brethren in their order and succession shall not obstruct or hinder such brother."

But the infirmities of age could could not be resisted entirely, even by his zealous spirit. The voice that had proclaimed the lessons of wisdom to the children of God, was beginning to falter; and on the

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26th of June, 1712, Elder Maxson requested the congregation to make choice of a person from among them to take the place of an elder of the church, alledging his age and consequent inability to serve the congregation as he formerly had done. The church selected Joseph Clarke, Jr., as a candidate for the sacred office, and appointed a meeting for the 9th of the next month to determine the choice. At this meeting, Mr. Clarke having consented, the church appointed the 21st of August for the ordination, when he was ordained an elder and colleague of Eld. Maxson. John Maxson, Jr., was at the same time ordained a deacon. The church at this time consisted of about 130 members.

In 1716, Eld. Maxson proposed to the church to resign his office, on account of his age; but the church not considering the office revokable, or that they had power to release him from it for that reason, refused to accept his resignation. They however proposed to appoint a colleague, and an additional number of deacons, in order to relieve him from as much of the burthen as might be. Eld. Joseph Clarke, his colleague, died June 5th, 1719, when they proposed John Maxson, Jr., as an elder, to take the charge as senior elder, and nominated William Tanner, Jos. Maxson, and Benj. Burdick, as deacons. These brethren declined the office of deacon, on the ground that none ought to be appointed deacons who had not the gifts for an elder, which they considered themselves not to have. Whereupon Thomas Hiscox was appointed to the office of deacon, which he accepted, and in 1719 was chosen an elder, making at this time three elders, viz. John Maxson, Sen., John Maxson, Jr., and Thomas Hiscox.

Mr. Maxson lost the venerable partner of his life's journey on the 2d of February, 1718, in her 78th year. For about half a century they had traveled hand in hand, and the fulfillment of all the promises to the righteous had been theirs; and when the old man, surrounded by the children of their love, followed her to the tomb, for a short separation, we will not believe that the so near approach of death chilled one degree more his blood; but now, in the twilight of life, as the earth darkened around him, heaven grew brighter and more desirable; and as day passes into night, he also sank peacefully to rest on the 17th of December, 1720, aged 82 years. He was buried in the Clarke burying-ground, near the Pawcatuck river, in view of the old site of the Hopkinton meeting-house, where, upon a blue slate-stone, is the following inscription:—

"Here lieth the body of John Maxson, died Dec. ye 17, 1720, in the 82d year of his age."

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JOHN MAXSON, SECOND.

JOHN MAXSON, 2d, was the son of the venerable Elder of whose life we have just given a brief sketch. We must suppose the piety of the elder Maxson to have been of the practical kind, bearing with influence upon all the relations of life. That he left the impress of his excellent character upon his children, may be inferred from the fact that two of his sons were chosen successively to follow him in the pastoral office. Of these the present subject was the first. He was born in the year 1666; and in 1687 married Judith Clarke, a sister of Joseph Clarke, Jr., one of the first settlers of Misquamicot, and a niece of Eld. John Clarke of Newport, the founder of the first church in that place. They had ten children. Judith was born in 1689, Mary in 1691, Bethiah in 1693, Elizabeth in 1695, Hannah in 1698, John in 1701, Dorothy in 1703, Susan in 1706, Joseph in 1709, Avis in 1712. They generally became members of the church, and useful citizens. Joseph and Mary died in infancy. He was an extensive land-holder in Westerly. "Maxson's Purchase," containing 2,684 acres, belonged to a company of which he was one. He was also interested in other grants, as may be seen in the Rhode Island Collection, vol. 3, p. 218.

Mr. Maxson and his wife united with the Seventh-day Baptist Church in Newport on the 30th of July, 1692, and labored efficiently and zealously in the cause in which they had enlisted. In the churches at that day, as compared with those of the present, the distinguishing trait seems to have been the earnestness with which every member entered into their duties toward one another. The church organization was to them no compact for convenience, but a union as the body of Christ, to which each member owed an imperative duty. Thus were the erring reclaimed, and the angry reconciled, and a lively element of good-will was kept up in the composition of the church.

Mr. Maxson and his wife were eminent examples of this spirit, from the day they became professors of the name of Christ. They were faithful attendants of the meetings of the church, and he was very frequently appointed to perform the duty of messenger, in the disciplinary measures of the church. His zeal and force of character indicating him as a leader in the congregation, he was chosen a deacon, as appears from the following extract from the church records:—

"At a meeting of the church on the 9th of the 7th month, 1712, by appointment, the church taking into consideratiou the necessity of choosing a person to the place and office of a deacon, did make choice and mutually agree and desire that Bro. John Maxson, Jr., be the person as

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aforesaid. The said Bro. Maxson did desire some time for consideration before he gave answer thereto."

The careful self-examination and caution shown in the acceptance of the church offices at that period, indicates a high sense of the importance of their being filled efficiently, and a noble and desirable sense of duty towards them. The church had appointed the third day of the week before the last Sabbath of the next month for the ordination of Deacon Joseph Clarke as an elder of the church, to serve as an assistant to the senior elder; and therefore "the church appointed the aforesaid day for the time of his giving his answer; and in case he granted their desire, then the aforesaid day to be the time of his ordination thereunto, by laying on of hands, according to the rules of God's word." The result of his reflections appears from another extract from the church book:—

"At a church meeting, by appointment, the 21st of the 8th month, 1712, Bro. Joseph Clarke, Jr., was ordained elder to the church by fasting and prayer and laying on of hands of the presbytery, and Bro. John Maxson, Jr., was ordained to the office of deacon to, the church in the same solemn manner and order aforesaid."

About the same time that Mr. Maxson was thus called to the service of the church as deacon, he was also called upon to improve his "gift" for the edification of the church in conjunction with several others. This invitation was however revoked soon after the ordination of Elder Clarke.

In connection with the name of Dea. Maxson, there appears a transaction so illustrative of the times, that we give the notice of it as it stands on the records:—

"At a meeting of the church on the 24th of January, 1713, Dea. Maxson proposed for consideration the fact that some persons in the congregation were exposed to the want of corn for their comfortable subsistence, and not being able to procure money in order to supply themselves with the same for their present want. Upon consideration thereof, the church did order that what money there was in the church treasury that could be conveniently spare should be by the deacons laid out for corn, to supply said persons at the discretion of the deacons."

But the colony was visited not alone by famine, but also by the pestilence. The year 1719 was remarkable for the severe sickness that prevailed in Westerly, and many deaths occurred, among them being that of Eld. Joseph Clarke, the colleague of Eld. John Maxson, Sen., who died June the 5th. The following record is made on the occasion:

"Upon the consideration of the dispensation of the Most High upon this part of the wilderness, by visiting the inhabitants of the same with

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grievous sickness, and death itself, and other considerations, it was on the 13th of June, 1719, concluded that the next fourth day of the week next following be solemnized by fasting and prayer to Almighty God, that he would be pleased to stay his hand of correction, which hath been so awfully lifted up amongst us."

This fast was generally observed by the church, and was followed by a revival of religion, by which many were added to the church. Immediately after, Dea. Maxson was, upon the death of Eld. Clarke, selected by the church to the office of an elder, and at the same time Thomas Hiscox was nominated. The following entry records his ordination:—

"At the church meeting July 5th, 1719, at the meeting-house in Westerly, Bro. John Maxson, 2d, was ordained to the place of an elder to this church, by Bro. Joseph Crandall, of Newport, by laying on of hands of Eld. Crandall, with hands of Bro. Joseph Clarke, Sen., and Bro. Peter Barker."

On the death of the aged leading Elder, the next year, Eld. Maxson succeeded him as pastor, though he was himself well advanced in life, and in a measure disabled from active duties by reason of lameness, so that he was not always able to attend the meetings. But though failing in body, his mind was still burning with zeal to advance the prosperity of the church of God, and insure its peace. This was sometimes no easy matter, as the district being agricultural, and the lands imperfectly laid out and defined, disputes continually arose concerning the boundaries of the possessions of the members. One such arose in which the elder was a party, and the settlement of it, as it appears in the following minute, and in the subsequent good feeling, shows the deference of the members for the authority of the church:—

"Westerly, Sept. 20th, 1730.

"Whereas, there having been some dissatisfaction between Bro. John Maxson, elder, and Bro. Thomas Hiscox, concerning the south extent of said Maxson's lands lying eastward of the highway which runs to the mill, the said Maxson and Hiscox jointly agreeing to leave the decision of the matter to us, the subscribers, obliging themselves by their words forever to abide our determination in the premises; we having circumspectly viewed the land, and diligently inquired into all the circumstances and evidences offered to us to enlighten us in the matter, do order and determine as followeth, viz.: that the said John Maxson's lot of land shall extend to the fence which is now standing, ranging westward from the great river to the aforesaid highway, and no farther; and that the fence as it now stands shall be his perpetual bounds of the southernmost bounds of said land; and this instrument we desire may be entered in the church records.

Samuel Beebee,
Thomas Rhoads,
Thomas Burdick, and others."

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The following thanksgiving proclamation is interesting, and shows that at the age of 70 years Mr. Maxson was as strong in heart as in mind, and that, though the lamp of life was waning, that of the love of God was still bright:—

"NOVEMBER 20th, 1736.

"Whereas, we have been wonderfully indulged by God's providence with many unmerited blessings, and we think it but our reasonable service to render to him our tribute of praise, and notwithstanding the infirmities and troubles of many among us, yet it must be confessed, I think, that God hath dealt with us in much mercy, and in judgment He hath shown himself to be very gracious, but in general there hath been much more cause of thankfulness and joy than of dejection and complaint. There are many reasons which occur to us for rendering praise to God, among which I think the following ought not to be forgotten, viz.: the favorable state of the distemper with us, that hath been so mortal in many parts of New England, yet with us scarce any have died; also, that the season of the year has been so favorable and plentiful; and most of all, though the harvest is plenteous, and the laborers few, yet that the Lord of the harvest has seemed to interpose in a most gracious manner by the increase of many which we hope are sincere professors of the truth of the Gospel. Therefore I have thought proper to appoint the fourth day of the week, being the 24th of Nov. inst., to be set apart as a day of thanksgiving to God for all such as are disposed thereto. JOHN MAXSON, Elder.

By GEORGE STILLMAN, Clerk."

This occasion was well attended. None entered into the exercises of the day with more real and sincere thankfulness than did the venerable pastor. There had been a large number added to the church, and the prospect seemed pleasing to his faith. He thus continued to labor and rejoice, and as age advanced upon him, he became anxious that the order of the gospel might be perpetuated by the gifts of the church, for which purpose he proposed that set times be given to such as were inclined to improve their talent for the ministry of the word.

About this time Mr. Maxson became desirous that the church should appoint a colleague or assistant for him in the performance of his official duties; and in 1739 his brother, Joseph Maxson, was appointed to the office of an elder, to assist the senior elder in the service of the church; and soon after Thomas Hiscox was also appointed to the office of an elder, to assist in the administration of the ordinances.

The "New Lights," a people that made some noise in that part of New England during the latter part of Eld. Maxson's administration, gave him some trouble by their unscrupulous denunciation of the faith which he professed and defended; but his wisdom was the more apparent from the kindness with which he treated all the aspersions cast upon him and his brethren.

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The last act recorded of Eld. Maxson, was assisting Eld. Joseph Maxson at the ordination of Eld. John Davis, of Shrewsbury, N. J., whither Mr. Davis had gone, with others who had been dismissed from the church at Westerly, to form a Sabbath-keeping church in that place. The ordination took place July 12th, 1746.

Eld. Maxson was now approaching the verge of life. The weight of years and many infirmities pressed upon him. He could say with the apostle, "I have fought the good fight, I have kept the faith," and could look with him to the crown laid up, to be conferred by the Master whom he had served. He died in July, 1747, in the 81st year of his age.

JOSEPH MAXSON.

JOSEPH MAXSON was the son of John Maxson, first elder of the Seventh-day Baptist Church in Westerly. He was born in 1672, and consequently was but six years younger than his brother who preceded him in the pastoral office. He was baptized on the 24th of January, 1694, and became a member of the Seventh-day Baptist Church at Newport. Like his brother, he was early engaged in the more active duties of the congregation; and in 1700 he was sent, in company with Joseph Crandall, on a mission to New London, requiring considerable judgment, for the investigation of circumstances relating to a complaint of John Rogers, of New London, against some of the members of the church. In 1710 he was sent on a commission to Shannock, with Joseph Clarke, Joseph Crandall, Joseph Clarke, Jr., and Thomas Hiscox, "to hear, debate, judge, and conclude what they, or a major part of them, shall think fit in behalf of the church," concerning the church and brethren residing there.

Mr. Maxson was chosen to the office of a deacon in 1716, with Thomas Hiscox. At the same meeting John Maxson, Jr., was chosen as a colleague to his father; and in 1732 Mr. Maxson was ordained an evangelist, or traveling minister, as appears from the following entry in the records of the church at Newport:—

"At a church meeting held at the meeting-house in Westerly, Sept. 17th, 1732, voted, that Bro. Joseph Maxson and Bro. Thomas Hiscox go to visit some friends at the eastward, in answer to their request to Sabbath-keepers in this colony; also, voted, that our sister church at Newport, with the assistance of our deacon, is desired to ordain and qualify the said persons fit for evangelists or messengers in God's service, as occasion may require, if said church see cause.

"A true copy from the church book in Westerly, Sept. 18, 1732.

"Per GEORGE STILLMAN, Clerk."

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Accordingly, they were, agreeable to the above request, ordained by the church at Newport, and the following entry was made in its records:—

"NEWPORT, Oct. 8th.—This day our beloved brethren Joseph Maxson and Thomas Hiscox were solemnly and regularly ordained evangelists or traveling ministers in God's service, agreeable to a church vote passed at Westerly, Sept. 17, and a church vote passed in this church Oct. 1st. Our expectation and intention is, that the above-mentioned brethren, Joseph Maxson and Thomas Hiscox, are qualified and empowered by virtue of this ordination to administer the ordinances of the gospel as they may be occasionally called by either of the churches."

After the ordination of these brethren at Newport, they set out, accompanied by Henry Collins, of Newport, on a mission to the eastward, where there were scattered brethren belonging to both churches. A number of families were in New Bedford, some of whose descendants are still in the observance of the seventh day. On their return to Newport, they were invited by the church to administer the Lord's Supper, and to serve the church on other occasions, as they might be led, or as circumstances might require. A most intimate and affectionate connection was uniformly maintained between these churches, and each seemed anxious to promote the glory of God and the spiritual welfare of the other, to the extent of their powers. They lost no opportunity of extending to each other those acts of courtesy which evinced their desire for harmony and good will.

Mr. Maxson was appointed by the church, on the 25th of April, 1727, to visit the members of the church, with his brother the pastor, as appears by the following preamble and resolution, which we insert as a useful precedent for similar action on the part of churches in the present day:—

"*Voted*, Whereas, there hath for some considerable time past a great neglect appeared in the members of this church in assembling on the Sabbath meetings in general, and on sacramental days in particular, as also at the appointed church meeting; which we esteem discommendable, reproachful, and evil. In hopes of redressing said disorders, we appoint Bro. Joseph Maxson, Sen., to bear our elder, Bro. Maxson, company, and to assist him in the visiting of the members so neglecting, and to inquire the reason of their omission, and to help, council, and admonish them, according to their various circumstances, to the diligent attending their duty for the future, and to make report to the church of their proceedings therein."

Ordination as *traveling ministers* did not at that time, in the estimation of the church, qualify for the oversight of a church, or for the

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eldership in any particular church; and when the pastor required an assistant minister, it was thought necessary to ordain one especially to that office; and consequently, in 1737, when the leading elder, from his infirmities, desired the church to select some one to act as an elder, several meetings of the church were appointed to consider the qualifications of brethren for the office. Among the candidates proposed were Thomas Clarke, Joseph Maxson 2d, Joshua Babcock, and Joseph Maxson 3d. After a protracted canvassing of their merits and qualifications, it was determined to appoint Joseph Maxson, Sen., then at the age of 69 years. He notwithstanding made it a subject of inquiry and self-examination, before giving an answer, as the record shows:—

"At a church meeting in Westerly, April 24th, 1739, it was voted, that Bro. Joseph Maxson, Sen., be appointed for ordination as an elder to assist our present elder in the service of the church. Bro. Maxson desired time to answer until next church meeting by course."

On the 24th of June, 1739, he "gave his answer, that he accepted of the office of an elder to assist the senior elder in the service of the church."

The eldership was a matter of serious consideration, both to the candidates and to the church; and while the latter properly appreciated the authority and wisdom of age, and desired that their leaders should indeed command the respect of elders, the former only approached the sacred office with much misgiving and self-depreciation. When, in 1743, the church deemed it advisable to add to the number of elders, the senior and junior of that office were respectively 77 and 70 years of age. At this time Thomas Hiscox and John Davis were chosen by the church to the office, but declined the appointment. Mr. Davis, however, was afterward ordained by Mr. Maxson an elder to the brethren in Shrewsbury, N. J., where a church had been formed from members of the Westerly church dismissed to that place.

Upon the death of the pastor, in 1747, Joseph Maxson succeeded to the pastoral office. He was then at the age of 75 years, and could not of course long continue to serve the church in the capacity of a leader; yet, being ripe with the experience of years, and of well-tried character in all his business relations, he was too well qualified for the station to allow of his declining the responsible office which the providence of God seemed to devolve upon him. The period of his administration, though short, was one of considerable difficulty. Several of the members were from time to time put under admonition for their defection from the faith through the influence of the New Lights, whose meetings were held frequently in various parts of Westerly and vicinity; and

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among them was one of the licentiates of the church, who withdrew from the church to join that sect, contrary to his former profession and covenant with the church. His license was consequently revoked, and the fellowship of the church withdrawn. The disciplinary proceedings in these cases were painful to the aged pastor, and led to great discouragements, but while the faith of some was overcome, that of others was strengthened, so that these difficulties seemed to come as a trial of their faith and patience. They had hitherto enjoyed undisturbed quiet in the settlement in regard to opposing interests, and had mostly forgotten the sharp conflict in which their predecessors engaged with opposing creeds, and were therefore exposed to greater danger from the boldness of these new assailants.

Mr. Maxson was assisted in the duties of his office by Eld. Thomas Hiscox, who was appointed his colleague soon after his confirmation to the leading eldership of the church. After continuing in the exercise of the pastor's functions for three years, Mr. Maxson was released from his earthly responsibility, and, like a shock of corn fully ripe, was gathered to his fathers. He died in September, 1750, in the 78th year of his age.

THOMAS HISCOX.*

Thomas Hiscox was the fourth leading Elder or Pastor of the Seventh-day Baptist Church at Westerly, R. I. He was the son of Elder William Hiscox, the first Pastor of the Newport Church, and Agnes Poignes, and was born in 1686. He learned the trade of cordwainer, and was married, at the early age of 17, to Bethiah Clarke, a great-grand niece of Eld. John Clarke, of Newport, and great-grand-daughter of Samuel Hubbard, and the daughter of Eld. Joseph Clarke, of Westerly. Notwithstanding his early marriage, he appears to have enjoyed good opportunities for study, and to have availed himself of them to a remarkable extent for those times. He was united to the church in Newport at the age of 20, and was followed by his wife in the next month.

Soon after the formation of the church in Westerly, which took place in 1708, Mr. Hiscox removed thither; and in 1709 he became a freeman. In the succeeding year he became a freeholder, having

* The original portrait of Mr. Hiscox, by Feke, is supposed to be in the possession of some one of the descendants of Gov. Collins, of Newport, who was a great admirer of him, and who had it painted at his own expense. An engraving was made on copper soon after the death of Mr. Hiscox, and prints were published Oct. 25, 1773.

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purchased a small farm of Joseph Crandall, afterwards pastor of the Newport Church. He was appointed Town Clerk in 1716, which office he filled for several years, and likewise the offices of Justice of the Peace and Town Treasurer, from which latter he was released in 1764. In 1710 we find him associated with Geo. Stillman as church messenger, and in 1716 elected deacon, which, from some informality in the vote, he declined. In September following, however, he was again elected, according to the church records, by a "free vote of the church," the result of which was, that out of thirty-eight votes only one was for another person; he therefore accepted the office. He was for several years clerk of the church also, and his hand-writing in the books of the church is remarkable for its beauty.

Mr. Hiscox had eight children—WILLIAM, born in 1705; EPHRAIM, 1707; EDITH, 1709; BETHIAH, 1711; MARY, 1713; THOMAS, 1715; JOSEPH, 1717; and HANNAH, 1719.*

On the 23d of June, 1719, Mr. Hiscox was chosen an elder; but not being satisfied, on account of some informality, he declined the appointment. But on the 5th of July following a new election was held, when he was chosen by a general vote of the church, there being thirty-three votes in his favor and but one in favor of any other person, and this was probably cast by himself; so that that choice seems to have been a unanimous one. When the result was announced, he made some remarks, which were afterwards reduced to writing, and presented at a meeting of the church held on the 24th of October. They were as follows:—

BELOVED BRETHREN,—Whereas, what I offered you in regard to the station I have by the church of late been elected to, (that is, the office of an elder,) was verbally declared, and thereby rendered almost impossible for any of us to retain it, as by me it was then expressed, therefore, to avoid the inconveniency that might arise from

* For the satisfaction of those of the descendants of Eld. Hiscox who are curious in the genealogical investigations of the family, the following information is furnished, from the collection of Miss Maria L. Potter, of Hopkinton.

WILLIAM HISCOX, son of Thomas, married Susanna Burdick, and had one son, WILLIAM. Married again in 1742, to Content Babcock, by whom he had four children—David, 1743; Susanna, 1745; Content, 1747; and Lucy, 1749.

EPHRAIM HISCOX married Abigail Saunders in 1733, whose son Ephraim was with Col. Barton at the capture of Gen. Prescott.

EDITH married Joseph Crandall.

BETHIAH married Eld. John Davis, who subsequently married the widow of Benjamin Stillman, and removed to Burlington, Ct.

MARY probably died young.

THOMAS married Elizabeth Saunders in 1754, and had six children—Joshua, Edward, Thomas, Hannah, and Nancy. He was the grandfather of the present Eld. Edwin Hiscox, of Norwich, Ct.

JOSEPH married Sarah Green in 1739, and Bathsheba Maxson in 1754.

HANNAH married Jonathan Rogers, of Waterford, in 1737.

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the same, I have made choice rather to offer my answer in writing, which take as follows:—

Firstly, I think as to natural or acquired parts, with all my best endeavors, by studying, laboring, and comparing the Holy Scriptures, I am very deficient, and far short of those qualifications with which an elder ought to be furnished in order rightly to perform and faithfully to discharge the great concern and incumbent duty appertaining to that holy function.

Secondly, I think my temporal estate not so extensive as to allow me that liberty, and quiet, sedate consideration, meditation, and diligent searching of the Scriptures of truth, as is absolutely necessary so as in any considerable degree to render me such a person as may answer the advice of St. Paul, 1 Cor. 14: 12, 1 Tim. 4: 15, 2 Tim. 2: 15.

Thirdly, there appearing so general and clear a voice in my last election, and on trial my weak endeavors so well accepted, and favorably presented, I confess lays me under the stronger obligations; in answer to which, this I say—I hope I am free and heartily willing to serve my great Lord and Master Christ Jesus, and you his people, in whatever he shall think fit to call me to, that I am capable of, and he in his grace shall by his Spirit enable me to perform; but in this great and weighty concern, I think myself at present incapable, by reason of the allegations before premised, unless some Scripture rule may be found, or some orderly method taken, that may in some measure remove the former obstructions, and thereby enable me in a due prosecution, by rendering me the better accomplished to discharge my duty to God, to you, and to my family. Therefore, I could be glad if you would, with spirits rightly moderated, unanimously conclude and jointly resolve to make the Word of God your rule, and the right advancing of his cause your work, in ordering all the affairs of his house, and that, as to this concern, you would duly weigh and maturely consider the sayings of St. Paul in 1 Tim. 5: 17, 18; Gal. 6: 6; 1 Cor. 9: 7—15, and such other scriptures as you think may illustrate, interpret, or show the true meaning thereof, which I desire you to do, and to favor me so far therein as in short to give me your conclusion thereon, whether you think gospel believers are in duty obliged to conform thereto respecting an elder; that I may be at a certainty whether I am discharged from the election, or how I stand in the house of God; in order to which, I hope I can in sincerity and godly simplicity say, I desire you may in the consideration thereof be truly led by his grace and guided by his counsel to do those things that are pleasing in his sight, and be truly to the honor and glory of his name; and that your conclusion may be so wisely concerted and discreetly concluded, that it may stand approved and be well accepted in the day of trial, when you and I must give account of what we have said and done in this affair; which is what offers from your brother, who waits your answer. THOS. HISCOX.

The Church's Answer.

BROTHER HISCOX,—You having taken the pains to give us your answer in writing respecting the place or office the church have called

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you to, to wit, an elder; and finding it is your desire we should give you some further answer relating to some obstruction laid down in your allegation. asserted in your answer; which, if not in some measure removed to your satisfaction, we shall be exposed to another choice; we hope, in what we have hitherto done in this case, being called by our elders thereunto, we have, according to the best of our understanding, guided by the counsel of God, and have endeavored your satisfaction as to the clearness of your call; and we do not know rule or example from the scripture to constrain you to serve, unless the love of God shall engage you thereunto; neither do we know of any scripture precept or example for believers under our circumstances to make contracts. We have, we hope, with diligence read and considered those scriptures you presented to us, with others of the like import, and we find different degrees of elders and their work, and we find among gospel believers different understandings of the scriptures; but to give you our understanding of these scriptures, we do believe there is duty obliged upon gospel believers towards elders, and likewise to the poor, according to the abilities they are capable to discharge it, which we hope to be found in a right discharge of.

Signed by order of the Church in Westerly, February 23, 1720, by me, GEORGE STILLMAN.

To this Elder Hiscox replied in another letter, as follows:—

MY BRETHREN AND SISTERS,—Yours of February the 23d, 1720, I have read, and think, should I paraphrase on, or be retaliating of, the reflections therein suggested, I might expect it would produce the like effect with yours, not to provoke to love. But I pass it all; yet am willing to let you know, that the intent of what therein you offer, seems something difficult under what notion to receive it; and that so much the more as by the divers sentiments I have heard thereon, and that from men of note, persons at and members of the meeting where your paper received its authority; by reason of which, it seems but needful that care be taken to resolve the case thereby to free it from the differing acceptation it already hath, or still may be passing under.

As to your saying, "We hope, in what we have hitherto done in this case, we have, according to the best of our understandings, been guided by the counsel of God," I shall not charge nor impeach you in that affair; yet give me leave, without offense, to say, that God alone best knows what the thoughts of your hearts and desires of your souls then were, when in that awful and solemn manner, by fasting and prayer, you adventured to draw near the throne of God; did you not heartily and earnestly beg, solicit and importune, the majesty of Heaven, to aid, guide, and so direct you in your choice of an elder, that the very man in God's affections might be the object of your election. But whether your petition was heard, or your prayer had audience in the court of Heaven, or any satisfactory answer were returned, may a little concern your thoughts to think upon.

And as to your reply to my query, I say, if in a peculiar regard to the matter under debate respecting the duty of gospel believers contributing to the support and enabling of elders in the due exercise of

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their office, you have, in sincerity and godly simplicity, without any evasion or mental reservation, made and will still abide your answer, as it now stands in the affirmative; whereby you declare your judgment on those scriptures, 1 Tim. 5: 17, 18, Gal. 6: 6, 1 Cor. 9: 7—15, to be that you believe that they oblige duty on gospel believers towards elders.

The controversy rested here, the church taking no farther action for the present. But on the 27th of July, 1723, Mr. Hiscox wrote to the church, renewing the discussion in regard to his election, and the letter was read the same day at a church meeting, more than fifty members being present, and Samuel Beebee being Moderator. After the letter of Mr. H. was read, a vote was taken upon the question, "Whether there be sufficient reason offered to this meeting to suspend Bro. Thos. Hiscox from the office of an Elder, as he stands elected?" It was decided that there was not sufficient reason to suspend him from said office. Nevertheless, the progress of the church seems to have been obstructed in the matter. Some portions of the letter were not thought proper for record, and the following paragraphs only were recorded:

Thirdly—As to my taking the office for gain; in answer to which I say, God forbid that I should do this wickedness, and sin against Him; because, for any person to take the office of an Elder for the lucre of gain or the love of money, I esteem to be dangerous, wicked, and sinful, which discovered, in myself or any other, I desire to hate and abhor, and to advance as ends suitable for such a work the honor of God, the comfort of the Church, and the conversion of sinners, in a right discharge of which will be added peace to their own souls.

Fourthly—As to my endeavor to fasten or tie the church to gratify *me* herein; in reply to which I say, respecting the church by whom I have as aforesaid been chosen to the office of an Elder, that I do hereby free, acquit, and release them all in general, and every member in particular, from all and every of the supposed or imagined entanglements, ties or obligations whatsoever, either by word or writing, of giving, paying or contributing to me on the account of my officiating in the aforesaid office, should I ever assume, receive or accept the same, and that from this day to the day of my death, in any other way, manner or method, than what shall proceed from the freedom of their own minds, according as their several judgments or the word of God shall move and incline them.

Whether a sufficient remedy to the pretended malady hath been offered, I leave to consideration, and conclude. THOS. HISCOX.

On the 27th of June, 1727, Mr. Hiscox was confirmed in the office of an Elder. Eight years had passed since he was first chosen. In the mean time, the venerable senior John Maxson had died, and his son had been called to the pastoral office. Mr. Hiscox, however, was not idle. His farm was not large, and did not require all of his time,

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and a portion of it was devoted to the welfare of the the widely-scattered members of the church.

Soon after the confirmation of Eld. Hiscox, he was called to visit the Church at Newport, and they were so well pleased with him, that a resolution was introduced at a church meeting held in Newport, Dec. 8th, 1758, as follows:—

"Whereas, the church hath taken into consideration, whether it may be for the honor and glory of God that our brother Thos. Hiscox come once a month to preach among us, it is voted, at the above said meeting, that he shall come once a month to preach among us, if he shall see cause to do so."

Mr. Hiscox did not shun such fields for usefulness as the providence of God seemed to open to him; and though the church at Westerly was large, and the members of the congregation spread over a large territory, yet there were several elders besides the pastor, and his occasional absence could well be allowed. He therefore accepted of the invitation of the Newport Church, to preach for them one Sabbath in the month, and continued this arrangement till he was called to succeed Eld. John Maxson in the office of leading elder or pastor at Westerly. On the occasion of these monthly visits to Newport, the Baptist churches would frequently avail themselves of his services to fill their pulpits on the first day of the week, and to this circumstance we are indebted for the preservation of the outlines of two of his peculiar sermons. John Comer, who was for some time the pastor of the first Baptist church in Newport, (but dismissed in 1729 for advocating the doctrine of laying on of hands, when he joined the second church, and became a colleague of Eld. Wightman,) kept a journal, which is now preserved in the archives of the Rhode Island Historical Society, and contains much valuable historical information. From this journal we have extracted the following sketches:—

July 9, 1729—Heard Mr. Hiscox from Ecc. 12: 1. He instanced that the time of youth was the best time—

1st. for good impressions;
2d. for strongest resolutions;
3d. for fixed affections;
4th. for closest applications;
5th. for diligent observations.

He further added, that not to remember God in youth was—

1st. to slight his invitations;
2d. to disregard his legislations;
3d. to disbelieve his imprecations;
4th. to reject his operations.

He finely run through the whole chapter, though very briefly, to my great satisfaction.

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Nov.—This day I think proper to note, from a private paper I have by me, the heads of a sermon preached by Mr. Thos. Hiscox, a Seventh-day Baptist, in our meeting-house, in the afternoon of the Lord's day, Oct. 12.

Text, 1 Peter 4 : 18—"If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

In the words, let us take notice of what is said:

I. In respect of the conditional expression, "If the righteous." Now there is a being righteous—

1. By imagination; being ignorant of God's righteousness, went about to establish a righteousness of their own.

2. There is a righteousness by action, but this only the fruit of a renewed soul.

3. There is a righteousness by imputation, and that is Christ's righteousness made ours. "Who of God is made wisdom and righteousness." This is the alone justifying righteousness.

II. Let us take notice of what is said in respect of the salvation pointed to; and here—

1. 'Tis great in regard to the author of it. Gal. 3 : 13—"Christ hath redeemed us." John 3 : 16—"God so loved the world that he gave his only begotten."

2. It is great in respect to the means.

(1.) That Christ should yield obedience. Ps. 40—"Lo, I come."

(2.) That he should come to suffer and die. 1 Peter 3 : 18—"Christ hath once suffered."

3. 'Tis great in respect to the end.

4. 'Tis a glorious salvation. John 10 : 15—"I lay down my life for my sheep."

5. 'Tis an eternal salvation. "He became the author of eternal salvation to all those who obey him."

Now there be many things that be in the way to hinder the soul's progress heavenward. Their enemies are very potent.

1. There is a rapid stream of corruption. Rom. 7 : 15.

2. A golden bait of temptation. 2 Pet. 1 : 4.

3. A fiery trial of affliction.

4. The roaring lion of destruction. 1 Pet. 5 : 8.

The righteous should view the odiousness of sin, and pursue it with horror, and in their following Christ should—

1. Reject their friends, if they stand between them and Christ.

2. Affect their enemies. Mat. 5 : 44.

3. Deny those things that are most dear to them for His sake.

APPLICATION—Hence Christians are taught to be steady on their watch, for in the children of God there is—

1. A fear of neglect.

2. A fear of defect.

3. A fear of death.

The way that leads to salvation is so painful, that 'tis impracticable to all but real Christians.

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The brethren who were scattered in the eastern part of New England, wrote to the churches at Westerly and Newport for ministerial aid, which the churches were disposed to supply; consequently, the church at Westerly passed a resolution, at a church meeting held Sept. 17, 1732, authorizing Joseph Maxson and Thomas Hiscox to go as evangelists, and at the same time included a request to the church at Newport to qualify the said persons by ordination, which was done at Newport on the 8th of October, 1732.

Whether the age of Eld. Joseph Crandall, who was then the pastor of the church at Newport, was the occasion of the renewed invitation given at this time to Mr. Hiscox, especially, or whether the remarkable talents which he possessed were desirable for the benefit of the cause of truth in Newport, we have no means of knowing; but it is certain he was exceedingly popular, and in his ministrations there he made a deep and abiding impression.

On the 9th of November, 1743, the church at Westerly voted, that Thos. Hiscox and John Davis be chosen as Elders, to serve that church, which they both declined. Probably Mr. Hiscox declined because he did not wish to be restricted exclusively to that church, while it had a pastor, and he was serving the church at Newport, which was then vacant. Mr. Davis was soon to remove to New Jersey, and was afterwards ordained at the request of the brethren there.

Mr. Hiscox, on the death of Eld. John Maxson, 2d, in 1750, was called to the office of pastor of the church in Westerly, and at the same time Thomas Clarke was chosen an elder to assist him; and Joshua Maxson was appointed to the office of deacon, with authority to administer the ordinance of baptism; and John Maxson, 4th, as he was distinguished, was called by the church in Newport to supply the place of Eld. Hiscox, who nevertheless visited that church afterward on several interesting occasions; one of which was the baptism of Governor Richard Ward, April 30, 1753; and another, the ordination of John Maxson as pastor of the church in 1754.

Mr. Hiscox, at the time of his installment to the office of pastor, was sixty-four years of age. Upon that occasion he sent the following communication to the church:—

Dear Brethren,—I am sensible that I have of late been chosen to the office of a leading elder in this church, principally to labor in word and doctrine, and in administering the ordinances of the gospel, as I have in time past done. When I consider my own great weakness and inability in common, and my decay by reason of age in particular,

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I am discouraged in the undertaking of so great a work; but, on the other hand, when I consider the present vacancy, and the church's necessity, as well as the desire and design of the enemy to raze the foundation and destroy the constitution of this church, my affections are moved, and my resolution roused, to be using my poor ability in order to their consolation, confirmation, and continuation in the holy profession. And under these weighty considerations, I desire, in a spirit of humiliation, to accept the election, by endeavoring, as need and necessity may call, and my poor circumstances and ability allow, to be assisting in this capacity; desiring your present and constant prayers to God for me, that I may be always directed, assisted, and abundantly enabled to discharge my duty, so that I may glorify God, benefit the church, and console my own soul. THOMAS HISCOX.

WESTERLY, October 7th, 1750.

Mr. Hiscox having lost his wife by death, in 1756 he again married Patience Beebee, daughter of Samuel Beebee, a member of the church, who resided at Southold, L. I.

In 1756, Mr. Hiscox was informed that an Indian named Isaac, a member of the church in Newport, had died, and left his estate on Martha's Vineyard to himself, the churches in Westerly and Newport, and Mr. Triby of Newport.

Mr. Hiscox was chosen treasurer of the church in 1759, which trust he filled for about 12 years.

Mr. Hiscox's colleague, Eld. Thomas Clarke, died on the 26th of Nov. 1767, aged 82 years, having served as an assistant 17 years. He was succeeded by Joshua Clarke, who was ordained in May, 1768. The church at this time had 548 members.

The age of the venerable pastor now rendered his attendance upon the administration of the ordinances very difficult, and his absence from the meetings of the church became more frequent. As it was his pleasure to labor assiduously during the heat of the day, so now, in his declining years, he could look over the field of his toil, and behold the gathered harvest of the redeemed of his charge, and say, "Here am I, Lord, and the children which thou hast given me;" and as his tottering steps neared the brink of the grave, he, with an eye of faith, could see the land of his promised inheritance, and angels waiting to welcome to the celestial city a veteran whose faithful services in the cause of the Prince of Life had won imperishable honors.

Mr. Hiscox died on the 20th day of May, 1773, in the 87th year of his age, and was buried in Westerly, R. I., on land now owned by Mr. Weeden Clarke, one of his descendants.

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Historical Department.

THE SEVENTH-DAY BAPTIST CHURCH IN NEWPORT, R. I.

[Continued from Page 39.]

THE interesting Narrative with which we closed our article in the preceding number of the "Memorial," gives a good idea of the character of the individuals whose firmness and zeal led to the separation announced in the conclusion. And it would be gratifying to follow them in their subsequent proceedings, with the same minuteness of detail; but the pen of the historian has granted us no such pleasure. We are enabled, however, faintly to trace their progress onward, and to observe the influence of their action upon the succeeding periods of the history of the Seventh-day Baptist Denomination.

They became the founders of a separate church, and maintained the cause they had espoused with singular ability. Indeed, they were no novices in church matters; for they had previously learned, by a bitter experience, the forms and severity of Puritanic discipline, as well as the pleasure of Gospel liberty, and therefore found no difficulty in determining their future course. They had previously been accustomed to meet on the seventh day, with Mr. Stephen Mumford and others, in a very primitive manner, at their own houses; and there was probably too much truth in the charge contained in the "*Narrative*," of their having celebrated the Lord's Supper at those meetings. They were sufficiently experienced, however, to foresee the difficulties in which this involved them, but not perhaps to apprehend the way of escape from the singular position they had assumed. To Mr. Mumford we suppose they were indebted for counsel, which had more or less influence in giving direction to their efforts, for he had a practical knowledge of the arrangement and order of Sabbatarian churches, having been trained in the school of the "great masters" in London, whose "praise is in all the churches." Mr. Samuel Hubbard was well instructed in the nature of New England church government; he was then sixty-one years old, and as early as 1635 was a member of the Congregational church of Watertown, and afterward successively among the first members of the churches in Weathersfield and Springfield, and had been a member of Mr. Clarke's

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church in Newport for 21 years. Mr. Baster was 50 years of age, and though a bachelor, of modest deportment, was not wanting in religious experience. Mr. Hiscox, though the youngest of the number, was not behind the chief ministers of the colony for intellectual and spiritual acquirements. And for zeal, few women ever exceeded Mrs. Tacy Hubbard. She had been twice arrested, while a resident of Connecticut, for pleading too zealously for believers' baptism, and she was not afraid to speak her mind when occasion required.

Thus prepared for the emergency which had arisen in their progress, they concluded to form a distinct church, which was organized within sixteen days after the conclusion of the controversy in the First Baptist Church, and the withdrawal of five Sabbatarian members. The church was formed upon the model of the Seventh-day Baptist churches of London, and consisted of seven members, viz.: William Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Tacy Hubbard, Rachel Langworthy, and a sister, name not known.

These persons entered into covenant on the 23d day of December, 1671, and Wm. Hiscox became their pastor. By whom he was ordained, we do not learn; but whether by the elders of the church they had left, or by Elder Vahan of the Free-Will Baptist Church, which was most probable, or by themselves, no question would have been raised by the Baptists or Puritans of that day as to the right or propriety of such ordination; for the principles of English Baptists, as contained in their 36th article of faith, published in 1646, seems to be far removed from prelatical strictness. It is as follows:—

"Being thus joined, every church hath power given them of Christ, for their well-being, to choose among themselves meet persons for elders and deacons, being qualified according to the Word, as those which Christ hath appointed in his testament, for the feeding, governing, serving, and building up of his church; and that none have any power to impose on them either these or any other."

The Seventh-day Baptist Church, however, being organized, very soon began to exert an influence in favor of the seventh day; and, considering the number composing the church at that time, must have taken rank with the foremost of them in point of talent and respectability.

It was a grief to the Baptists of the other churches, that the controversy with the Sabbatarian brethren should have terminated in a separation; and it must be confessed, that the chances of restricting the observance of the Sabbath among them, hampered as its advocates were while members of the old church, was greatly reduced by the organiza-

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tion of a separate church. Every effort was made to bring about a reconciliation. But the brethren were now unfettered from their former restraints, and were free to do their duty. They had suffered too much for the sake of a good conscience, to be easily turned aside, either by inconvenience or danger; and their reputation for piety stood too high to be deprived of its proper influence on others. They began to receive accessions to their numbers very soon, from Mr. Clarke's church, as well as from other quarters, and converts among themselves, which must have been a source of great encouragement. They received the following letter, however, nearly a year after the organization of the church, which, from its address, does not seem to recognize the existence of the church, but rather assumes their separation to be of a temporary character:—

To Brother William Hiscox, and the rest of our beloved brethren and sisters that observe the seventh-day Sabbath with him, the Church of Christ in or near Boston, sends greeting:

BRETHREN BELOVED OF THE LORD:

We having had a view of the proceedings between yourselves and the church, cannot but be grieved to see how busy the adversary hath been, and how easily he hath prevailed upon the corruptions of our nature, to make breaches and divisions among those whom we dare not but judge are united unto one head, even Jesus Christ. And though we dare not judge your consciences in the observation of a day or days to the Lord, yet, brethren, your judging them that have so done, and we hope have not unadvisedly changed their minds, to be *apostates*, seems to our understanding to savor too much a censorious spirit. And we, as brethren, made partakers of the same grace of God through the influence of his Holy Spirit, not being enlightened in the observation of the seventh day as a Sabbath to the Lord, shall humbly beseech you all to put on bowels of mercy, and not be so straight in your spirit towards others, but consider that the only wise God giveth to each soul what measure of light and knowledge he pleaseth; and it is He must give wisdom to improve that measure of knowledge so given, or else we shall make a bad improvement thereof.

Now, brethren, we dare not justify your action, nor the manner of the actions that have been between you and the church, but should have been glad, if it had been the good pleasure of the Lord, that you could have borne each with the other in the matter of difference, and so have left it for the Lord to reveal more light and knowledge to those that are yet in the dark.

But may we not say, we are all in the dark, and see and know but in part?—and the little part that any one knoweth, he is ready to conceive, is the will of God, and so would have all to see with his eyes, and understand with his understanding, and cannot patiently wait on the Lord till he shall make discoveries of it to his brethren, so that our quick, narrow, impatient spirits, are the cause of so many breaches and divisions amongst the citizens of Zion at this day. By all which, we humbly

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desire the Lord may make you and us, and all the Lord's people, to see the corruption of our nature that is yet unsubdued, that so we may all, with sincerity of soul, wait on him, according to that measure of light and knowledge that each of us has received from him.

And now, brethren, our heart's desire is, if it may be the good pleasure of God, that this breach may be healed between you and the church. Our prayers shall be to the Lord for you, that each one of you may be truly sensible wherein you have so far departed from the law of brotherly love as to be an occasion of grief one to another, and to the Israel of God, and have given an occasion to the enemy to speak reproachfully of the ways of God; not doubting but you will be willing to look back over all those actions past in these differences, and if you find any thing contrary to the mind and will of God, be willing to own it, both to God and his people. We shall leave you to his care and guidance, who is able to comfort you in all your tribulation, and to establish, strengthen, and settle you, to whom we leave you, and remain your poor unworthy brethren, who should rejoice in your prosperity, both in spirituals and temporals.

THOMAS GOULD,
WILLIAM TANNER,
JOHN WILLIAMS.

By appointment of the Church assembled, NOODLE'S ISLAND, Sept. 1st, 1672.

This letter was preserved by Mr. Samuel Hubbard, and published by Mr. Backus, who says, "It produced no alienation of mind, but there remained a great nearness between them as long as they lived."

The church had now an independent responsibility, which rested with great weight upon the members. Their hope, however, was in God, who had given them tokens of his favor, as well as a name and place; and they rejoiced that they were counted worthy of an inheritance among the servants of Christ Jesus, for they had suffered, and were willing still to endure the loss of all earthly things for Jesus' sake. The pious breathings of Sabbath-keepers in those times were often expressed in their epistolary correspondence with their brethren, and we should take pleasure in devoting a large space to such testimony of their intelligence and zeal as their numerous letters furnished; but few of them remain, and these were copied from a fragment of Samuel Hubbard's manuscript volume, which had escaped destruction for a century and a half, to be lost a few years ago, with scores of valuable letters, and other matter copied upon its pages. The following letter from among them was written by Joseph Davis, then in prison in England, for the same truth which was professed by this infant church in Newport. The testimony they bore was against the abominations of Popery, in changing times and laws which God had ordained as a perpetual covenant, and their pious minds shrunk with horror from the contaminating influence of such impious assumptions of the man of sin; hence they suffered.

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Letter of Joseph Davis.

OXEN CASTLE, 26th of the 1st month, 1670.

DEAR BRETHREN AND SISTERS, whom I cannot but love for the truth's sake which you profess, and that gracious spirit that is upon you, which causes you to bring forth that precious fruit of righteousness, which through Jesus Christ will be much to the praise and glory of God:

I received your sweet epistle, dated the 4th of the 7th month, 1669, with much joy for the grace of God that is in you, which bringeth forth such acknowledgments of his work upon you, who have ascribed the whole work to his free grace, that did savingly enlighten you, and make you willing in the day of his power to conform universally to the gospel precepts, and his holy laws, and that by divine power faithfully preserved you in your holy and righteous course, notwithstanding those fightings within and troubles without, that you meet with, which cause many thanksgivings to God.

I salute all with my affectionate love; and I give you thanks for accepting and rewarding my love (in the epistle I sent you) with such a return, which doth further engage me to let you know how things go with my own soul, the chuches of Christ, and other professors, that may cause thanksgivings, humiliations, and supplications.

Through the riches of grace, I have abundant reason to declare that our God is good, and hath done me good, in keeping my soul in life, and not suffering my foot to stumble out of the way of his commandments. Notwithstanding the various kinds of trials I have met with, through satan transforming himself in these several shapes that appear among us, yet by the power of the Lord I have been brought in by the fellowship of his Son Jesus Christ, and in the order of the glorious gospel. But satan in the present day hath appeared, and operates in the spirits of men, who rage with violence and open force, casting forth waters like a flood, thinking to destroy and swallow us in the sea of their confusion. But the Lord hath given special and sufficient grace to help and perform the child of faith in the exercise whereof the world is overcome, for which I have suffered the loss of wife and enjoyment of children, trade and public ordinances, in the hope of being of that happy number who shall stand on Mount Zion, to sing the song of Moses with unspeakable delight, when with all the saints I shall be able to say, "This is the Lord; I have waited for him; I will be glad and rejoice in his salvation." In the exercise of faith I have comfortably endured much hardness, as seeing him and his glory that is invisible, which hath always made the saints to glory in tribulation, and patiently bear the weight of afflictions, as they are the appointments of our dear Father, who pitieth his children, and doth not afflict willingly, but doeth all for our spiritual profit, that we may be made more partakers of his holiness.

My trials have been very much lightened and made easy by trusting in a higher power than any that hath been or is against me; and I dare not but believe all things work together for good, and that all the Lord's ways towards me are mercy and truth. I have been much tried and troubled with perplexing doubts concerning the Great Disposer's will,

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as were some of his choice servants in ancient days, (Ps. lxxvii. 7, Isa. xlix. 14,) and through a great power of grace, I faint not, neither am I weary of his house of correction. I have been more afraid of being out of the furnace too soon, than of staying too long, lest God's work should not be done upon me. He is the great desire of my soul, to glorify him in my body and spirit, which are his, with the blessed hope of being glorified by him in that day when for loss and shame everlasting joy shall be put upon me as my crown. Verily, if our hope was only in this life, we should be of all men the most miserable; for there are no worldly comforts certain to us, but tribulations are certain. The vanity of all worldly things should teach us not to set our hearts upon them, and to be content in the loss of them. O! how should believers mind their God, their portion, and their heavenly inheritance, which are so certain and eternal. There we shall sin no more, which hath been the procuring cause of all our suffering; there all tears shall be wiped from our eyes, by our blessed Redeemer. When by faith I take a view of these things, how my spirit and strength increase in this spiritual warfare. The grace and goodness of God hath been very manifest to me; in this my wilderness, the sun of righteousness hath arisen upon my soul, dispelling those clouds of darkness that many are under, whereby my condition is much more comfortable than that of many who enjoy their liberty. Surely, our Father hath reserved his best wine for such a condition, for he knoweth our frame, and considereth that we are but dust. It is my lot to sit here alone in the observation of God's holy Sabbath, yet not without some precious tokens of his presence, which makes a wilderness like an Eden, and a desert like a garden of the Lord. Happy should I be if the glorious things made known and believed by me, had such an effectual work upon my soul, to cause me to seek after them, and delight in those everlasting pleasures, having a conversation in heaven, always waiting for the blessed change, when my vile body shall be made like unto his glorious body.

As for my own outward mercies, they are many. I have hardly known these many years what sickness or pain is, although but a weak body, and my lodgings dangerous, being *in a cold high tower;* and by admiring Providence, the pit hath not shut its mouth upon me to swallow me, nor the snares which were laid to take away my life, prevailed.

As to the churches of Christ, they generally keep from a sinful compliance with the false worshipers. There were many shining lights in this nation, but many of them, I fear, have decayed, and much lost their splendor, for which reason God seems to be working against us, yet not with his great power and wrath. Our enemies are numerous and mighty, and though they have threatened to swallow us up, the Spirit of the Lord hath set up a standard against them, and that sweet prophecy is much fulfilled, "No weapon formed against Zion shall prosper."

Myself, with all the non-conformists, have been greatly disappointed in our expectations, like the old church, Jer. xiv. 19; and as to our deliverance from our thraldom, we see not our signs, neither is there a prophet who can tell how long God will deal with us as he did with Israel, when he led them into the wilderness about forty years, to hum-

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ble them, and prove them, and know what was in their hearts, and to do them good in the latter end. And another thing which greatly saddens our hearts is, that the glory seemeth to be departed from the churches and congregations of most professors, for many of their glorious lights are extinguished by death. Love is waxed cold, and the Christian zeal of many is very low; and there are but few who follow on to know the Lord in further obedience, in a gospel spirit, striving together for the faith of the gospel. The crown is fallen from our head! Woe unto us, for we have sinned, and the candlestick is threatened to be removed. And of late the eminent leaders of Baptist and Congregational churches have taken upon them to preach down and write against God's holy seventh-day Sabbath; but it prognosticates to me that the breaking of it is near. Precious souls, be not discouraged by what opposition you have or may meet with. I hope that the hand of the Lord will be with you, to the increase of true Sabbath light. Let your conversation be as becometh the glorious gospel, and our high calling. And let your light shine forth; for God expects more, and man expects more from us than from others, who are not so enlightened. For herein shall we only be accepted of God, and rewarded by him, as we live in the life and power of what we profess.

My brethren, I should sin if I should cease to pray for you, that the grace of God may be manifest in the sufficiency of it, to the supplying of all your wants. And I hope I shall not be forgotten by you, that I may have such supply of spiritual strength and divine teachings, enabling me to war faithfully against the whole body of sin.

My unfeigned love is to every one of you that is a sincere Sabbath-keeper, and I do desire, while at this distance, to hear from you. The God of Abraham bless you; the God of Isaac defend you. I shall remain your loving brother, JOSEPH DAVIS.

It was not long after the church was organized, that numbers of converts were made to the principles which distinguished it from other churches of New England. A new settlement had been made in a portion of the Narraganset country, called Misquamicut, or Squamicut, which, from its important results, we deem worthy of a particular account. Mr. Callender, in his Century Sermon, delivered in Newport in 1738, and republished in the Collections of the Rhode Island Historical Society, says:—

"About 1665, a number of the members of the church under Mr. J. Clarke removed to the new settlement at Westerly; among whom Mr. John Crandall was a preacher and an elder. They afterward did generally embrace the seventh-day Sabbath, and their successors are now a very large and flourishing church."

The d strict of country referred to was included in the charter of Roger Williams, which was signed March 14th, 1644, and consequently

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belonged to the Colony of Rhode Island. It extended about fifteen miles in length by seven in breadth, bounded on the west by Pawcatuck river, and south by the Atlantic ocean. This tract was purchased in 1657 and 1658, but the conflicting claims of the colonies led the purchasers to petition the Legislature in form for protection in their lawful enterprise. We insert, from the Collections of the Rhode Island Historical Society, some of the documents relating to the settlement, as matters of curiosity to those who may feel an interest in the origin of what in the progress of events became a Sabbatarian colony.

Petition to Assembly.

To the Honorable Gentlemen of the Court of Commissioners, assembled together in his Majesty's name for the colony of Providence Plantations at Portsmouth the 27th of August, 1661:

Please ye honored gentlemen: There being an opportunity or presentment of a certain piece or tract of land, lately discovered or made known, which tract of land lyeth in a situation in the furdest or remotest corner of this colony's jurisdiction, called by the name of Ascomicutt; which tract of land is fairly promised to a certain number of adventurers upon the design of purchasing it; which adventurers are members of this colony, and well-wishers thereto, who desire to do nothing that shall prove prejudicial to the interest and honor of the colony's privileges or advancement; but are now confronted by adversaries of the colony, which, by a species of intrusion, are seeking to make inroads upon our privileges of colonies' jurisdiction; these premises considered, your petitioners are bold, under correction, to pray, in case we can make the adversary, which is both to the colony and us, to retreat, which we question not, in point of right and title from the natives; therefore, we being willing to proceed in all points of loyalty that may suit with the advance and honor of the colony, we humbly crave your favorable approbation, countenance, and assistance to us in the settling of a plantation or township in or upon the above said tract of land, called by the name of Asconicutt; which number of persons may probably extend to 30, 40, or 50, or thereabouts; which thence are to inhabit; thereof many are persons constrained to make inquisition and seek out land for a comfortable livelihood. So, honored gentlemen, if it be your pleasure to grant your petitioners' request, as we are, so we subscribe and remain, your humble petitioners and servants, to our power, for ourselves, and in the behalf of the rest of our company.

William Vahan, –|– his mark,
John Coggeshall,
John Crandal,
Hugh Mosher,
James Barker,
Caleb Carr,
James Rogers, I. R. his mark,
Joseph Torry,
John Cranston.

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A Copy of the Purchase of Sosoa, the true owner of Misquamicutt.

This deed or writing, bearing date this present twenty-ninth day of June, one thousand six hundred and sixty, witnesseth, that I, Sosoa, an Indian Captain of Narraganset, being the true and lawful owner of a tract of land called Misquamicutt, for a valuable consideration in hand paid to my content, have bargained and sold unto William Vaughan, Robert Stanton, John Fairfield, Hugh Mosher, James Longbottom, all of Newport, in Rhode Island, and others their associates, which said tract of land being bounded as followeth: Easterly by a place called Weecapaug or Passpatanage, joining to Nianticut land; on the south by the main sea; on the west by Pawcatuck River, and so up the chief river or stream northerly and northeasterly to a place called Quequatuck or Quequachonocke; and from thence on a straight line to the first-named bounds called Wecapoag or Pachatanage; joining upon the Nianticut land, as above said; which said tract of land, so butted and bounded as aforesaid, I the said Sosoa do, for myself, my heirs, executors, administrators, and assigns, surrender up all right, title, claim or interest whatsoever to the said land, &c., &c.

The mark of [|] SOSOA.

Sealed signed in presence of
Jeremy Clarke,
Latham Clarke,
Henry Clarke,
Awashwash ⌣ his mark,
The mark W° of Nucum, Interpreter,
George Webb,
George Gardiner.

The title was confirmed by

Cachaquant,
Sammecat,
Pessicus,
Wawaloam,
(Wife of Miantinomy,)
Awashous,
Poatock,
Unkaguent,
Ne-O-Wam.

Articles of Agreement.

These Articles of Agreement, made in the year one thousand six hundred and sixty or sixty-one, March the two-and-twentieth, between us whose names are underwritten, about a tract of land bought of an Indian Captain called Sosoa, of Narraganset, the land being called Misquamicutt, as appeareth by deed by us, John Fairfield, Hugh Mosher, Robert Stanton, and James Longbottom:

First, That we whose names are above written, do give, grant, ratify, and confirm the same privileges with ourselves, unto all those whose names are underwritten, according to their proportion of land in the aforesaid purchase.

2ly. That all we whose names are underwritten, or the major part of us, may transact any thing that we see cause in or about the aforesaid land.

3ly. That if any of us transact any thing about the aforesaid land

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without the consent of the whole, or the major part, shall be disowned and of none effect.

4ly. That all charges that hath been already out about the aforesaid land, shall be repayed to the disbursers suddenly, without delay, so soon as the disbursers bring us their account to the rest of the company.

5ly. That each of us whose names are here underwritten, or shall be hereafter added, shall bear equal charges to what have been out already, or shall be out hereafter, in any case about the land aforesaid, according to the proportion of land they have.

6ly. That what charges shall be out from time to time, shall be brought in in twenty days after they shall have warning from us or the major part of us.

7ly. In case that any bring not their money as is above said, nor give satisfaction to the company, shall forfeit their land, and what they have been out already.

8ly. That the deed and all other writings about the aforesaid lands, shall be kept in William Vaughan's house, and that each of the purchasers shall have (if they desire it) a copy of the deed or any other writings that thereto belong, paying for the draught thereof.

9ly. The parties that have interest in the aforesaid land are William Vaughan, having a whole share; Robert Stanton, having a whole share; Hugh Mosher, having a whole share; John Fairfield, having a whole share; James Longbottom, having a whole share; Shubal Painter, having a whole share.

10ly. Whosoever that we shall agree with shall have a proportion of the land aforesaid, shall have the same privileges as ourselves, provided that, according to his proportion, he set to his hand to those or the like articles.

11ly. That we shall meet to consult about the aforesaid land, so often as occasion shall present, at William Vaughan's house.

12ly. That to all the aforesaid articles we engage each to other to be faithful and true to perform the foresaid articles that is here above written, whereto we set our hands.

Hugh Mosher,
William Vaughan,
John Fairfield,
James Longbottom,
John Green,
Jeremy Willis,
John Coggeshall,
Edward Smith,
John Crandall,
James Rogers,
James Barker,
William Slade,
Henry Timberlake,
Ed. Greenman,
Ed. Richmond,
Edward Larkin,
William Weeden,
John Maxson,
Joseph Clarke,
Pardon Tillinghast,
John Nixson,
Anthony Ravenscroft,
James Babcock, Sen.,
John Room,
William Codman,
William Dyre, Sen.,
George Bliss,
John Richmond,
James Sands,
John Tyler,
John Lewis,
Hugh Parsons,

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Shubal Painter,
John Cranstone,
Caleb Carr,
Joseph Torry,
Robert Carr,
Tobias Saunders,
Henry Basset,
William Gingill,
Obadiah Holmes,
Jireh Bull,
William Holmes,
Richard Dunn,
John Jones,
Thomas Waterman,
Mathew Boomer,
John Spencer,
Nicholas Cotterall,
Samuel Dyre,
Thomas Brownell,
Robert Hazard,
Gideon Freeborn,
Henry Perry,
Francis Braiton,
William Foster,
John Havens,
Jeffrey Champlin,
Richard Morris,
John Tripp,
Lawrence Turner,
Robert Burdick,
Emanuel Wooley,
John Macoone,
Andrew Langworthy,
Philip Sherman,
Thomas ———,
William Haven,
Thomas Manchester,
John Anthony,
Samuel Samford,
Christopher Almy,
Mahershallalhazbuz Dyre,
John Cowdal,
John Albro,
Ichabod Potter.

Acts and Orders made by the Purchasers of Misquamicutt.

July 9, 1661.

That every man that has a whole share is to make up his purchase money, the full sum of seven pounds, according to the articles of agreement; and they that have but half a share are to do the like according to their proportion of land; and this money is to be paid to Wm. Vaughan, at his house, within 20 days after the date hereof, or else to forfeit their interest, according to the articles of agreement.

It is likewise ordered, that each purchaser shall go presently to Misquamicutt; but in case any of us cannot go, then he is to [allow] the company that go three shillings a day money pay, until they have an opportunity to return again.

Ordered, that it is left unto Wm. Vaughan his discretion to make choice of and agree with two men to go to Misquamicutt to take possession for us as long as he or they shall see cause.

Ordered, that if any man that is to have any right or property with us, do not appear within two days after he be fairly warned, and sign to this agreement, he shall wholly and totally lose his share, and the money he hath paid out.

July 10, 1661.

Ordered, that every man that have a share or half a share at Misquamicutt shall take his turn personally, or by his deputy, a whole fortnight at a time, when Wm. Vaughan shall see cause to warn them for that purpose, or else to yield himself wholly disfranchised; but it is intended that he that has but half a share shall be allowed for half his

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time; but every man is to bear his own [charges] (we mean) in providing provision for himself; and farther, no man is to do neither more nor less than we have or shall authorize them to do.

And we do agree, that if any man that shall go to Misquamicutt to take or keep possession upon our account, and they or either of them shall be any ways troubled or molested upon that account, that we [the] aforesaid purchasers do engage to bear equal share of all charges or expenses so expended upon the account aforesaid, provided they [act] according to their order as aforesaid.

July 29th, or September 9th.

It is ordered, that those which do now go to Misquamicutt, or the major part of them, shall have full power and authority to make choice of a place for a township or townships, and also to survey and lay out the town lots, according to proportion and their discretion by lot; and it is further ordered, that such as do now go shall have, for the time they are absent, three shillings a day allowed them out of the general stock; and it is further ordered, that those which do now go and stay to build and keep possession of the land, shall have choice of their town lots.

At Misquamicutt 15th of Sept.

It was agreed, that the town should begin on the north side of the brook, by the great neck, and so as to extend up along the river on the highway, the neck and ——— being left for common; also, the first seven lots were reserved and appointed for some that did engage to stay, but all failed except Toby Saunders, Robert Burdick, and Joseph Clarke, Jr. All lots were determined 12 rods broad, and 80 long, except the aforesaid seven.

The hostility of the united colonies of Connecticut, Massachusetts, and Plymouth, towards Rhode Island, was so violent and active, that no means were left untried which could in any way strengthen their claims to the Narraganset country. Each claimed a portion, and they were ready to annex the "little colony," piecemeal or otherwise, to their own jurisdiction; but the people of Rhode Island were too well acquainted with the intolerance of those united against them, to submit to their claims without a struggle. They had bought the land of the original proprietors, who were ready to sustain them in their possessions, and they were also sustained by the Royal Charter of the colony, made in 1644. Nevertheless, there was a constant jealousy on the part of the Puritans, which would often manifest itself in acts of aggression and annoyance to their less powerful neighbors.

The new purchasers of Misquamicutt were exposed to a full share of these annoyances. They had appointed trustees to manage the affairs of the company, and several individuals had gone to reside at the set-

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tlement, for the purpose of keeping possession in the name of the proprietors; but successive irruptions were made, and arrests were effected of those residents. A kind of constable warfare was maintained across the lines of the conflicting colonies for some time, till a more serious participation of the colonial authorities took place. Robert Burdick, a son-in-law of Samuel Hubbard, and Tobias Saunders, were forcibly abducted, and confined in prison at Boston till they should pay a fine of £40 that the government of Massachusetts had inflicted upon them.

The following extract of a letter from the Assembly at Boston, dated May 8th, 1661, to the Assembly of Rhode Island, exhibits the nature of the authority set up by Massachusetts :—

"You may hereby have notice, that two of your people, namely, Tobias Saunders and Robert Burdick, being long since taken on the place, and secured by us to answer their trespass, we have now called them before the court, and find nothing from them to justify their proceedings. Therefore, the court hath fined them £40 for their offense and towards satisfaction for the charges expended in carrying them before the authority; and that they stand committed till the fine be paid, and security be given to the Secretary, to the value of £100, for their peaceable demeanor towards all the inhabitants of this jurisdiction for the future!"

The next year Connecticut obtained a new charter, and by virtue of it renewed her claim to the territory of Misquamicutt. The old patent of Rhode Island included the Narraganset country, Pawcatuck river being the boundary on the west; Connecticut claimed the Narraganset river as the eastern boundary of *her* territory; hence the disputes about jurisdiction, which annoyed the new settlement. As no arrangement could be effected, the Commissioners of Connecticut went to the plantations east of Squamicut, in the name of the General Assembly of Connecticut, and demanded the submission and obedience of the people to its authority and laws; hence the arrest and imprisonment of settlers on both sides.

In 1671, John Crandall and others were carried off by the Connecticut authorities, and imprisoned in Hartford jail.

In 1669, the territory of Misquamicutt was incorporated, and named Westerly; and in March following, John Crandall and others were commissioned as conservators of the peace, in accordance with the request of the town. The same year the Assembly directed the Governor to hold a court at Westerly, which was accordingly held on the 16th of May, and a warrant was issued to the constables to require all the inhabitants to appear the next day at the house of Tobias Saunders, when, accordingly, the following named persons appeared and promised

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to stand by the colony, viz: John Crandall, Tobias Saunders, Joseph Clarke, Robert Burdick, John Maxson, John Randal, Job Babcock, James Babcock, Jr, Thomas Painter, Shubael Painter, Jeoffry Champlin, Sen., John Lewis, Richard S. Waite, John Mackoon, Richard Segar, George Lanphear, Stephen Wilcox, Jonathan Armstrong, Nicholas Cottrell, Jr., Daniel Crumb, John Fairfield, Edward Larkin, and James Babcock; but Jeoffry Champlin, Jr., and Augustine Williams, did not appear.

This list of the inhabitants of Westerly affords some information as to the extent of the accession made to the church in Newport on their embracing the Seventh Day, which they generally did about this time, with John Crandall, their elder, who was continued conservator of the peace.

The country was at that time filled with Indians of different tribes, who were often treated with great injustice and severity by the "united provinces," which led to frequent conflicts between them and the settlers. Rhode Island sometimes experienced the evil effects of this warfare. Though the efforts of Roger Williams and his Baptist associates were generally in favor of peace, yet the extensive defection of the natives, through the exertions of Phillip, Sachem of the Wampanoags, involved them also in the common danger.

The following letter to Mr. and Mrs. Samuel Hubbard, from their daughter, the wife of Robert Burdick, of Westerly, is worthy of a place in this connection, for its true Christian spirit, as well as for the information it contains of the times:—

MOST LOVING AND DEAR FATHER AND MOTHER:—My duty, with my husband and children, presented unto you, with all my dear friends. My longing desire is to hear from you, how your hearts are borne up above those troubles which are come upon us, and are coming as we fear; for we have the rumors of war, and that almost every day. Even now we have heard from your Island by some Indians, who declared unto us that the French have done some mischief upon the coast; and we have heard that 1200 Frenchmen have joined with the Mohawks, to clear the land both of English and Indians. But I trust in the Lord, if such a thing be intended, that he will not suffer such a thing to be. My desire and prayer to God is, that he will be pleased to fulfill his promise to us, that is, that as in this world we shall have troubles, so in him we shall have peace. The Lord of comfort comfort your and our hearts, and give us peace in believing, and joy in the Holy Ghost. O that the Lord would be pleased to fill our hearts with his good Spirit, that we may be carried above all these things, and that we may remember his saying, "When ye see these things come to pass, lift up your heads, knowing that your redemption draws nigh." Then, if these things be the certain signs of our Lord's return, let us mind his

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command, that is, "Pray always, that ye may be counted worthy to escape all these things, and stand before the Son of Man." Let us have boldness to come unto him in the new and living way which he hath prepared for us. Through grace, I find the Lord doth bear up the spirits of his people in this place in some comfortable measure to be looking above things. The Lord increase it more and more unto the day of his appearing, which I hope is at hand.

Dear Father and Mother, the Lord hath been pleased to give us here many sweet and comfortable days of refreshing, which is great cause of thankfulness; and my desire is, that we may highly prize it, and you with us give the Lord the praise for this benefit. I pray, remember my love to all my dear friends with you in fellowship. Sister Saunders desires to be remembered to you all; so doth sister Clarke.

Your loving daughter, to my power, RUTH BURDICK.

WESTERLY, Aug. 4, 1666.

The war generally called King Phillip's War, broke out in 1675, and lasted about one year, during which the colony was greatly exposed. The following letter from Samuel Hubbard to Dr. Edward Stennett, then the Pastor of a Sabbatarian Church in England, will be read with interest, containing as it does an exhibition of the circumstances of the settlers at that period.

NEWPORT, R. I., Nov. 1676.

God has been long waiting with patience, by several signs and warnings, these forty years, as I can witness; but we, in our turnings, have not so turned to the Lord as we ought to have done, and his displeasure is broke forth in the country by the natives, who were forced thereto, as some of them said, and in very deed I judge they said truly. They have done much harm in our bordering towns, as Warwick, destroyed by fire, only most of the people are here, and their goods, and some of their cattle; and the like at Pautuxet and Providence, though not altogether destroyed, for a garrison remaineth there to this day. And for the other side, over against us on the main, which once was ours, and is, I judge, by the charter, many are killed by the Indians; the rest came to us, with what they could bring. "Connecticut," "Plymouth," and "Bay" armies being there, wasted very much. When they left it, the Indians burnt nearly all that was left. In Plymouth the war began, and is sore wasted. The Bay lost very many men. Connecticut did most service, and I have not heard of one town destroyed or fired in that colony.

In the beginning of these troubles of the war, Lieut. Joseph Torry, elder of Mr. Clarke's church, having but one daughter, living at Squamicut, (Westerly,) and his wife being there, he said unto me, "Come, let us send a boat to Squamicut; my all is there, and part of yours." We sent a boat, and his wife, his daughter, and son-in-law, and all their children, and my two daughters, and their children, (one had eight, the other three, with an apprentice boy,) all came, and Bro. John Crandall and his family, with as many others as could possibly come. My son Clarke came afterwards, before winter, and my other

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daughter's husband came in the spring, and they all have been at my house to this day.

Now, dear brother, although we are not destroyed by the Indians, God hath visited this land by taking away many by death; and in this place of all sorts. Of the old church, first, Mr. Joseph Torry; then my dear brother John Crandall; then Mr. John Clarke; then William Weeden, a deacon; then John Salmon. A sad stroke in very deed—young men and maids. To this day, I never knew or heard the like in New England. Last week four or five were buried in this town. Bro. Turner went to war, and God prospered him for a time, but he is now killed by the Indians. The rest are all well, and enjoy their liberty. Mr. Miles, that was at Swansey, is now with them. Bro. Wm. Gibson, who came from old England with Bro. Mumford, is now gone to New London, to visit our brethren there.

The following letter was found among the old records of Providence, by William R. Staples, Esq. It was written by some of the members of the Newport Church residing in Westerly, who were met on new-year's day, as the letter states.

WESTERLY, this 1st of the first month, 1678.

We, your brethren and sisters assembled together at the house of Tobias Saunders, wish you all grace, mercy, and peace in our Lord Jesus Christ, and that both you and we may stand firm, sure and stable in the faith and order of the gospel, till He comes who will come, and will not long tarry, to whom be praise, honor, and glory, throughout all his churches, world without end, amen.

Dear and well-beloved in our Lord Jesus Christ, this may signify unto you, that your careful salutation we received, dated the 13th of the 12th month last past, by Peter Crandall; for which, as duty and good affection binds, we return you thanks, hoping that these will find you in good health, as we are, through mercy, at this present, in health and in peace, and can assemble ourselves together, none making us afraid.

We do desire that this great privilege may be prized according to the value of it, and that we might not wax wanton and careless under such great enjoyments, but that both you and us may carefully stand upon our watch, and earnestly crave the assistance of God's Holy Spirit, so that neither this or any other of his benefits may slip out of our minds. To that end, we earnestly desire your prayers to Almighty God, the father of our Lord Jesus Christ, that he will be pleased to give us such manifestations of his Holy Spirit, that we may stand fast in the faith and order of the gospel that we have visibly professed before Heaven, and many other witnesses here upon earth, and not to look at it as a light or slight thing to break covenant with God and one with another. Let us, therefore, be much in prayer to God, that he will give us wisdom and understanding, that we may not only discover, but may, by the assistance of his blessed Spirit, be able to resist the wiles of the devil; for certainly, if he was ever transformed into an angel of light, it is now, and if it were possible, he would deceive the very elect.

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Beloved brethren, our prayer unto God is for you, that ye may, like good soldiers, stand with your loins girt, ready to resist the adversary, and not give way, though he come with never so fair pretenses. Nay, though he bring law in his mouth, ye are not to believe him. Wherefore, dearly beloved, seeing it is so, that we are beset with enemies without and within, let us be earnest with the Lord one for the other for the assistance of his Holy Spirit, that so we may be able to withstand temptations.

We also return thanks to the congregation for the messengers they sent the last year. We hope their labor of love was not lost nor in vain, which we hope will be good encouragement for you to remember another time your duty in that respect.

JOHN RANDALL,
ROBERT BURDICK,
JOB BABCOCK,
JANE BABCOCK,
MARY SAUNDERS,
ELIZABETH RANDALL.

In this connection, the following account of a sect which was somewhat identified with the history of the Newport Church, will probably be read with interest. We copy it from Backus' History of New England:—

A new sect came out from among the Baptists about this time, who have caused not a little trouble to themselves and others, of whom I have collected the following brief account, chiefly from the letters preserved by Mr. Samuel Hubbard. In the close of the year 1674, the family of Mr. James Rogers, of New London, called Mr. Crandall over from Westerly, who preached among them, and baptized his sons John and James, and an Indian named Japheth. This alarmed the other denomination [Presbyterian,] and Mr. Bradstreet, minister at New London, said he hoped the next court would take a course with them. They sent to Newport, and Elder Hiscox, Mr. Hubbard, and his son Clarke, were sent to visit them in March, 1675, when Jonathan Rogers was also baptized, and all four of them were received as members of their church, by prayer and laying on of hands. Hereupon John Rogers' father-in-law took his wife and children from him; and upon her complaints against him, he was carried before their deputy Governor, and committed to Hartford goal, from whence he wrote to Mr. Hubbard, April 6, 1675. How long he continued there I do not find, only he visited the church at Newport the next September. In September 18, 1676, these four members went with a boat and brought Elder Hiscox and Mr. Hubbard to New London again, when old Mr. Rogers, his wife and daughter, were all baptized and received into that church;

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whereupon they were called before the magistrate, but were soon released; though from that time they began to imprison the Rogerses for working on the first day of the week. And when Mr. Hubbard and Mr. Hiscox visited them again, and held worship with them two miles out of town, on their Sabbath, Nov. 23, 1677, and Joseph Rogers' wife had next morning given them a satisfying account of her experience, John must needs have them go up to town to baptize her there. Mr. Hubbard opposed it, but John carried the day; and while Mr. Hiscox was preaching at town, the constable came and took him, and they all went before the magistrate; where also was the minister, Mr. Bradstreet, who had much to say about the *good way their fathers had set up.* Upon which Mr. Hubbard obtained leave to speak, and said, "You are a young man, but I am an old planter of about forty years, a beginner of Connecticut, and have been persecuted for my conscience from this colony; and I can assure you, that the old beginners were not for persecution, but we had liberty at first." After further discourse, the magistrate said, "*Could you not do it elsewhere?*" "A good answer," said Mr. Hubbard; and so they were released, and went to Samuel Rogers' house, where his brother John put himself forward, prayed, and then went out to the water, and baptized his sister; upon which Mr. Hiscox was seized again, as supposing he had done it; but John came before the magistrate, and was forward to make known his act therein; so the others were released, and returned home.

Jonathan Rogers had married Naomi Burdick, grand-daughter of Mr. Hubbard; and on March 2, 1678, Elder Hiscox baptized her at Westerly, together with James Babcock, George Lamphere, and two others; and on the fifth of May following, Joseph Clarke wrote from thence to his father-in-law Hubbard, that John and James, with their father, were in prison; having previously excommunicated Jonathan, chiefly because he did not retain their judgment of the unlawfulness of using medicine, nor accuse himself before authority for working on the first day of the week.

Hereupon the church at Newport sent messengers to New London about this matter, who reported on their return, that "a practice was started up (out of conscience) that because the world, yea, most professors, pray in their families, mornings and nights, and before meats and after, in a customary way, therefore to forbear prayer in their families or at meats publicly, except some are led forth upon some special occasion, saying they find no command in the word of God for it."

About this time, Elder Hiscox's church received letters from Dr.

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Chamberlain; whereof one was directed to their church, he being of the same faith and order with them; the other was directed as follows:—

Peter Chamberlain, senior Doctor of both Universities, and first and eldest physician in ordinary to his Majesty's person, according to the world, but according to grace a servant of the word of God, To the excellent and noble Governor of New England:

Grace, mercy, peace and truth, from God our father, and from our Lord Jesus Christ, praying for you, that you may abound in heavenly graces and temporal comforts.

I have always had a love for the intended purity and unspotted doctrine of New England; for Mr. Cotton was of the same college and university, of Emanuel in Cambridge, as I was; and so was Mr. Hooker, and others, with whom we were all contemporary; and I never knew them, but of a holy life and conversation. I also knew Colonel Humphrey, Sir Richard Saltonstall, and Mr. Peters, who were of note among you, and Sir Henry Vane, who all had some share in the foundation of your Government. But certainly the first intentions were never to debar the truths of Scripture and liberty of conscience guided thereby; but to suppress sin and idolatry, and prevent all the adulteries of Rome, to whom all things are lawful, especially lies and hypocrisy, to promote their most damnable doctrines, covetous superstitions, and blasphemous supremacy. It is great wisdom to suppress sin, but not the liberty of a good conscience; and whilst men grant liberty of conscience, not to admit liberty of sin. All magistrates have not attained to this wisdom; else England had been long since freed from popery and perjury. Whatsoever is against the ten commandments is sin, (Rom. 3: 20, 1 John 3: 4;) and he that sinneth in one point is guilty of all, because he that spake one word of them, spake all, and he added no more, (Jas. 2: 10, 11, Ex. 20: 1;) while Moses and Solomon caution men so much against adding to or taking from, (Deut. 4: 2, Prov. 30: 5, 6,) and so doth the beloved apostle, (Rev. 22: 18, 19,) what shall we say of those that take away of those ten words, or those that make them void and teach men so? Nay, they dare give the lie to JEHOVAH, and make Jesus Christ not only a breaker of the law, but the very author of sin in others, also causing them to break them. Hath not the little horn played his part lustily in this, and worn out the saints of the Most High, so that they become little-horn men also! If you are pleased to inquire about these things, and to require any instances or information, be pleased by your letters to command it from your humble servant in the Lord Jesus Christ.

PETER CHAMBERLAIN.

MOST WORTHY GOVERNOR, Sept. 1, 1677.

Copies hereof were sent to those to whom it was directed, and the church sent a letter therewith to Connecticut, from whence this answer was returned:—

HARTFORD, 8, 8, 78.

Friends of Newport on Rhode Island, William Hiscox, &c.:

Yours of 9, 4, 78, was received the 7th instant, with one inclosed from another, from Peter Chamberlain, senior. The advice in both is readily complied withal, and thankfully accepted. To be minded of any parts of the scripture of truth is gratefully received, and were it not for a seducing devil and a deceitful heart, they would be a rule of life unto all that have senses exercised therein, and make due application thereof.

What yourselves or that worthy gentleman intend, or who or what he refers to, is not so easy to guess at. We have of late had to deal with Rogers and his, of New London, towards whom the authorities have shown all condescension imaginable to us; that if they would forbear to offend our consciences, we should indulge them in their persuasion, and give them no offense in the seventh day, in worshiping God by themselves. We may doubt (if they were governors in our stead) they would tell us, that their consciences would not suffer them to give us so much liberty; but that they must bear witness to the truth, and beat down idolatry, as the old good kings did in Scripture, they judging so of our Lord's-day worshiping. It may be that your counsel may be more taking with them, to make them forbear, than ours; which is all at present, with respects. From your friend and servant in Christ, WILLIAM LEETE.

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The church repeatedly sent and labored with them, but to little effect. Mr. Gibson went and lived and preached a while among them at New London; but Mr. Hubbard wrote to their aged brother Thornton (who had removed from Newport to Providence) on Nov. 8, 1679, informing him of his late visit to that people, when he found that old Mr. Rogers had the wheel of a loaded cart went over his leg a little below his knee, bruising it much, and had been so six weeks, but now could move it. Their judgment is not to use any means. And, said he, "Pray remember my respects to Mr. Roger Williams; I should be glad to hear of him and his wife;" a great respect to whom was shown in all their letters as long as he lived. But on June 7, 1685, Mr. Hubbard wrote to Mr. Henry Reeve of Jamaica, and informed him that messengers were then gone from their church to New London, "to declare against two or more of them who were of us, who are declined to Quakerism. I might say more; of whom be thou aware, for, by their principles, they will travel by land and sea to make disciples, yea, and sorry ones too. Their names are John and James Rogers, and one Donham."

From this beginning proceeded a sect which has continued to this day, who, from their chief leader, have been called *Rogerenes*. In their dialect, and many other things, they have been like the first Quakers in this country; though they have retained the external use of Baptism and the Supper, and have been singular in refusing the use of means and medicine for their bodies. Their greatest zeal has been discovered going from meeting to meeting, and from town to town, as far as Norwich and Lebanon, the one 14 and the other 24 miles, to testify against hireling teachers, and against keeping the first day of the week as a Sabbath, which they call the Idol Sabbath; and when the authorities have taken them up, and fined them therefore, and having sometimes whipped them for refusing to pay it, they soon have published accounts of all such persecutions, which have been the very means of keeping their sect alive.

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Missionary Department.

HISTORY OF MISSIONS.

About eight years before the formation of the American Board of Commissioners for Foreign Missions, and one year previous to the organization of the Mass. Baptist Missionary Society, an effort was made to organize the Seventh-day Baptist Churches into a "Union" for missionary purposes. It was not attempted in secret, nor sought to be accomplished by drawing off the friends of missions into a separate society, as with the American Board, but was proposed upon a general basis, viz., that all the churches should unite in a General Assembly or Conference, and thus unitedly sustain the missions of the denomination. Had the same experience, however, been acquired by the friends of missions among the Seventh-day Baptists at that early period, which was afterwards found necessary to the success of the American Board, it is probable a different result would have followed the effort. But the denomination was small, and their means limited; it was therefore thought necessary to enlist all the churches simultaneously in the enterprise, not doubting but entire harmony would prevail in the general counsel. It was, however, found to be otherwise.

It was in the fall of the year 1801, that a proposition was submitted to the General Meeting of the churches, then assembled at Hopkinton, R. I., to undertake a missionary work upon a larger scale than had been before contemplated. According to the minutes of the meeting, "Eld. Henry Clarke, of Brookfield, N. Y., brought forward a proposition for the several churches in our Union to unite in an institution for propagating our religion in the different parts of the United States, by sending out from the different churches in said Union missionaries at the expense of the several churches who may fall in with the proposition."

After hearing the views of the brethren assembled, it was resolved, "that the proposition be inserted in our letters to the different churches, requesting their approbation."

The church at Hopkinton at once agreed to the arrangement, and letters were sent to the other churches. At the next annual meeting, in 1802, which was also held at Hopkinton, the churches reported by their messengers and letters substantially as follows:—

The church in Newport, under the pastoral care of Eld. Wm. Bliss, approved the plan, and sent the first contribution of funds for the purpose, being twenty dollars. This token from the Newport Church was

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expressive of the sense of that body in regard to the subject of missions, and should be remembered by her more favored sister churches, now, when she can no longer take the lead in such enterprises.

The church in Piscataway, N. J., informed the yearly meeting, by letter, that they did not concur with the proposition presented the previous year on the subject.

The church in Cohansey, N. J., took no action on the subject, or said nothing at the meeting.

The church in Petersburg, N. Y., did not concur.

The church in Waterford, Ct., agreed to the proposition.

The church in Brookfield, N. Y, agreed to the proposition, and recommended to send out missionaries accordingly.

On the receipt of this information from the several churches represented, a committee was appointed to draw up a plan of operations, and to report to the meeting on the first day of the week following. As the records show no report of this committee at the time appointed, it is presumed they could not agree upon a plan which would unite every one in the support of the enterprise, being embarrassed, probably, by the want of harmony in the churches. Still there was much discussion as to the mode of carrying on missions as suggested in the proposition of Eld. Clarke. There were questions about the propriety of such an organization as a General Conference, and also as to the propriety of such a body undertaking the work of missions, at home or abroad. The "General Conference" was, however, formed about the year 1805; but whatever was done in that body for the cause of missions was of a domestic character. Indeed, to have attempted a foreign mission while the whole number of Sabbath-keepers in America was but a complement of missionaries for the country in which they dwelt, would have been considered as fanaticism of the grossest kind; especially as but few individuals out of their own neighborhoods knew of the real question at issue in the doctrines which distinguished them from the rest of the Christian world.

The genius of the Seventh-day Baptist churches was, however, favorable to the cause of missions, and though obstacles might oppose the progress of the cause for a season among them, yet the spirit could not be quenched while the churches were organized in a manner so primitive, and congenial to its development and growth.

After several years discussion, the General Conference was formed in 1805, and consisted of the following churches:—

1st. Newport, R. I., Wm. Bliss, elder.
2d. Hopkinton, R. I., Abraham Coon, elder.

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3d. Piscataway, N. J., Henry McLafferty, elder.
4th. Cohansey, West N. J., John Davis, elder.
5th. Waterford, Ct., Davis Rogers, elder.
6th. Burlington, Ct., Amos Stillman, elder.
7th. Berlin, N. Y., Wm. Satterlee, elder.
8th. Brookfield, N. Y., Henry Clarke, elder.
9th. De Ruyter, N. Y., David Davis, elder.

The character of this organization was for a long time undetermined in reference to the object for which it was at first proposed. It took the place in some measure of the yearly meetings, and like them afforded an agreeable social gathering of the brethren from their several locations, and was, doubtless, productive of much good; but no decided action in relation to missions was taken till 1817, when, upon mature deliberation—

"It was resolved, (the messengers of Waterford Church only dissenting,) that this Conference unite in commending the zeal and liberality of those societies already formed for missionary purposes, and also recommend to all the churches and societies in our fellowship (not already formed) to form themselves into societies in their vicinities for the promulgation and spread of the gospel in its purity.

"And it is also proposed, that the Seventh-day Baptist General Conference, in their annual session, be considered the Central Society of the Seventh-day Baptist Order in America, so far as to designate the candidates or persons to be sent on such missions; and that, in the course of their annual session, they appoint a committee of their number and fellowship, to consist of one member from each society if practicable, which committee shall be denominated the Board of Trustees and Directors of the Missions of the Seventh-day Baptists in America.

"And that the said Board shall elect their necessary officers for carrying into effect the missionary plan. But no officer of said Board shall receive any emolument or pecuniary pay for his services, excepting for necessary expenses, as writing and printing the minutes, &c.

"That said Board shall have the sole control of all funds or money sent in or intrusted to them by the several societies, and of all private donations for missionary purposes; and shall also direct the route and give suitable instructions to, and recommendation of, in writing, as well as fix the pay of, any person concerned in the missionary business under their direction. But no person shall be sent out by them unless he comes well recommended for moral character, piety, and useful information, and is also a well-established member, in good standing in some church in our fellowship, and will keep a correct journal of his travels, expenditure, and donations received by him on his tour. He shall make a statement in writing to said Board, annually, of his pro-

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ceedings, and an account with said Board for all money received by him, and such part of his statement so made as said Board may judge expedient, may be printed with the Conference minutes annually. And in order that said Board may act with propriety, it is considered indispensable that each society transmit annually (by their representative messengers or letters) to said Board a statement of what sum, if not sent forward to said Board in cash, shall be ready and subject to the disposal of said Board of Missions; and the receipt of any missionary presenting such order shall close all accounts of such money.

"And it is considered, that the before stated plan, with such alterations and amendments as may be adopted by the Board of Directors, will be a proper method of sending out traveling preachers of our order. And it is not thought advisable for any one society to send out missionaries, even at their own expense, unless by first obtaining the approbation of the General Conference in favor of the person so to be sent; but any society may, at their option, dispose of such parts of their funds in publishing religious tracts and distributing Bibles, Testaments, &c., from time to time, as they may think proper, by any mode such society may choose, either by our missionaries or others. It is also requisite, that our missionaries be clothed with authority to administer all the ordinances of the Gospel, and to organize churches; and for this reason it would be proper that two should go in company, one of whom might be a licentiate only, while the other should be clothed with greater authority.

"It is further understood, that nothing in the foregoing proposition should go to prevent any church in our fellowship from sending out their elder or preacher to visit at particular places at their own expense.

"And further, it is thought requisite that the Board of Trustees publish annually their proceedings, and the state of their funds, as also the expenditure of money paid out, and what remains on hand. It is also understood, that no missionary appointed to be sent out shall have any voice in voting his own pay."

The foregoing proposition or recommendation by the General Conference was the next year adopted, the Conference unanimously agreeing, "that the time was fully come for putting the said plan in motion;" and Eld. Henry Clarke of Brookfield, N. Y., Dea. Daniel Babcock of Hopkinton, R. I., Dea. John Greene of Berlin, N. Y., Barzilla F. Randolph of Piscataway, N. J., and Abel Burdick of Alfred, N. Y., formed the Board of Managers to carry out the object of the churches, &c. Following this vote in favor of such action, the Conference issued a circular in behalf of the cause, prepared by Eld. Matthew Stillman, which our limits will not permit us to introduce in this number.

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Statistical Department.

P. O. ADDRESS OF SEVENTH-DAY BAPTIST MINISTERS.

[Errors or changes in the following list will be promptly corrected on the receipt of information.]

Leman Andrus, Pendleton, Niagara Co., N. Y.
Jacob Ayars, Westerly, R. I.
Daniel Babcock, Johnstown Center, Rock Co., Wis.
Rowse Babcock, Alden, Erie Co., N. Y.
Simeon Babcock, Montra, Shelby Co., Ohio.
Thomas E. Babcock, Independence, Allegany Co., N. Y.
Eli S. Bailey, Brookfield, Madison Co., N. Y.
James Bailey, Little Genesee, Allegany Co., N. Y.
Halsey H. Baker, New London, Ct.
Elias Barnes, Sackett's Harbor, Jefferson Co., N. Y.
Asa Bee, Solon, Ritchie Co., Va.
Ezekiel Bee, New Milton, Doddridge Co., Va.
Thomas B. Brown, New York City.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, Oxford, Chenango Co., N. Y.
Hiram P. Burdick, Alfred, Allegany Co., N. Y.
Russell G. Burdick, DeRuyter, Madison Co., N. Y.
Alexander Campbell, Adams Center, Jefferson Co., N. Y.
Zuriel Campell, Utica, Dane Co., Wis.
Christopher Chester, Verona Mills, Oneida Co., N. Y.
Henry Clarke, Hopkinton, R. I.
Joshua Clarke, Brookfield, Madison Co., N. Y.
David Clawson, Shiloh, Cumberland Co., N. J.
James H. Cochran, Berlin, Rensselaer Co., N. Y.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Southampton, Peoria Co., Ill.
Hiram Cornwell, Alfred, Allegany Co., N. Y.
Lucius Crandall, Potter Hill, R. I.
John Davis, Shiloh, Cumberland Co., N. J.
John Davis, Montra, Shelby Co., Ohio.
Lewis A. Davis, Farmington, Fulton Co., Ill.
Peter Davis, New Salem, Harrison Co., Va.
Samuel D. Davis, Lost Creek, Harrison Co, Va.
Samuel Davison, Farmington, Fulton Co., Ill.
Azor Estee, Petersburg, Rensselaer Co., N. Y.
Walter B. Gillett, New Market, Middlesex Co., N. J.
Sherman S. Griswold, Mystic Bridge, Ct.
Henry P. Greene, Little Genesee, Allegany Co., N. Y.
Joel Greene, Sackett's Harbor, Jefferson Co., N. Y.
William Greene, Stowell's Corners, Jefferson Co., N. Y.
Joshua Hill, Farmington, Fulton Co., Ill.
Nathan V. Hull, Alfred Center, Allegany Co., N. Y.
O. P. Hull, Walworth, Walworth Co., Wis.
Varnum Hull, Milton, Rock Co., Wis.

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James R. Irish, DeRuyter, Madison Co., N. Y.
William M. Jones, Shiloh, Cumberland Co., N. J.
Jared Kenyon, Alfred, Allegany Co., N. Y.
Charles M. Lewis, Rockville, R. I.
William B. Maxson, Leonardsville, Madison Co., N. Y.
Isaac Moore, Plainfield, Essex Co., N. J.
William G. Quibell, Carthage, Lewis Co., N. Y.
A. A. F. Randolph, Sagerstown, Crawford Co., Pa.
B. F. Robbins, Friendship, Allegany Co., N. Y.
William Satterlee, Berlin, Rensselaer Co., N. Y.
William J. Somes, East Rodman, Jefferson Co., N. Y.
James Summerbell, Adams Center, Jefferson Co., N. Y.
George B. Utter, New York City.
George R. Wheeler, Salem, Salem Co., N. J.

STATISTICS OF SEVENTH-DAY BAPTIST CHURCHES.

[These Statistics are principally taken from the Minutes of the Associations for 1851. In a few instances, they are necessarily taken from reports of previous years. In the column for ministers, l. stands for licentiate.]

	Churches.	Ministers.	Clerks.	Post-Offices.	Common'cants.	Constituted.
Eastern Association.	Newport		E. D. Barker	Newport R. I.	2[illegible]	671
	Piscataway	W. B. Gillett	I. S. Dunn	New Market, N. J.	170	705
	1st Hopkinton	D. Coon, L. Crandall.	E. W. Babcock	Potter Hill, R. I.	44[illegible]	1708
	Waterford	H. H. Baker	D. P. Rogers	New London, Ct.	9[illegible]	1784
	Berlin	J. H. Cochran, Wm. Satterlee.	J. Whitford	Berlin, N. Y.	272	1780
	Shiloh	W. M. Jones, G. R. Wheeler, J. Davis.	A. S. Randolph	Shiloh, N. J.	263	1737
	Marlborough	D. Clawson	E. A. Crossley	Shiloh, N. J.	135	1811
	Petersburg	A. Estee	H. Clarke	Petersburg, N. Y.	110	1829
	2d Hopkinton	Henry Clarke	C. Brown	Hopkinton, R. I.	140	1834
	3d Hopkinton	C. M. Lewis	B. W. Crandall	Rockville, R. I.	192	1835
	Westerly	Jacob Ayars	J. W. Bliven	Westerly, R. I.	6[illegible]	1837
	Plainfield		T. S. Alberti	Plainfield, N. J.	9[illegible]	1838
	Pawcatuck	A. B. Burdick	J. Maxson, Jr.	Westerly, R. I.	17	1840
	Richmond		H. H. Green	Shannock Mills, R. I.	30	1843
	South Kingston	Henry Clarke	G. C. Holland	Perryville, R. I.	25	1843
	New York	T. B. Brown, G. B. Utter	G. B. Utter	New York City	49	1845
	Greenmanville	S. S. Griswold	W. E. Maxson	Mystic Bridge, Ct.	56	1851
Central Association.	1st Brookfield	W. B. Maxson	A. B Spaulding	Leonardsville, N. Y.	212	1757
	DeRuyter	James R. Irish	W. D. Wilcox	DeRuyter, N. Y.	106	1816
	Scott	T. Dye, l.	L. P. Babcock, A. Barber.	Scott, N. Y.	175	1820
	1st Verona	C. Chester	H. J Williams	Verona Mills, N. Y.	102	1820
	Adams	J. Summerbell, Alex. Campbell, J. Greene.	C. Potter	Adams Center, N. Y.	212	1822
	2d Brookfield	Joshua Clarke	A. H. Hills	Brookfield, N. Y.	117	1823
	3d Brookfield	E. S. Bailey	B. Burdick	West Edmeston, N. Y.	128	1823
	Truxton		T. C. Maxson	DeRuyter, N. Y.	51	1824
	Otselic		A. C. Nichols, F. Tallett.	South Otselic, N. Y.	44	1830
	Lincklaen	R. G. Burdick	S. B. Stillman	DeRuyter, N. Y.	90	1831
	Preston	E. Burdick	S. Rogers, Jr.	Oxford, N. Y.	47	1834
	2d Verona	C. Chester	A. G. Burdick	State Bridge, N. Y.	23	1837
	Newport			Newport, N. Y.	17	1838
	Hounsfield	E. Barnes	B. Maxson	Stowell's Corners, N. Y	65	1841
	Watson	W. G. Quibell. T. A Maxson, l., H. Stillman.	E. R. Davis, H. Stillman.	Watson, N. Y.	98	1841
	Richland		W. V. Hubbard	South Richland, N. Y.	10	1845
	Diana		R. S. Geer	Pitcairn, N. Y.	16	1846
	Pinckney	Wm. J. Somes	C. Green	E. Rodman, N. Y.	23	1848

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	Churches.	Ministers.	Clerks.	Post-Offices.	Communicants.	Constituted.
Western Association.	1st Alfred	N. V. Hull	D. R. Stillman	Alfred Center, N. Y.	408	1816
	Friendship	S. F. Robbins	R. W. Utter	Nile, N. Y.	95	1824
	Wirt	S. T. Champlin, l.	J. P. Dye	Richburgh, N. Y.	37	1827
	1st Genesee	ames Bailey	E. R. Crandall	Little Genesee, N. Y.	177	1827
	Clarence		Samuel Hunt	Clarence, N. Y.	30	1828
	Hayfield	A. A. F. Randolph, Morris Cole, l.	B. Stelle, L. Dunham	Cressingville, Pa.	87	1829
	2d Alfred	J. Kenyon, A. Burdick, l., P. C. Witter, l.	A. Burdick, C. D. Langworthy.	Alfred, N. Y.	277	1831
	Persia		N. Randall, Jr.	Gowanda, N. Y.	40	1832
	Hebron	H. W. Babcock, l.	W. H. Hydorn	Hebron, Pa.	6	833
	Independence	I. E. Babcock	A. C. Burdick	Independence N. Y.	11	834
	Scio	Rowse Babcock, Chas. Rowley, l.	Luke G. Witter	Wellsville, N. Y.	3	834
	2d Genesee	P. S. Crandall, l.	S. B. Maine	Little Genesee, N. Y.	5	834
	Amity	R. Babcock	D. B. Stillman	Scio, N. Y.	35	834
	3d Genesee	Henry P. Green, J. C. Brown, l.	J. J. Smith, D. B. Crandall.	West Genesee N. Y.	37	1843
	Pendleton	Leman Andrus	W. P. Longmate	Pendleton, N. Y.	18	1844
	Ulysses	T. E. Babcock	M. L. Dean	Ulysses, Pa.	29	1845
	Hartsville	Hiram Cornwell, H. P. Burdick.	D. T. Burdick	Alfred, N. Y.	58	1847
	Darien and Cowlesville		Robert Williams	Alden, N. Y.	36	1851
S. W. Ass'n.	Lost Creek	A. Estee, S. D. Davis, J. S. Davis, l.	Levi Bond, Jr.	Lost Creek, Va.	79	1805
	New Salem	Peter Davis	Wm. B. Davis.	New Salem, Va.	97	1745
	Middle Island	Ezekiel Bee	J. Jeffrey.	West Union, Va.	29	1832
	Hughes' River	Asa Bee	J. M. Lowther.	White Oak, Va.	21	1834
	Woodbridgetown			Woodbridgetown, Pa.	5	
Ohio Ass'n.	Jackson	Simeon Babcock, B Clement, l., M. Babcock, l.	J. G. Maxson.	Montra, O.	52	1840
	Port Jefferson	John Davis	E. V. Ailes.	Pratt, O.	20	1840
	Stokes		James Simpson.	Lewiston, O.	17	1842
	Northampton	Simeon Babcock	Eli Forsyth.	Montra, O.	56	1837
	Scioto				19	1842
North-Western Ass'n.	Milton	V. Hull, S. Goon, D Babcock, R. C. Pond, W. H. Redfield, l.	Edwin S. Dunn.	Milton, Wis.	180	1840
	Albion	James Weed, l.	T. F. West.	Albion, Wis.	86	1843
	Walworth	O. P. Hull	N. L. Bassett.	Walworth, Wis.	39	1847
	Berlin	Julius M. Todd	D. E. Lewis.	Berlin, Wis.	38	1850
	Christiana	Z. Campbell	W. H. H. Coon.	Utica, Wis.	59	1850
	Farmington	L. A. Davis, J. Hill, S. Davison, L. D. Ayars		Farmington, Ill.	41	1849
	Madison			Madison, Ind.	7	843
	Fredonia			Fredonia, Iowa.	6	843

From the foregoing, it will be seen that there are 71 Seventh-day Baptist Churches within the bounds of the several Associations, and that the number of communicants is 6351. The following table of the number of communicants from year to year since 1807, may be interesting in this connection, as serving to show the gradual increase of the denomination:—

Year.	Com.	Year.	Com.	Year.	Com.	Year.	Com.
1807,	1648	1816,	2056	1825,	2878	1834,	4355
1808,	1744	1817,	2063	1826,	2833	1835,	4584
1809,	1748	1818,	2143	1827,	2832	1838,	4746
1810,	1738	1819,	1922	1828,	3035	1839,	5005
1811,	1675	1820,	2330	1829,	3587	1840,	5022
1812,	1804	1821,	2523	1830,	3462	1841,	5319
1813,	1893	1822,	2605	1831,	3970	1842,	5360
1814,	1953	1823,	2862	1832,	4170	1843,	6077
1815,	2066	1824,	2624	1833,	4364	1846,	6092

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Seventh-day Baptist Memorial.

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Biographical Department.

EDMUND DUNHAM.

Edmund Dunham, the first pastor of the Seventh-day Baptist Church in Piscataway, was born in Piscataway, Middlesex County, New Jersey, in the year 1661. His father's name was Benajah Dunham, and his mother's name was Elizabeth. It appears, from the town records, that Benajah Dunham was connected with a colony of Baptists, who emigrated from England about 1650, and landed at Perth Amboy. After a short time, the colony scattered, and located in different parts of the Province; some in Middletown, Monmouth County; some in Trenton and Hopewell, Hunterdon County; some in Piscataway and Woodbridge, Middlesex County; and some remained at Perth Amboy.

A number of individuals and families came to Piscataway from Piscataqua River, in the State of Maine, where they had first settled after coming to America; but, in consequence of the coldness of the climate, they sought a more southerly region as the place of their permanent abode. Among those who came to this place was John Drake, a licensed preacher of the Baptist denomination. After coming to this place, they established meetings in different neighborhoods, and in a short time one Hugh Dunn, and Edmund Dunham, were engaged with Drake in preaching the gospel. When Mr. Dunham professed religion, or by whom he was baptized, or what had been his early education, we have no means by which we can determine; only, we find that he, with others in this new region of country, was engaged in preaching.

In the year 1688, Mr. Thomas Kellingsworth, a Baptist minister from Norfolk, England, arrived in this country, and settled in the vicinity of Cohansey, West Jersey. He very soon made a journey through the colony, to find his brethren who came before him to the country. During his travels, he constituted the Baptist Church at Middletown, Monmouth County, it being the first Baptist Church formed in the State. He likewise made a visit to his Baptist brethren in Piscataway, and preached to them. The next year, 1689, he made another visit to Pis-

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cataway, and organized the Baptist Church there. At the constitution of the church, John Drake was ordained their pastor, and Edmund Dunham was chosen a deacon, with liberty to improve his gift as opportunity might offer. The following notice of his marriage stands recorded upon the old town book :—

"Edmund Dunham, son of Benajah and Elizabeth Dunham, and Mary Bonham, daughter of Nicholas and Hannah Bonham, both born in Piscataway, N. J., were married at Piscataway, July 15th, 1681."

Mr. Dunham continued his labors in the church as a deacon and minister until 1702 or 1703; when, passing along one Sunday to his place of meeting, he saw one Hezekiah Bonham (probably a relation of his wife) doing servile labor on the first day of the week. Mr. Dunham thought that a gross violation of the fourth commandment. As a minister and deacon, he sharply reproved him for thus wantonly violating what he supposed to be the Sabbath of the Lord, as given in God's holy law. Whether Bonham was a member of the church with Mr. Dunham at that time, we cannot tell. Bonham immediately challenged him to bring one single passage from the Scriptures proving the sanctification of the first day of the week as holy time. Mr. Dunham thought this a piece of presumption, for a man to doubt the sanctification of Sunday, so called. No passage immediately occurring to his mind, he resolved to search and prepare himself to meet Bonham's argument, and to convince him of his error. He began now to search the Scriptures for what he believed they contained, to justify his views of the subject. He examined, and found that the Sabbath was instituted in Paradise, and continued through the different ages, until the giving of the law, as shown by their days of observance; that Noah observed the period of seven days in sending out the dove from the ark; that the term week was used in the contract between Jacob and Laban; that Balaam had seven altars, and offered seven oxen and seven rams upon them, and that Job and his friends observed the term of seven days; all which went to show, that the Sabbath which God had appointed, "the seventh day," was a blessing that had never been withheld from men, but was by them enjoyed during the first ages of the world, before God had a church. In Exodus, chapter 16th, some of the people were voluntarily making preparations for keeping the Sabbath, while others were reprimanded for neglecting it; the language itself intimating, that it was not a new institution: "How long refuse ye to keep my commandments?" He found also, that the fourth commandment was unlike the other commandments in its phraseology; requiring men to "*Remember* the Sabbath day to keep it holy;"—that its being mentioned in con-

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nection with the creation of the world, is proof that the world had not been without a Sabbath two thousand and five hundred years;—that the blessing and sanctifying of the Sabbath, mentioned in connection with the first seventh day in the order of time, was for the reason assigned: "God rested from all his works which he had made." In view of all these Bible truths, Mr. Dunham, in his faithful search for truth, could not agree with many of his brethren, that the Sabbath was a mere Jewish institution, not known until the giving of the law, and designed only for the Jews. He still supposed that Jesus Christ had changed the Sabbath, and that a divine warrant was to be found somewhere in the New Testament. He therefore examined the sermon on the mount; but found the law established in an unbroken chain, not a link left out. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill; for, until heaven and earth pass, one jot or one title shall not pass from the law until all be fulfilled." He read also, that "the Sabbath was made for man, and not man for the Sabbath." This Sabbath was the seventh day—not the first. It had been an opinion embraced by tradition, that the Sabbath was changed at the resurrection. But in examining he found nothing said about such a change. Admitting that Christ rose on that day, it was no evidence that the day was sanctified, any more than that his death, or any other important event that transpired on other days should make them holy. Did not Christ meet with his disciples upon the first day of the week? The day after his resurrection he appeared three times, to different persons, and on different occasions. First, to the women at the tomb. Next, to the disciples on their way to Emmaus; he journeyed with them, and when they had arrived at the place of their destination, he was known of them in breaking of bread, and blessing it. The same hour they returned to Jerusalem; and while they were telling what things had happened, Jesus stood in the midst of them, and said, "Peace be unto you." In all this transaction, not a word was found about sabbatizing. Instead of sabbatizing on this day, they were journeying, and Jesus was with them. From Jerusalem to Emmaus, and back again, is about fifteen miles! And on no one of these occasions did he tell them that the day was holy to the Lord. The disciples had met at their own lodging-place; they had not met to celebrate the resurrection; for they did not believe he was risen from the dead, until confirmed by the disciples from Emmaus. He remembered that John spoke of the first day, therefore that book must be examined; but only disappointment marked his research. Chap. 20, v. 26—"After eight days," &c. What day was this? The other meeting was the evening after the first day, and this meeting was

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eight days after. An ordinary week has but seven days in it; and if it had been on the first day, he saw at once, that it could have no claim for religious regard. It was not a meeting for worship. Being not yet willing to acknowledge himself in an error, he thought that possibly the Apostles might have changed it by divine authority. The first passage to examine was Acts 20: 7. Here was an evening meeting, held by Paul at Troas, as he was about to take his leave of them, having been with them for some length of time. Other meetings that the Apostle had held there were not mentioned. This it seemed was recorded on account of the miracle that had been performed—in order to give publicity to the miracle, and not to the meeting in particular. This was the only meeting held by the Apostle Paul on the first day of the week, of which we have any account. The Corinthians were required to lay by them in store of their substance, on the first day of the week, for the poor saints at Jerusalem; but no intimation was given of its being a new Sabbath, or even a day of worship. And in Rev. 1: 10—"*I was in the Spirit on the Lord's Day.*" But no evidence existed that it was the first day of the week, for Christ said that he was "Lord of the Sabbath day," and that was the day that God had blessed and sanctified, and commanded us to remember and keep holy.

With all this array of evidence, presented to a man anxious to know God's will, we may well conclude, that Mr. Dunham was astonished at his former ignorance. He was now ready to acknowledge that the challenge was just—that a divine warrant could not be found in God's word for regarding the first day of the week as holy time. He had also learned, that the seventh day was still the Sabbath of the Lord, and that the same law that enjoined the keeping of it in the fourth commandment was yet obligatory on all mankind. It became a subject of conversation and of general discussion, both within and without the church. A few, with Mr. Dunham and his family, came to the conclusion that it was their duty to show their faith by their works. They commenced remembering the Sabbath day and keeping it holy to the Lord. Soon Mr. Dunham commenced holding meetings on the Sabbath in his own house, giving him an opportunity of presenting his views publicly to all that would come to hear. They continued their former membership for some time, until the subject became one of great seriousness. Minister was arrayed against minister, deacon against deacon, brother against brother, and sister against sister, witnessing the fulfillment of the prediction, "I came not to bring peace on earth, but a sword." Finally, the Sabbath-keepers concluded that, for the sake of peace, and of the cause, they had better withdraw, and raise a banner of

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their own, having inscribed on it, "The seventh day is the Sabbath of the Lord thy God." "For how can two walk together, except they be agreed." About seventeen, including Mr. Dunham, withdrew as conscientious observers of the Lord's holy sanctified Sabbath. As a religious sect, they were almost alone in the world, there being but one small church of a like faith in America, that at Newport, R. I., and to them they were entire strangers. In such a time of trial, they would naturally look to Him who was their spiritual teacher and guide. Accordingly, they met and organized themselves in a church capacity, by adopting and signing articles of faith and church covenant, which are still the articles and covenant of the church, without any alteration.

Mr. Dunham had been preaching the gospel for a number of years, but had not been ordained. It was not customary in those days to ordain a man, unless he became the pastor of a church; and as there were but three Baptist churches in the whole Province at that time, he had not been needed in that capacity. Having been instrumental in raising up a little band, they sent him to Newport for ordination. The church met at Westerly on this occasion, where he was ordained, by prayer and laying on of hands, by their pastor, William Gibson, October 11, 1705, being at that time forty-four years old. The church of Sabbath-keepers, of which he was the pastor, were few in numbers, and very much scattered. Some of them lived in Trenton and Hopewell, and in a short time some of them were in Cohansey, West Jersey, (now Shiloh,) a distance of one hundred miles. Mr. Dunham was untiring in his labor of love; he preached and traveled much, always visiting those remote settlements as often as once a year. His labors in the ministry, considering the age, and the prejudices naturally existing, were very much blessed of the Lord. He was a self-taught man, of a strong, robust constitution, accustomed to hardships, able to mount his horse and traverse the wilderness, preach God's truth, comfort the feeble, strengthen the weak, and proclaim liberty to captives, and the opening of the prison to them that are bound.

We find upon the old town book a record of five children born to Edmund and Mary Dunham—three sons and two daughters. Jonathan, his second son, succeeded him in the ministry. In the town book there is a record of the deed of a piece of land that he gave to his son Benajah, for the love, good will, and affection he owed him. The land is in Piscataway, and contains twenty acres. It is acknowledged and signed by Edmund Dunham, in Piscataway, 1727.

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Though the church he had been instrumental in raising was much scattered, they continued one church during his lifetime, and meetings were held in different places to accommodate the scattered flock. Some arrangements were made during the last of his days to fix upon a location and build them a house of worship, but the object was not accomplished until about two years after his death.

Mr. Dunham lived to see that his labors had not been in vain in the Lord. From the number of seventeen, the church had multiplied to more than one hundred members in New Jersey; and in Philadelphia and its vicinity a number had embraced Mr. Dunham's views in reference to the Sabbath of the Lord. There were upon the church book seventy-two names previous to Mr. Dunham's death, and those had been transcribed from the original book, not including thirty names or more of persons who were dismissed to form the church at Cohansey, (now Shiloh.) Having now labored faithfully in the gospel field for more than fifty years, and as a pastor of the church which he had been in the hand of God the instrument in planting, twenty-nine years; being generally considered the father of the Seventh-day Baptists in New Jersey, as such he was a strong pillar, a living and useful teacher of the people of God. What a consolation, for an aged pilgrim, to be enabled confidently to say, "I have not run in vain, neither have I labored in vain." To see the fruit of the labor of his own hands; to lay the foundation and to build thereon, and to see the blessing of the Lord following him in all his ways, must be a great satisfaction. Such, we should conclude, were the joys and consolations of this man of God, while old age was fast disqualifying him for the work that God had committed to his hands. Some are called, in the providence of God, to labor under many discouraging circumstances, always sowing, and never reaping. Others enter into their labors, and gather the harvest; but they that sow and they that reap shall rejoice together. Our prayer should always be, Lord, send by whom thou wilt send, and work by whom thou wilt. Mr. Dunham had passed through his pilgrimage, finished his work, having his house set in order, and waiting for his Lord to call him home. He departed this life in 1734, aged 73 years. As it was with Moses, so with Mr. Dunham, no man knows his sepulchre at the present day. It is supposed that he was buried in the Piscataway town burying-ground, where hundreds lie, unknown and forgotten by man; but in the resurrection they will all be brought forth, "each in his own order."

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JONATHAN DUNHAM.

The subject of the present sketch was born in Piscataway, Middlesex Co., New Jersey, August 16th, 1694. He was the son of Eld. Edmund Dunham. His mother's name was Mary Bonham, who was also a native of Piscataway. At the time of Jonathan's birth, his father was a deacon and licensed preacher in the Baptist church of that town; but he became a Sabbath-keeper a few years after, and trained his son in the principles of the Sabbatarian faith. We find nothing on record relating to the early history of Jonathan Dunham; and it is perhaps sufficient, that we know how frugally and industriously our ancestors in this country lived in those trying times, and how difficult it then was to obtain those educational advantages which are now thought necessary to the efficient performance of the duties of the Christian minister. True piety was then, as it ever ought to be, the principal feature of ministerial character, and this seems to have been prominent, even in the youthful days of Mr. Dunham. He embraced religion when quite young, and was the first male member received into the church after its organization in 1705.

Mr. Dunham was married on the 15th of August, 1714, to Joan Pyatt, by Eld. John Drake, he being then twenty years of age. He had subsequently five sons and two daughters. He had been trained to the business of a tanner and shoe-maker, which, in connection with farming, he continued as the means of supporting his family. Some of the remains of his tannery are still visible.

In the year 1734, his father died, and a few weeks after, Mr. Dunham was chosen a deacon, and was licensed to preach; in which station he continued to serve the church for about ten years, during which time the church continued destitute of an administrator of the ordinances, except as occasionally visited by Eld. Jonathan Davis of Trenton.

The Baptist Church, from which Eld. Edmund Dunham and his brethren seceded, was strictly Calvinistic, and some continued to vindicate those tenets with great zeal after their separation; and Jonathan was not less rigid in his views, though, with some of the brethren, he had been accused formerly of heretical opinions; hence there existed for so long a time objections to his becoming their pastor. The controversy was carried to a high pitch, as may be seen by the following letter from one of their number, who seems to have taken an active part against his election, and was perhaps a rival.

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April 3, 1743.

To Mr. Jonathan Dunham,—

Humbly, with submission, after my respects to you, crave liberty to communicate the ideas and conceptions of my mind in this short epistle, to your consideration, with all possible brevity, &c. It is a matter of the greatest veracity, and undeniable, yet a very lamentable and astonishing truth, and that which might justly excite and awaken all the softest powers and passions of our souls to a continual sorrow, that apostasy and rebellion, producing an effect of eating the forbidden fruit, hath so darkened, stupefied, and abandoned all the powers, faculties, and sensations of men's souls, that it has naturally introduced much discord, strife, and contention, both in church and state. The Lord of life and glory, in his pilgrimage in these lower regions, spake eminently touching these lamentable circumstances and situations of affairs; for although he was the Prince of Peace, as well as the everlasting Father, yet, having a prospect of men's fallen state, and the enmity of their nature against holiness and vital piety, and the propensity that was in them to resist the powerful motions and approbation of the Holy Ghost; that although he was the king of peace, yet declares, that he came not to send peace on the earth, but implies that his coming would introduce the contrary effect—divisions, by reason of which a man's enemies should be those of his own house. For, as there is a way that seemeth right to a man, which is yet but the way of death, and man may have a name to live and yet be dead, and many, as to their imagination, be rich in spiritual affairs, when they are poor, blind, and naked, without knowledge of it; and this is a common accident, that hath befallen churches since Jehovah hath had a church militant, that both priests and people, teachers and hearers, have dwindled into lifeless formality. So it hath been the practice of Jehovah, in his stupendous condescending love and favor, to send faithful laborers, prophets and teachers, which in all dispensations of the known world have met with much reluctance and opposition. The Scriptures are full of examples of the like. Therefore I shall consider the reason of this opposition; which is this, that the servants of the Lord are sent to root out, to pull down, and to destroy, (Jer. 1: 10,) and are not to spare, neither priest nor people, (Hosea 6: 9;) upon the account of which it was, that Christ and his disciples met with so much reluctance and opposition.

Therefore, here I propose to speak a word or two touching the objections that are made against my proceedings with the Piscataway Church. Now, the objections seem to be these, that I am a factious mover of seditions, and contemn the teachers as legal, &c. But, to be short, Christ, the prophets, and apostles, were objected against upon the same account. I doubt that you have any thing to accuse my practice with, except it be on the account of my applying myself to learning; nor my doctrine, except it be that of election; either of which I am ready to maintain at any time. But I think it appears to a demonstration, that my accusers are offenders for holding me as an offender, while they will neither undertake to clear themselves as not guilty of the crimes laid to their charge, nor permit the defendant to

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prove his assertions or charges connected against them. But, dear brethren, in the fear of Abraham, let me tell you, as a well-wisher to your souls, that through the ignorance of the nature of the covenant of grace, and power of the Holy Ghost, I fear you are drawing down an aggravated damnation upon your own heads, and those that follow you. My ungrateful brother, ——, one day represented me as a person fond of the ministry; but my soul can appeal to the Author or Creator of it, that were it not that I am confident that my Maker has laid this great and astonishing work upon me, I would rather be a slave to the hardest drudgery that men are ordinarily exposed to. But though a veil of darkness seems to overshadow our ecclesiastical affairs, and things seem to be fearful of the light, lest a scourging reproof should overtake them, yet I hope the Lord, of his rich mercy, in his own time, will open an effectual door for a faithful ministry amongst us. God grant it may be thus. Shortness of time restrains further enlargement.

I remain yours, SAMUEL HARKER.

In 1745, Mr. Dunham was called to the full exercise of the ministry, and sent to a Yearly Meeting at French Creek, twenty miles west of Philadelphia, where he was ordained by Elders Williams and Noble. Soon after his return home, he was elected to the office of pastor of the church, which station he filled till his death.

There are several letters extant, which were written by Mr. Dunham in vindication of his doctrinal views, from one of which, being too long for insertion entire, we extract sufficient to show the point of difference between him and some of his brethren.

PISCATAWAY, N. J., March 20, 1743.

BRO. JONATHAN DAVIS,—

Whom I esteem worthy of my respect, love and labor, in sending so largely to me in writing, believing it to be in love and sincerity; much of which I readily agree with, and what I cannot, I take the liberty, according to your request, of controverting.

First, then, on those words in your letter, "But yet I think there is some condition to be performed on our part, before we are fit to receive the promise of the new covenant, and that is, repentance, faith, and obedience." Now, I think these are not so properly to be applied as conditions to fit us for the promises of the new covenant, as to what is comprised in it as the effect of the new covenant; for these graces, being the free gift of God through Jesus Christ, (Acts 11: 18, 15: 9, 1 Cor. 12: 9, James 1: 17, &c.,) from these, and many more Scriptures, it has been given me to understand, that repentance, faith, and obedience to the command of God, is the duty of all, especially every true child of God; yet it is wrought in them by the effectual working of his power, and that by his appointed means.

2dly. Again, you say, concerning election, you "believe that God hath foreordained, elected and chosen some to salvation by Jesus Christ, because the Scriptures make it manifest; and these are true be-

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lievers, and are chosen to salvation through justification of the Spirit and belief of the truth." Now, my dear brother, I exhort you, as a father, to consider who it is that gives faith, who it is that sanctifieth by the Spirit, and causes to believe the truth, and I hope we shall be of one mind, and shall agree, that for those persons chosen to salvation, the ways and means are chosen also, and made effectual to accomplish the end for which it is sent.

3dly. You say, that you "conclude God never created any part of mankind purposely for damnation, as they were men, but as they were wicked men." I conclude so too; but, as Solomon says, (Eccles. 7: 29,) "This only have I found, that God made men upright, but they have sought out many inventions;" including, as I understand, man's being made in the image of God, and his fall from that pure estate in which he was created into a state of sin and death, having no life, nor love to that which is good, &c.

But I have far exceeded my intended herits (limits,) and shall conclude. I have striven to build up myself and others in a contrary opinion, till the whole Scripture seemed to face against it and me, and I have thought the words of the apostle Jude might be applied, "Wo unto them, for they have gone in the way of Cain," (who hated his righteous brother,) &c. Were it not that I believe that the king of Israel is a merciful king, and that Christ came to save sinners on his own terms, my case would be desperate; but I believe it is given me of God to believe. I do think it my duty to make it known to others; yea, and I apprehend that I am under great obligations so to do; and if my endeavors are owned and blessed of God, I hope it will be for his own glory, the promoting of the interest of Zion, and the good of souls. So I hope you will bear with me, and with what I have written, and accept it as from a friend. I write it out of the best of motives, praying God to forgive the wrong and bless the right, that we may be of one heart and one soul. Your friend and brother,

JONATHAN DUNHAM.

Although Mr. Dunham was considerably advanced in years when he was ordained to the work of the ministry, being 51 years old, yet it will be remembered that he had been engaged in the work of preaching for a number of years. A long experience, a strong mind, a robust constitution, and a large store of acquired knowledge, made him, with the blessing of God, an able minister of the New Testament. It is said of him, "that for a laboring and business man, he was a close student. Being very tenacious of his own religious views, and a man of conscientious principles, he applied himself closely, that he might be able to impart those truths to others, and at the same time defend himself and the doctrine he taught against the attack of opposers."

Soon after Mr. Dunham became the pastor of the church, a painful division took place among the members, and scattered them. The

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cause of this division is not stated, but we suppose it was a difference of doctrinal views. In the church book, we find this record :—

"The acknowledgment of sundry brethren who have been separated from us, is as follows :

"We conclude, from the consequences that have attended the separation, we were to blame ; and in that, and in whatsover we were to blame, and wherein we have offended either God or our brethren, we acknowledge our fault, and desire to be sorry for it, and do desire to be forgiven by God and by our brethren."

Signed by Jonathan Dunham, and five other male members of the church. Dated 1754.

Good men may err ; we are imperfect beings ; we may honestly err in judgment, and that will lead to an error in practice. To err is human ; to confess, divine. What is more honorable in men than humbly to confess when they learn that they are wrong. The above confession will have a tendency, in every intelligent mind, to increase esteem for one occupying so noble a station as that of a minister, who, when fully satisfied that he had done wrong, and his conclusions had led to bad results, was willing to take the lead and make an humble confession of the wrong, and to ask God and the brethren to forgive him—a deed that angels well might admire ; and may those in like circumstances go and do likewise.

Mr. Dunham's travels as a minister were quite extensive, as in that age people had not the conveniences we now have. Judging from his correspondence, we would conclude that he was often in Pennsylvania, and at West Jersey, as well as at Newport and Hopkinton or Westerly, R. I., and many other places. Besides, his extensive correspondence, and the work of preparing his sermons, writing a full sketch or skeleton, with numerous quotations, was a task of no small labor. There are about twenty skeletons among his writings, which have escaped the destruction that most of his works have suffered. Besides, the business in which he was engaged, when at home, made it needful for him to be a man of unremitting industry.

Copy of a Letter to Henry Skibbon, of Wilmington, Delaware.

PISCATAWAY, in East New Jersey, July 29, 1751.

DEAR BROTHER,—

It has been some time since I received your kind letter. The receiving of it was a pleasure to me, and I have often thought of answering it ; but as I have not had a convenient opportunity to send, I have delayed it. But now, having one by Benajah Doly, I am willing to improve it ; and, as it may be the last that I may have, I shall do as capacity and time may afford.

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You have some place in my affections, and scripture and experience teach both you and us, that we have no continuing city here; for we hear of the stroke of death in your family, and have felt it in ours, and among many of our friends, and many of our Sabbath-keepers have been cut off within three or four years; and we have reason to fear that the complaint may be repeated, which was used concerning Israel, Amos 4: 8—11. And inasmuch as you say in yours, that you are now more sensible of the shortness of the time you have to remain in this world, and consequently desirous of knowing more of the next, and what concerns it, and the way thither, I hope you are fully convinced that the next world is eternal, and plentifully furnished with all joy and comfort suitable to the case of those who shall be accounted worthy to obtain it, (Luke 20 : 23,) which shall be given to them for whom it has been prepared. As to Christ's justification, life, salvation, and all that pertains thereto, it is the free gift of the Spirit, of his heavenly kingdom and the glories therewith; and as to the way, though I hope you know it, yet I think it may be my duty "to stir up your pure mind by way of remembrance." As our dear Lord has described it to us, who said, "I am the way, the truth, and the light; no man cometh to the Father but by me," I understand by it, through the merits of Christ, by his active and passive obedience, in keeping the holy law of God perfectly, and in suffering all its demands in his people's stead, for whom he became a surety; and this was done and completed in the fullness of time, that they might receive the adoption of sons, as saith an Apostle, "Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father." As he saith again, "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God." My dear brother, justification, salvation, present peace and reconciliation, and eternal joy, are all the free gift of God, through Jesus Christ his Son, and applied to us by the Holy Ghost, making the preaching of the Gospel effectual, by which is conveyed true faith, by which we embrace, accept of, and receive Jesus Christ as our Saviour and portion, that we may say to all, Our salvation and glorification are of grace, from the foundation to the top-stone, and free, rich, and unmerited favor; so that saved souls may say, "Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Lord." With truth we may say, with our dear brother Edmund Townsend, of London, that "Christ is the matter, sum and substance of the Gospel."

Now, dear brother, you write in yours, that if you should receive my answer, you expected to hear something of another world, and the way thither. There are some hints that neither power, skill, nor time, will permit me to give a full account thereof, "for the riches of Christ are unsearchable, and his ways are past finding out." Meditate on these things, and show them to others, and endeavor to live in faith and in holiness, while here waiting in the way all the days of our appointed time, that we may be prepared for glory hereafter. Gospel truth and light shine forth in our land. I want to know how it is in yours; I hope

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you will let me know, if you have an opportunity. I trust many here are brought into gospel liberty; though there are many neglecters and refusers, who walk in darkness. O, that we may be enabled, through an experience of the distinguishing love of God in Christ to us, by the endearing constraints of redeeming love, "to glorify God in our bodies and spirits, which are his;" and that he would keep us, by his mighty power, through faith unto salvation. May the Lord bless you and yours, in your bodies and in your spirits, as may be most for his own glory and your real good. My love to you and all saints.

I subscribe myself, your friend and brother in the Gospel bonds,

JONATHAN DUNHAM.

As intimated in the above letter, so we learn from the church records, that about this time, after the healing of the difficulties in the church, and setting the things in order that remain, his labors were blessed in the salvation of many souls. Their influence was felt abroad; meetings were held in some remote stations and neighborhoods, where some of the families of the church had gone; and an effort was made, which proved successful in removing some jealousies that had always existed between them and the First-day Baptist Church from which they formerly separated. This was of vast importance, as they were living in the same vicinity, and many of them were of the same families. Though Christians may differ in religious sentiments, yet there is no reason why they should not live together in friendship, and treat each other as Christians. Within the term of a very few years, nearly forty were added to their number; some by baptism, and some from other denominations, who embraced their views; from which it appears evident, that the labors of this faithful servant of the Lord were not spent in vain; neither was he called or obliged to say, "Who hath believed my report?" Among those whose names appear on the book as members, are a number of his children, who in early life embraced the Saviour.

Letter to Elder John Maxson, of Newport, R. I.

PISCATAWAY, in New Jersey, June 6, 1751.

BELOVED BROTHER JOHN MAXSON,—

Though unknown to me by face, yet I have heard of you. By what I have heard, I hope that that God who caused light to shine out of darkness has shined into your heart, to give you the light of the knowledge of the glory of God in the face of Jesus Christ; and that the Spirit hath revealed some of the glorious mysteries of the gospel of salvation to you, discovering the free love and grace of God the Father, in sending his only begotten Son to redeem poor perishing sinners; and likewise the great love of Christ, in undertaking and entering into covenant, and in the fullness of time coming to fulfill the

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perfect law, and answer the demands of the divine justice of God, for vile, condemned sinners, as such under the curse of God's holy law; and that whom Jesus Christ did undertake to redeem from that state, are justified freely by the grace of God, through the redemption that is in Christ Jesus; and that the application thereof to the soul is by the Spirit, whereby the believer is justified by faith, whereby the true believer hath peace with God through Jesus Christ. These things, my brother, I hope you believe, and my desire and prayer is, that you and all my friends the Sabbath-keepers, may feel the sweetness of the glorious gospel, and may experimentally know and speak of it, and teach us to discover such a spirit and temper of mind as to plainly show that we are under the influence of the gospel truths, and the love of the Spirit. [Obliterated—not readable.] I hope I can heartily agree with our reverend brother, Edmund Townsend, of London, in a letter to me, of a part of which I shall give you a transcript, in which he writes:—

"The Church under my care hold those excellent truths you mention in your letter. We with one voice declare, that salvation is wholly of grace. Saith an Apostle, 'By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.' We believe that every thing pertaining to salvation is of grace. If we should speak of election, it is ascribed to grace; it is called an election of grace, Rom. 11: 5. If we should speak of being predestinated unto the adoption of children by Jesus Christ to himself, why, it is according to the good pleasure of his will. Should we speak of the redemption by Jesus Christ, why, it was according to the riches of his grace. Should we speak of justification, why, it is freely by his grace through the redemption that is in Christ. Rom. 3: 24. Should we speak of vocation, it is ascribed to grace. 2 Tim. 1: 9. Are we renewed in the spirit of our mind? have we a disposition for God? are we treading the path to Zion? why, it is by the grace of God we are what we are. Of his own will begat he us. James 1: 18. If we speak of God's people inheriting glory, why, it is of grace. "It is your Father's good pleasure to give you the kingdom." Luke 12: 32. What shall we say, if we consider salvation in its several parts? We must, I think, see that it is not of man's procuring, effecting, or bringing. [Here one line is obliterated.] This was to be brought about; it was an affair of vast importance; the divine attributes and perfections of God were concerned; the honor of the pure law, the destroying of the works of the devil, and the sure and certain salvation of his people, came into the account. Was the creature concerned here? Had man any hand in the contrivance, in the plan of salvation, or in the —— of the plan or scheme of salvation? Which must be allowed to be done exactly according to the plan. Again, sin must be atoned for, put away by a proper sacrifice, or no salvation. The man, the scripture every where tells us, must be ransomed, redeemed, or no salvation. Now, was man capable to lay down a redemption price? No! See Micah 6: 6, 7, Psalms 49: 7, 8. This was the work of Christ; he came to give his life a ransom for many. See also what we have in the first epistle of

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Peter, 1 : 18—20. There must be a justifying righteousness, or no standing before God with acceptance to justification of life. And this righteousness must be a perfect righteousness; and nothing short of this will do with God, in point of justification; nor has any man such a righteousness as this of his own. So, there are none that are perfectly righteous. This justifying righteousness is wrought out by another—Jesus Christ, by his active and passive obedience; and in him his people are considered; and to whom his righteousness is imputed, and in which they stand justified before God; and hence we are said to be made accepted in the beloved, and by him presented faultless, heirs to the Lord our righteousness, and of God made unto us righteousness; and should we speak of persons being given up to Christ, put into his hands, their salvation might be sure and certain; what hand had the creature in this part of salvation? Should we speak of the saints persevering in the ways of God, holding out unto the end, why, this is of God. He that hath begun a good work in you carries it on; and you are kept by the power of God unto salvation. O, let us cry, Grace, grace, and give the glory of our salvation to God, the Father, Son, and Holy Ghost, three in one, and one in three, to whom be glory and dominion, forever and ever."

My brother, let us consider what great things God hath done for us, if we are they that are justified and truly believe in Jesus, and are in a savable state; for it is by free, rich, and sovereign grace. May the Lord help us and you to walk as becomes the gospel of Christ; may we adorn the doctrine of God our Saviour in all things; may we be careful to maintain good works; and when we have done all, let us come off all in point of justification in the sight of God; let us do all from a principle of obedience and gratitude, and with an eye to the glory of God as our highest end. And surely, there is a reward for the righteous, not of merit, but of free grace; for if we do these things, and the like, we may say with the Apostle Peter, "They will make us that we shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ." But, on the other hand, he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was once purged from his old sins. But let us accept the exhortation, "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be administered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet 4 : 8—11. In this way may the Lord grant you many seals to your ministry.

I have thought some time to write to you, but have not until now; and expecting an opportunity by my son Azariah, who purposes, by the Lord's permission and blessing, to come in a way of trading to your parts, I make use of it, hoping you will accept of it in love. And I should be glad to receive some lines from you.

This from your affectionate brother in gospel bonds. Your prayers to God for us. My love to all my friends. JONATHAN DUNHAM.

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Another Letter to Eld. John Maxson, of Newport, R. I.

PISCATAWAY, Sept. 10, 1751.

BELOVED BROTHER JOHN MAXSON,—

I received your kind and Christian letter by my son, and have often read it with comfort; and desire ever to be thankful to God, who, I hope I may say, directed and enabled me to write so as to be of use to, and be accepted of, my brethren; and has been a means to stir up the spirits of my brethren, to write so affectionately and effectively to me. May our God have the glory for all the good movings of his Holy Spirit on our souls. I accept very kindly your good desires for me, and them with me; and likewise the good and wholesome counsel and admonition to amity, love, and unity in mind and judgment, which may never be expected among and in all professors of Christianity; yet it is the duty of Christians heartily and sincerely to use all proper means to attain to and maintain it. But the Prince of Peace, and the ambassadors of peace, used all proper means and endeavors to reconcile both religious and irreligious to God and His truths and ways, yet they never attained to a universal peace and amity, but were termed deceivers, and esteemed pestilent fellows, movers of sedition, through the whole world, and turners of the world upside down. Matt. 27: 63. Acts 24: 5, 17: 6. And notwithstanding the many miracles done by our blessed Lord, many believed not, (John 12: 37,) and when he preached the sovereignty of God in shewing distinguishing favor where he would, (Luke 4: 25—29,) they rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. Such was and such is the proud nature of corrupt men, that they cannot willingly allow the great Sovereign of heaven and earth to deal with and to his creatures according to his good pleasure, notwithstanding all our salvation from misery, and all good, both for time and eternity, depends and *is* from Him. Rom. 11: 36. We have continual cause to admire the wonderful love of God in sending His only beloved Son to be a propitiation for the sins of poor enemies to Him and his truths, and the great love of the Eternal Son in condescending to leave that glory which he had with the Father before the world was, well knowing what he must undergo in putting away sin by the sacrifice of himself; and likewise the love of the Holy Spirit in stirring and working with and in us willingly to accept the great salvation on his own terms. Blessed Being, the One Eternal God, that has so commended his love to sinners and enemies, that we have cause to cry grace, grace, all our justification, righteousness and salvation, is all of free grace, and sovereign grace. Rom. 3: 24. Isa. 45: 24. Eph. 2: 8.

But the declaring and maintaining these truths may be and is yet offensive to some, and many speak against them, even to contradicting and blaspheming. In such a case, we have precedents to turn from them. Acts 19: 9, 2 Tim. 3: 5. Yet, dear brother, I thank you for the good exhortations in your letter, and pray God that we may love the brethren with true hearts, fervently, and use all meekness and tenderness towards them, even to love our enemies, and bless them that

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curse us, and do good to them that hate us, and pray for them that despitefully use and persecute us. But I know that there is a law in our members, that wars against this mind; but I hope, through grace, the law of our minds and practice is such, though very imperfectly. May the Lord, of his infinite mercy, grant that both you and we may be enabled, from a right principle, and for a right end, and by a right rule, to keep the first and great commandment, and the second, which is like unto it. These are indeed new-covenant blessings, whereby we may live in love; but without, I conceive, we cannot. Rom. 7: 5, 6, 7, 8.

I heartily comply with your request, to pray for one another, and beg that the Lord may control and direct us through this wilderness state, and bring us all safe to enjoy his heavenly Canaan, which I hope I can say, through grace, is the sincere desire and prayer of him who is your affectionate brother and well-wisher.

JONATHAN DUNHAM.

Give my kind love to all my friends with you, to whom I wish all grace may abound.

Copy of a Letter written by Rev. Jonathan Dunham, of Piscataway, N. J., to Dr. Joseph Stennett, of London, and sent by Rev. Isaac Stelle, in 1752.

REVEREND SIR,—

Having heard of your character, and seen some of your valuable writings, and concluding thereby that the Lord has visited you with his special grace, and acquainted you with his electing love to yourself—(may the Lord give you clear evidence and full assurance thereof)—notwithstanding I think I am inferior to you in all respects, yet the desire I have of farther acquaintance, and enjoying more of your labors, (and knowing that true grace engages to stoop to and take notice of the meanest saint and capacity,) have made bold herewith to present my sincere love and respects to you; desiring, as the Lord has been pleased to endow you with noble gifts and capacity, and I hope qualified you with grace, for the great work in which you labor, you may shine forth more and more in your mother country, from whose breasts, through the providence of God, we receive many spiritual benefits. May you be a shining light in his house where you be, and likewise to ours, and other parts of the world, and be abundantly useful, both at home and abroad, that gospel light and every truth may more clearly shine and appear in every land.

Dear brother, all we in this kingdom (especially saints) are under strong ties and obligations, through the indulgent favor of God, and those good rulers he hath placed over us, ever to bless our gracious and merciful God, and to be thankful unto, and to pray for the preservation and good success of, our good rulers; for I may assure you, that all good, sober, pious people here seem to be exceedingly well pleased with our present King, Governor, and Constitution; and daily

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pray, and I trust heartily, for their continuation and success. God grant, that his great goodness to us may draw us all in love to him, and in a principle of gratitude to act as good Christians and loyal subjects toward God and our superiors. Oh! may the enduring constraints of an experience of redeeming love to us poor, sinful, vile, perishing enemies, constrain us to love God, the Father, Son, and Holy Ghost, for electing, redeeming, and sanctifying love. May we thereby be engaged to exert our powers, to live and act as may be most for the glory of God, the promoting of his ways and truths, the exalting the kingdom of Christ, and the destruction of the kingdom of Satan, the conversion of sinners, and the comforting of saints; of which I expect to hear something that may conduce thereto, if I may be so happy as to receive your answer.

Dear sir, I have written to brother Townsend several times, and have received his answers, and enjoyed them with great satisfaction and comfort, for in them is contained many truths of the gospel of Christ; and one from the church under his care. We wrote a letter to send from our church by Captain Bryant; but he sailed from New York sooner than we expected, and so it missed going. But now, hoping to have an opportunity, I shall endeavor to send both that and this. I send by Mr. Isaac Stelle, a neighbor and acquaintance of mine, who has been born and brought up in our neighborhood, and has been civil from a child, and piously disposed from his youth, and has labored some years in the ministry, and has been ordained to the work about two years, and well approved of among his people, the First-day Baptists, and others; and it is with great reluctance that they part with him so long; but he having a longing desire to go to your part of the world, they have consented to spare him; by whom, if the Lord grant him a safe return, I hope (if not before) to receive from you, though I confess there is no merit worthy of such favor. But if I have received, or may receive, any favor, I esteem it a free bounty, and of good will; and desire ever to be thankful to God, and his dear servants, for any kindness to them. Sir, if you have an inclination to know more of my principles, and those with me, and the state of the Sabbath-keepers in America, I have given some account in my letter to brother Edmund Townsend, and so shall not trouble you with it in this. So, wishing you good success and comfort in the ministry, that you may be abundantly useful in the Lord's vineyard, and may see the effects of your labors, both here and hereafter, with exceeding joy.

My love to you and your church; and I desire your prayers for us; and take leave to subscribe myself,

Your friend, brother, and well-wisher, Jonathan Dunham.

Piscataway, in East New Jersey, June 25, 1752.

We also give skeletons of two sermons, taken from the original manuscripts, preached by Rev. Jonathan Dunham, about the year 1745, as illustrations of his style of sermonizing.

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1 Thessalonians 5 : 8—"*But let us who are of the day be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation.*"

I. By being of the day is to receive spiritual light from God the Father, and the Son. See 1 John 1 : 5, John 1 : 4—9, 2 Cor. 4 : 6, verse 5.

II. To be sober is a resting by faith in love and hope, with a humble watching. See verse 6, 1 Peter 1 : 13, 4 : 7, 5 : 8, Titus 2 : 12.

III. The breast-plate of faith and love is a true believing in God, and the Lord Jesus Christ. See Isaiah 57 : 17, Ephesians 6 : 14, 16, Galatians 5 : 6.

IV. The helmet is the hope of salvation, on which all true believers have grounded their evidences of faith in God the Father, through Jesus Christ. See Psalms 130 : 7, Galatians 5 : 5, 1 Tim. 1 : 4, Heb. 11 : 4, Romans 4 : 18, Titus 1 : 2.

Doctrine :

I. That sobriety, faith, love, and hope, are necessary for every enlightened saint. See 1 Peter 5 : 8, Rom. 11 : 22, Heb. 2 : 4, Eph. 6 : 16, Heb. 11 : 6.

II. They are necessary in all parts of the worship of God. See Matt. 22 : 37, 39, Psalms 147 : 11, Heb. 6 : 19.

1. They are needful in meditation. Psalms 63 : 5, 6, 7.
2. In prayer. James 1 : 6.
3. In speaking for God and his cause and truth. Psalms 116 : 10, 2 Cor. 4 : 13, 14.
4. In walking with God. 2 Cor. 5 : 7, 8, 9, Psalms 116 : 9.
5. In common afflictions. Rom. 5 : 1, 2, Psalms 119 : 27.
6. In persecutions. Heb. 12 : 1, 2, 3, John 16 : 33.

Improvement—Its Benefits :

I. Of sobriety. 1 Peter 5 : 8.
II. Of faith. Galatians 2 : 20.
III. Of love. 1 John 4 : 7.
IV. Of hope. Heb. 6 : 19.

The following is dated July, 1761, and again in 1764 :—

Micah 6 : 8—"*He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*"

I. To do justly ; this is required of God. Exodus 20.

II. Taught by Moses, (Deut.,) and commanded by Jesus Christ, (Matt. 7 : 12,) and exhorted to by the Apostle, (1 Thess. 5 : 13, 1 Peter 2 : 12,) and required in God's law, (Exodus, chapters 20, 21, 22, 23.)

III. To walk humbly with God, generally, a sincere conformity to the revealed will of God, (Eccles. 12 : 13.) More particularly, by repentance, (Matt. 3 : 2, 4, 17, Luke 3 : 3, 8, Acts 2 : 38, 3 : 19, Luke

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18 : 14, 1 Peter 5 : 56, James 5 : 6, 10;) by coming to Jesus Christ for justification, life, and salvation, (Matt. 11 : 28, Acts 16 : 31, Rom. 10 : 9, Heb. 11 : 6.)

IV. Some promises made to them that walk humbly with God. 1. By turning to God, forsaking all evil, and walking in the ways of love and truth. Psalms 55 : 6, 7, 57 : 15, 66 : 2.

Improvement:

I. These duties are required, but no man is justified in the sight of God thereby. Rom. 3 : 20, Galatians 3.

II. But freely, by the grace of God, as received by faith. Rom. 3 : 24, 28, 5 : 1, Galatians 2 : 16.

III. And those that are truly sanctified do these duties from a renewed principle of grace, which is good and profitable unto men. Titus 3 : 8, Rom. 2 : 10.

Mr. Dunham was a minister of the old school. His sermons were usually exact and long. It is said that he would sometimes preach two and three hours, and it would seem that the people were not unwilling to tarry long at the house of God in those days, though no cushioned seats tempted them to repose.

Mr. Dunham, some years before his death, appropriated a lot from his farm for the purpose of a burying-ground for the part of the congregation living in that vicinity, which is still called the Dunham burial-ground, and is situated about two miles east of New Brunswick.

In 1761, Mr. Dunham published a pamphlet, of which the following is the title :—

"Brief Instruction in the Principles of the Christian Religion, by way of Question and Answer, for the general use of all persons, both young and old. By Jonathan Dunham. 'Train up a child in the way he should go,' &c. Woodbridge: Printed by James Parker, 1761."

Few copies of this work remain at the present day. We know of but one.

Mr. Dunham lived in one of the most trying periods in the history of this country, especially as it regards the church. It was that age of trial of which our fathers speak, both with joy and grief. During the war of the revolution, New Jersey was one of the greatest sufferers. Having an unprotected sea-coast, the people were greatly exposed to the enemy, who for a long time occupied this part of the colony. They encamped in Piscataway, near Mr. Dunham's house. The inhabitants generally moved their families to the more remote parts of

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the State, or among the mountains of Sussex; but he, being advanced in years, and some of his sons in the army, remained at his own home, and was treated with due respect by the British officers, who often called at his house. Many of the church had moved away, or were serving in the army; consequently, for a number of years their meetings were seldom attended. Some of the members of the church were officers in the army, and others were serving as teamsters, volunteers, and militiamen. James Dunn, who was licensed to preach, and afterwards ordained in Pennsylvania, was an officer in the army during most of the war. Mr. Dunham did not live to see his country redeemed from foreign oppression, nor to see the little flock all gathered together again from the places to which they had fled to escape the horrors of war. It would doubtless have been a great pleasure to him to have been permitted to meet them again, on their return from the wilds of the mountains, and from the field of battle, in the sanctuary of God, on the holy Sabbath, and to have unitedly offered up thanksgiving and praise to God, their preserver, and their deliverer. This, however, he was not permitted to enjoy.

Mr. Dunham had lived to a good old age; he had fought a good fight, he had kept the faith, and was ready to be offered up, and the time of his departure was at hand. Most of his family had embraced religion, and were members of the church with their father. In his old age he had led some of them down into the baptismal stream, and administered to them the sacred rite. A large number of his grand-children, also, were baptized by him during the last years of his ministry. Though expecting his departure, yet it came in an unexpected way; he took the small pox, and it proved fatal. He was buried in the place he had prepared, where a brown stone slab marks his grave, bearing the following inscription:—

In memory of the Rev. JONATHAN DUNHAM, who died March 10th, 1777, aged 83 years.

Angels may greet him—ah! not we—
Whose worth this congregation see;
But for our loss, wer 't in our power,
We 'd weep an everlasting shower.

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Historical Department.

THE SEVENTH-DAY BAPTIST CHURCH IN NEWPORT, R. I.

[Continued from page 89.]

It was not a question of small importance, in the estimation of the members of the Newport Church, which was made the distinguishing feature of their organization. It was not the mere natural difference of days—whether this or that were greatest—for upon such a question they admitted the right of every one to determine for himself, being fully persuaded in his own mind. But the question was, whether the Moral Law, or Ten Commandments, were binding upon Christians as a rule of duty. The Baptists of that day, as well as many others, did not hold this law as still in force, but considered it as done away in Christ, they not being under the law, but under grace. The Sabbatarians, on the other hand, insisted on the perpetuity and supremacy of this law, as the great code by which man must be judged at last, and which must, therefore, be applicable to all men, from the beginning to the end of the world. Presbyterians and Puritans agreed with them in this general proposition, but differed in regard to the requirements of the fourth commandment, which the Sabbatarians always held to be supreme in regard to the day specified as holy, not allowing the authority of that precept to be transferred to any other day whatever. This being the question involved in the controversy, it will not be considered, by those who apprehend the extent of its applications, as one of trifling importance, since one of the great questions between Popery and Protestantism is made to turn upon it.

The Newport Church, at its organization, adopted the doctrine of "laying on of hands," in accordance with the practice of the Sabbatarian Churches of England, as well as of the Second Baptist Church of Newport, then under the pastoral charge of Mr. Vaughan, which made this the principal point of difference between themselves and the First Church. The Seventh-day Baptist Church, therefore, sympathized more with, and perhaps exhibited a more friendly attachment to, this Church than to the First, the mother of both. According to Mr. Hubbard, "this ordinance, among the Baptists, was not always confined to

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the ministry, but was administered by gifted disciples in the churches, as circumstances required. It was thus countenanced, first in Providence, as early as 1652, and afterwards at Newport, so that BAPTISM and LAYING ON OF HANDS were often administered by persons who were not ordained officers of any church; and this practice was continued for many years among Baptist churches in New England. It does not appear, however, that the Seventh-day Churches allowed even their deacons to officiate in the ordinance of "hands," though they were frequently authorized to administer baptism, as well as to preach.

Singing was not early practiced among the Baptist churches in New England, though Mr. Mumford introduced it early in the Newport Church, and Mr. Comer introduced it into the First Church, near fifty years afterwards.

Mr. Hubbard wrote to the brethren in London, during the period of trial that followed the organization of the church, as follows:—

"Dear brethren, pray for us, a poor, weak band, in a wilderness, beset round with opposition from the common adversary, and from Quakers, Generals, and profane persons, and most of all, from such as have been our familiar acquaintance; but our battles are only in words, praised be God."

It is difficult at the present time to realize the severity of the conflict which the early settlers engaged in, to defend their religious views and practices. The sad experience which most of them had endured in Europe, under the despotic rule of zealous princes and primates, rendered the thought of their own weakness oppressive; for the rod of the oppressor, they feared, might fall upon them at any time, and crush the hopes they had formed of enjoying liberty of conscience forever in the new world. Hence their zeal in controversy with all parties, and their overwhelming sense of the Divine Majesty, under which they trembled, and prayed for protection. This feeling seems to pervade the letters which passed between the Newport Church and their brethren in England. The following is a copy of a letter from a church in East Smithfield, London:—

The Church of Christ, meeting together on the Lord's holy Sabbath, sendeth greeting to the Church of Christ keeping the Sabbath on Rhode Island:

DEARLY BELOVED IN OUR LORD JESUS CHRIST,—We are glad to understand by your letters, which we have received, that you are steadfast in the truth. It is an occasion of joy to us, when we hear that God hath a people in that remote part of the earth, among whom God hath

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recorded his name, and whom he hath called from the world to be his witnesses for that despised yet honorable truth of the seventh day, and against the detestable errors of the times. It is a great blessing to be delivered from the darkness of the day, and to be made partakers of Divine enlightening from the Holy Spirit, and consequently of the personal advantages arising from strictly adhering to its dictates. Nor is it an inferior dignity to be made witnesses for Jehovah. The obligations that hence arise to duty, are not of the smallest consideration. Duties are encumbent without the encouragement of a reward; but it is necessary that it should be a pleasure to discharge such, through a sense of gratitude, and of obligation to him that requireth it. Then how unspeakable must be our obligation, when a reward is annexed, not only of grace barely sufficient, but ten thousand times more than is sufficient, to make the duty pleasing. Nor is it inconsiderable, that the very work of a Christian is a blessing and privilege, there being blessings and immediate recompense to every immediate duty. These are some of the general inducements to the Christian's warfare, and operations in the way of sanctification—there being no similitude of a proportional parallel between the highest and lowest encouragement to any works distinct and different from those of a Christian. We hope affairs of such importance, of such inestimable value, will be our greatest concern, and be improved to the glory of the great benefactor of all mankind, that we may be fully sanctified, that our change may fall in a heavenly state.

We commit you to God. The grace of our Lord Jesus Christ be with you all. Amen.

Signed in behalf of the Church, East Smithfield, London, December 21, 1680.

M. Smith, William Salter,
Joseph Davis, Thomas Harris,
John Turner.

During the six years which followed the organization of the church, about forty members were added to its communion; for though numbers had died, some during the wars of King Philip, and others afterward, it is stated by Mr. S. Hubbard, in a letter to his friend and brother, Mr. Samuel Reeves, of Jamaica, that in 1678 there were thirty-seven members, twenty in Newport, ten in New London, and seven in Westerly. Among these was Thomas Ward, Esq., who, according to Backus, was a Baptist when he came from England, and was an officer in Cromwell's army, and became very useful in this colony. Eld. John Crandall, who had suffered imprisonment in Massachusetts and Connecticut for his devotion to the Baptist cause while a member of the first church, died in 1676. He had early removed to Westerly, and exercised his ministry there, meetings being held on the Sabbath, generally, at the houses of the brethren. Mr. Gibson afterward resided in

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Westerly, and filled the place of Mr. Crandall as colleague of Eld. Wm. Hiscox.

The following names of persons who became members previous to the year 1692, have been derived from the Church Records and other sources, and are as correct as our present means enable us to make the list, though the loss of the first book of the records probably has deprived us of the knowledge of some names of persons who may have died previous to the before-mentioned date, and were therefore not on the list with which the second volume commences.

Members in 1692.

William Hiscox,
Rachel Langworthy,
Jos. Clarke,
James Babcock,
Hope Cove,
Jonathan Rogers,
Jos. Crandall,
John Maxson, Sen.,
Dan'l Vernon,
Mrs. —— Vernon,
Samuel Fox,
John Cottrell,
Mary Rogers,
Joseph Maxson,
Thomas West,
Peter Crandall,
Peter Button,
Bethiah Clarke,
Naomi Rogers,
Mr. —— Henry,
Mrs. —— Henry,
John Langworthy,
Elizabeth Langworthy,
James Rogers,
John Roads,
Jos. Emerie,
Ebenezer Moon,
Jos. James,
Peter West,
Elizabeth West,
Ruth Treby,
Sarah Arnold,
Edith Higgin,
Esther Ayres,
Elizabeth Emerie,
Hannah Ayres,
Sarah Rogers,
Hannah James,
Peter Barker,
Mrs. —— Barker,
Damaris Bliss,
Amy Collins,
James Fowler,
William Martin,
Jonathan Sabin,
Elizabeth Martin,
Freelove Barker.
Hannah Reed,
Tasa Hubbard,
Mary Gibson,
Amy Ward,
George Lanphere,
Catharine Sabin,
Elizabeth Millard,
Rebecca Clarke,
Sarah Martin,
Rachel Weeden,
Thomas Burdick,
Robert Burdick,
John Randall,
Job Babcock,
Indian Japheth,
Elizabeth Chase,
Esther Ayres, 2d,
Ruth Phillips,
Ellen Rogers,
Ruth West,
Elizabeth Barnes,
Margaret Bennet,
Hannah Stowe,
Ruth Burdick,
Elizabeth Randall,
Jane Babcock,
John Rogers,
Tobias Saunders,
Mary Saunders.

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The second volume of the records of the church—the earliest extant—begins with a meeting held on the 3d day of July, 1692; and for the double purpose of preserving a portion of the earliest record of the church, and of interesting our antiquarian readers, we make the following extracts:—

The third day of July, 1692, being the first day of the week, and the next after the church of Rhode Island and Westerly had broken bread, it was agreed by us and appointed, that the church brake bread at Westerly on the Sabbath following four weeks after our aforementioned time of breaking of bread, and four weeks after that at Rhode Island, and so successively on forward once in eight weeks at Westerly and Rhode Island.

Brother William Gibson was likewise desired by us, at the same time, to administer and dispense the ordinance of our Lord at Westerly, according as occasion may require.

It was then likewise by us appointed, to meet at Westerly, as general as we may, twelve weeks after this our last above-mentioned breaking of bread.

The church met and brake bread at Westerly the 30th of July, 1692.

Brother John Maxon, Jr., and his wife Judith Maxon, were obedient to the ordinance of laying on of hands, and were joined to the church the same day.

Brother Landpheare absented himself from meeting that day. The congregation advised and sent to brother Landpheare, Bro. Joseph Clark, James Babcock, and John Maxon, Jr., to inquire of said Landpheare the reason of his absenting. Said Landpheare's answer was, because of the difference between Bro. Clark and himself.

At a church meeting at Westerly, September the 24th, 1692, the church brake bread, and Tasa Maxon had hands laid on her, and admitted into full communion.

The 24th day, the church met and appointed brother Clark and brother James Babcock to visit Bro. Hope Cove, and to signify to him, that the church take notice of his neglecting his assembling with the congregation, and to exhort him to make good his place, and likewise to signify their dissatisfaction in his dispensing the ordinance of baptism without the knowledge or approbation of the congregation.

Brother Johnathan Roggers and Joseph Crandall sent to Bro. Landpheare, to desire him to appear before the congregation on the morrow, by eight of the clock, to give his reason for absenting his assembling with the congregation. Said Landpheare not appearing, towards evening brother Crandall and Bro. Maxon, Jr., were appointed to go to Bro. Landpheare, and desire and require him forthwith to appear before the congregation, to give his reason of absenting his assembling

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with the church. His answer was, "he had business with John Roggers, and until he was gone he would not come."

May the 27th, 1693, the congregation met and brake bread, and taking notice of Bro. Landpheare absenting himself, appointed Bro. Maxon, Jr., and Bro. Crandall, to go to Bro. Landpheare, and desire him to come to the congregation and give his reason of his absenting. Said Landpheare came, and the church labored to show him his evil in neglecting his assembling, but could not obtain any satisfactory reason from him for his neglect, or that he saw any evil therein, or that he intended to reform for the future; but rather, an evil surmising and misconstruing of all endeavors.

Whereas, Bro. James Babcock and Joseph Clark were sent by the congregation to Hope Cove, September the 25th, '92, and delivered the church's message, and said Cove still neglecting his duty, the church have appointed brother Gibson and Bro. Maxson and Bro. Clark to go once more with the same message.

May the 28th, 1693. The above said brethren went and delivered the church's message to said Cove, laying before his consideration several Scriptures, by which he might be convicted of his forsaking or neglecting his assembling with the congregation, and notwithstanding all endeavors, he would not or could not receive conviction.

The church met at Westerly, Sept the 29th, 1693, according to appointment, and likewise the 30th day, being the Sabbath, and Bro. Button submitted to the ordinance of hands, and was joined to the congregation, and the same day the congregation brake bread.

The first day of the 8th month, the congregation met together and considered and advised what might be the church's duty respecting sending persons to them who were under admonition for disorders they stood guilty of, and desired and appointed Bro. John Maxon, Sen., and brother Joseph Crandall, as the church's messengers, to go to Hope Cove, and to declare unto him, that the congregation, having used all Christian endeavors with said Cove to make good his place in the congregation, and he rejecting of the same, and declaring himself to be no member of this congregation, they do look upon him as one gone out from us, and that we are discharged of any farther charge or care concerning him in such a relation.

And likewise appointed Bro. William Gibson and Bro. Joseph Clark as their messengers to visit Daniel Vernon and his wife, in the name and behalf of the congregation, to admonish the said Vernon and his wife for their evil in profaning of the Lord's Sabbath, if still continuing under the guilt thereof.

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Likewise to go to New London, as messengers from the congregation to Samuel Fox, and to declare in behalf of the congregation, unto the said Samuel Fox, that whereas he had in a disorderly way left his place in the congregation, and sinfully turned his back upon the ways of the Lord in profanation of the Lord's Sabbath, notwithstanding all Christian endeavors used, according to the rules of our Lord, by a first and second admonition, in order to his recovery, and he yet continuing therein, do, in the name and fear of the Lord, and according to the rule of his word, reject him, so as to have no farther fellowship with him in such a relation, except he repent.

And likewise to visit Sarah Roggers, she being under admonition by the church for the same evil, who, if she continue obstinate, to be proceeded against accordingly.

And also to visit Mary Roggers, who having been once already admonished for the same evil, shall still continue therein, to be again admonished by said messengers for the same.

The congregation likewise appointed Bro. Joseph Crandall and Bro. John Maxson, Jun., to go to Bro. John Cottrell, and as the messengers of the congregation to signify to him, that they have taken notice of his neglect in meeting with the congregation, and do therefore exhort him to the discharge of his duty therein, and farther to signify to him, that the congregation do desire him to attend the next church meeting, which will be, if the Lord permit, the 25th day of the next month, at Westerly, at Bro. Clark's house.

The 25th of the 9th month, the Church brake bread at Westerly, and appointed the next day to meet again about the difference between Bro. Cottrell and Bro. Clark; and met accordingly, and issue the difference, and appointed the 29th day of the same month for a church-meeting to hear the difference between Bro. James Babcock and Bro. Clark.

The 27th day Bro. Gibson and Bro. Clark went to New London with the church message to Samuel Fox and Sarah Roggers, and finding the said persons obstinate, did declare the sentence of the church unto said persons. And likewise visited Mary Roggers, and finding her guilty of the same evil she had been formerly admonished of, viz., of working on the Lord's Sabbath, left her under a second admonition.

The 29th day of the 9th month, the church met according to appointment, and Bro. Gibson and Bro. Clark made a return of the effect of their message at New London.

Bro. Babcock not appearing at said meeting, the church appointed Bro. Gibson and Bro. Maxson, Jun., to go to Bro. Babcock, to know the reason of his not coming to the meeting, and found him very sick abed, and not in a condition to be much talked to; notwithstanding they let him understand the object of their coming to him, and endeavored to lay before his consideration the same.

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The 24th day of the first month, 1694, the church met at Westerly and brake bread.

Joseph Maxson propounded for baptism, and was baptized the same day.

The congregation appointed to meet the 25th day, to consider of such things as might concern the congregation relating to Bro.. Landpheare's neglect of his duty towards the church in not assembling with them, and what else might be necessary for the church to consider of.

The 25th day of the first month, 1694, the church met according to appointment, and having taken notice of Bro. Landpheare's neglecting his assembling with the church for a long time, and likewise [his refusal to attend] the church meeting, notwithstanding [there had been several] admonitions formerly laid before him by the Church for the same, the congregation thought meet, and appointed Bro. Johnathan Roggers and Bro. Peter Button the same day to go to Bro. Landpheare, and desire him to come to the congregation, and give his reasons for his absenting. The messengers' return was, they could not find him, he not being at home. Suddenly after, one of Bro. Landpheare's sons giving intelligence that his father was at home, the congregation sent immediately Bro. Johnathan Roggers and Bro. John Maxson, Jun., with the same message; and the return of said messengers was, that Bro. Landpheare did refuse to come to the congregation. The congregation appointed Bro. John Maxson, Jun., and Bro. Clark, in the behalf of the church, to admonish Bro. Landpheare of his evil in neglecting his assembling with the church, and likewise exhort him to be found in the way of his duty therein, and likewise his evil in refusing to answer the desire of the church when sent for to give an account of his neglect of duty.

The 19th day of the third month, 1694, the church met and brake bread, and Thomas Burdick and his wife Martha Burdick, and Joseph Clark, Jun., proposed for baptism, and were baptized the 20th day.

The Church met at Westerly the 14th day of the fifth month, 1694, and brake bread. Joseph Clark was obedient to the doctrine of laying on of hands.

A general meeting at Westerly, the 21st of the seventh month, 1694. Kept a fast day.

The 22d day they met and brake bread, and appointed the 23d day for a meeting to hear the difference between Bro. Cottrell and Bro. Clark, and likewise between Bro. Cottrell and Bro. Gibson.

Met accordingly, and issued these differences. And likewise taking notice of Bro. Landpheare's absenting himself from the meeting, sent brethren to him to come to the congregation and give his reason for it. Toward evening he came, and not giving satisfaction to the church, he was exhorted to his duty.

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The church met at Westerly the 17th day of November, 1694, and brake bread, the same day being the Sabbath.

The congregation likewise taking notice of Bro. Landpheare's absenting himself from the meeting, did advise together what might be their duty therein. And finding that for a long time of late he hath not met with the congregation, notwithstanding they have endeavored, both formerly and more lately, by all Christian endeavor, according to the rules of the word of the Lord, to inform him of his duty in assembling with the congregation, and likewise his covenanting with the congregation to be walking in fellowship with them, according to the rule of the word of the Lord, and likewise having admonished him several times of neglecting of his duty therein, and refusing to hear the church, but is still persisting therein, to the dishonor of God and grief of the congregation, and thereby occasioning reproach to the ways of God; the congregation therefore look upon him as a person that has disorderly left the congregation, and do withdraw, in the fear of the Lord, and according to the rule of His word, their fellowship from him, until he do repent, and manifest the same. The congregation appointed Bro. Gibson and Bro. Clark, Jun., to go to Bro. Landpheare, and desire him to come to the congregation on the morrow, by sun an hour high, and if he do refuse, then to declare the sentence of the congregation to him.

The congregation appointed Bro. Johnathan Roggers to go and visit Mary Roggers, and to inquire how it is with her respecting the effect of the church's admonition, and according as they shall find so to be proceeding according to the rules of our Lord.

The church met at Westerly the 18th day of April, 1696, and brake bread the same day, and appointed to meet at Rhode Island the 15th day of May next ensuing; and met accordingly, May the 15th, and appointed a general meeting at Westerly the 5th of the 7th month, 1696. And met accordingly, and brake bread.

The church met the — of the 3d month, 1697, and Dorothy Clark proposed for baptism, and was baptized and joined to the church. The church concluded a general meeting at Rhode Island the 11th of the 4th month.

The 11th of the 4th month, the church met at Newport, and brake bread, and appointed a general meeting at Westerly the 11th of the 7th month, 1697. And likewise appointed a church meeting the 24th of the 4th month, 1697, upon occasion, and met accordingly. At said meeting Henry Hall and his wife Constant proposed for baptism, and were admitted.

The church met the 25th day of 4th month, and said Hall and his wife were joined to the church, and brake bread. Mary Saunders likewise submitted to laying on of hands and was joined to the church.

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The church met the 10th of the 7th month, 1697; ordered a letter to be written to Thomas West, at Martha's Vineyard, to admonish him of his evil in Sabbath-breaking, which was done, and signed by order of the church.

The church met and brake bread the 11th day.

The 12th day the church met to consider of a result concerning Bro. John Cottrell's disorder in neglecting his assembling with the church, and refusing to hear the church, notwithstanding several admonitions. And after much debate, John Maxson, Jun., and Tasa Hubbard not assenting with the conclusion of the rest of the congregation, the matter was suspended.

May 14th, 1698, the church met, and Mary Babcock proposed for baptism, and was accepted and baptized the same day. Submitted to laying on of hands, and was joined to the church. The church brake bread the same day, and appointed a church meeting at Newport the 17th of the 4th month, 1698.

The Church met at Newport, Rhode Island, according to appointment, the 17th day of June; likewise the 18th day, being the Sabbath, and brake bread; and likewise appointed the 3d Sixth-day in June annually for a church meeting at Newport, henceforward until the church see cause to order otherwise, and the 3d Sixth-day in the 7th month to be at Westerly. It being proposed that it might be necessary to appoint some person in Westerly to administer baptism, if Bro. Gibson by Providence were hindered from being there, Bro. Maxson, Sen., and Bro. Clark, Sen., were proposed. They both alledged their unfitness for such work, when it was proposed, that Bro. Clark be the person. Bro. Clark declared himself not satisfied, and judging the case ought to be decided by lot.

A church meeting in Westerly, July the 9th, being the Sabbath, the church brake bread, and appointed the next day for to meet to consider of what may be necessary relating to several things that lay before the congregation. It was judged meet that the congregation might send two brethren to Mary Roggers, with the same message that formerly was sent to her. The persons desired are Bro. Maxson, Jun., and Bro. Joseph Crandall.

The church met at Westerly, August the 20th, 1698. Francis Colgrove, Jeremiah Crandall, and Mrs. Colgrove, wife of Francis Colgrove, and Benj. Burdick, were baptized and added to the church.

The general meeting of the church at Westerly, Sept the 17th, 1698, being the Sabbath; Samuel Beebee and Mary Crandall submitted to the ordinance of hands, and were added to the church.

Whereas, John Cottrell, having for some time stood as a brother in this congregation, and having for a long time neglected his duties in the church, although often having been by the appointed messengers of the church admonished for the same, and he still persisting in

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his neglect, and having withdrawn his communion from us, the church do take themselves discharged from their watch and care over him, and have appointed Bro. John Maxson, Sen., and Bro. Clark, Jun., as their messengers to declare the same.

Signed by the appointment of the church, WILLIAM HISCOX.
Westerly, the 18th of the 7th month, 1698.
A true copy entered, JOSEPH CLARK, Clerk.

The church having taken into consideration the necessity of calling some person in the congregation to office, have appointed a church meeting, to be at Bro. Gibson's house, on the 18th day of the 8th month, for the effecting of that affair, and persons nominated for that work, and next day to be spent the greater part in fasting and prayer to the Lord for direction in the matter, and the person or persons chosen by lot to be the person.

May the 20th, 1699, the church met at Westerly and brake bread.

May the 21st, the church met and appointed the Fifth-day following, at Bro. Button's, about the differences; also ordered a collection for Bro. Jeremiah Crandall, and collected 21*s*. W. G. 5, J. M. 4, T. M. 4, J. M. 2, J. C. 2, C. D. 1, J. C. 2, B. B. 1.

September the 15th, 1699, the church met at Westerly, according to appointment.

The 16th day, being the Sabbath, the church brake bread.

The 17th day, the church met to consider of several things which were proposed relating to some who were proposed for baptism, viz: Sarah Tift and the Widow Jowell. The church appointed Bro. Joseph Clark, Sen., and Bro. Peter Crandall, to go with Bro. Gibson to the Widow Jowell's, in answer to her request; and likewise appointed Bro. Peter and Joseph Crandall, and Jeremiah Crandall, and Rachell Langworthy, and Elizabeth and Bro. Gibson, to visit Sarah Tift, in answer to her request; and likewise to visit brother and sister Button, and inquire as to the effect of the church's admonition, and to proceed as the case may require. Likewise, the church appointed Bro. Maxson, Sen., and Bro. Gibson, and sister Mary Saunders, and sister Bethiah Clark, to visit Bro. Jeremiah Crandall and his wife, and to inquire into their case, in order that the church may be put in capacity to the discharge of their duty as the matter may require.

At a church meeting at Westerly, Nov. the 11th, 1699, the church brake bread, and appointed the next day to meet about some things which yet lay before the church respecting Sarah Tift, and likewise brother and sister Button, and Bro. Jeremiah and sister Crandall. The church accordingly met, and upon the debate of the case of Sarah Tift, Bro. Gibson, Bro. Peter Crandall, Joseph Crandall, and Jeremiah Crandall, were again appointed to go to said Tift's, in order to attain satisfaction respecting some dissatisfaction respecting her and Bro. Jeremiah Crandall and sister. The brethren not having discharged what was desired, it is desired the same brethren perfect it.

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Missionary Department.

HISTORY OF MISSIONS.

[Continued from page 93.]

Missionary Address of the Seventh-day Baptist General Conference,
Read its Annual Session in Berlin, N. Y., September, 1818.

DEARLY BELOVED BRETHREN AND SISTERS,—

Taking into consideration the present extraordinary dispensations and peculiar circumstances of Divine Providence, which seem to be opening the way for the promulgation of Christianity, and the wonderful preparations and exertions of the Christian world with regard to spreading the Gospel and the Sacred Scriptures among the destitute, we are led at this time to address you on these important and very interesting concerns, and to attempt to write something in vindication of the *Missionary Cause.* We think fit, therefore, in the first place, to state something of the nature, extent, and design of the missionary object.

As respects its *nature*, brethren, it is impossible for us to conceive of any undertaking better calculated to extend the most catholic and most needful benevolence and Christian charity to our destitute and needy fellow creatures, or reflect greater honor to our Maker. So sublime is the undertaking, that the angels of heaven, who rejoice at the return of sinners, may contemplate it at once with wonder and delight, as being in every way adapted to the putting down of Satan's kingdom, to the building up and extending of the kingdom of our blessed Lord and Saviour to earth's remotest bounds, and that, too, agreeable to His own divine command. The grand missionary object aims at nothing less than this; while the united and repeated predictions of the holy prophets, the immutable promises of Jehovah himself, and positive declarations of our blessed Lord, put the matter beyond a doubt of its terminating in anything short of this glorious and blessed achievement. Behold, then, beloved brethren and sisters, the great and important undertaking which seems to demand our most profound attention and utmost exertion!

Never was there an object of equal magnitude, of equal extent, nor of equal benefit to society, or that has ever commanded equal exertion, or that was ever predicated on a greater and more unquestionable authority. We find that our blessed Lord and Saviour, who has ordained that repentance and remission of sins should be preached in His name, in all the world, and among all nations, has commanded the heralds of *this* mission to "go forth into all the world, and preach the gospel to every creature;" to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching

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them to observe all things whatsoever He had commanded;" and has promised to be with such "always, even unto the end of the world;" and has further told us, that "this gospel of the kingdom must be preached in all the world, for a witness to all nations, and then shall the end come."

It is demonstrable, beloved brethren, to the understanding of every man, that our Saviour, (who had all power, both in heaven and earth,) has here commanded and enjoined far the greatest, most extensive, and most arduous ministry that ever was ordained, by any authority, in any age or dispensation whatever; a ministry which, in its extent, reaches to the fulfillment of the predictions of the holy prophets, the immutable promises of God which are made to the Author of it, even His glorious spiritual reign, dominion and inheritance among the heathen nations; a ministry, likewise, positively to be continued always, even unto the end of the world.

The only question, then, beloved brethren, which remains in the minds of those who are yet uninformed in this case, is like this: Whether a ministry of such unbounded extent, of such unequaled benefit to mankind universally, is to be carried on and accomplished by the clergy, independent of the interest and assistance of the laity, or common people, or by the united interest and combined energies and efforts of both clergy and laity together. Since, then, beloved brethren, this has remained as a question, in the minds of some of the professed people of God in the United States of America, for more than one hundred years, and still remains as the opinion of some, that they are under no *particular* or *special* obligation to enable the clergy to carry on and accomplish the ministry which our Saviour has here ordained; in short, some verbally, and many others *practically*, say they are not bound to enable ministers to go forth on a mission to other nations; and, as we conceive *this* to be an idea most hurtful to the promulgation of the gospel, we are constrained, therefore, and think it a *duty*, on this account, to show our reasons for the united and combined energies and efforts of both laity and clergy together, in carrying on, maintaining and accomplishing so glorious, so extensive, and so expensive a ministry, in preference to the exertions of the clergy alone.

We shall show our reasons for this preference—First, from the Word of God; Secondly, from the manner, extent, and design of the ministry itself, as also from reason and the nature of things.

First—As it respects the Word of God. We learn from hence, that there ever was and ever will be a ministry of divine authority, (having God for its author,) so calculated and adapted as to promote the declarative glory of God, and the mutual benefit and happiness of mankind in the life that now is, and to prepare them for eternal blessedness in the life that is to come.

That God ordained such a ministry under the legal dispensation, none can dispute. For the carrying on, maintaining and supporting this ministry, God likewise ordained that the ministers, or priests, should receive their temporal living and support from the laity, or common people, and the people were required by the ordinance of God to en-

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able the priests to perform the duties of their sacred office. That this was the law of God, as respected the support of the ministry, none will presume to deny. Thus we see, by the ordinance of God, that the carrying on and performing the ministerial functions, depended quite as much on the common people as it did on the priests. When the people neglected or withheld the means which God ordained for the purpose of enabling the priests to perform their sacred offices, they returned to the fields for their support, and that without blame; but the people were cursed for their neglect.

It is also manifest, from many places in Sacred Writ, that whatever was given or cast into the treasury, for the support of the ministry, was ever considered as given to the Lord; and withholding or keeping back the means of enabling the ministers of God to perform their sacred functions, was ever reckoned by the Lord himself as sacrilege, or robbing Him, as may be seen in Malachi, 3d chapter, and in sundry other places in sacred writ. Many were the curses which were poured out upon Israel, when they became so avaricious as to neglect the support of the ministry. In short, beloved brethren, we can find no duty that is more clearly enjoined, or that has greater promise of blessing connected with the performance, or more curses denounced against the non-performance of it, than that of supporting the ministry. Nor need we wonder at it, beloved brethren, for there is not a duty in which the sacred honor of God, the prosperity of His cause, the comfort and edification of His children, or even the present or future benefit of mankind generally, is more deeply and particularly concerned.

We conceive, beloved brethren, that the law which was given under the law dispensation for the support of the ministry, was in its nature a moral law, and has never been repealed, but is of perpetual obligation; and as the ministry has never ceased, but is to be continued "always, even unto the end of the world," as is evident from the words of our Saviour, first cited, the same or equal need and duty of supporting it still remains. Hence this law for supporting the ministry, as we conceive, is clearly brought over into the New Testament, and reënjoined or reënforced in a number of instances, particularly in 1st Cor. 9th chapter. "Know ye not," saith the apostle, "that they who minister in holy things live of the things of the temple?"—which things of the temple evidently were the tithes and offerings which God ordained for the express purpose of enabling his ministers to perform their offices. "Even so," saith the apostle, "hath the Lord ordained, that they who preach the gospel should live of the gospel." Thus we may clearly see, brethren, from this text, and sundry others in the New Testament, that this law is in full force and binding; that there is just the same law and ordinance of God for enabling ministers to perform their functions now, under the gospel, as there was under the law, at least so far as respects our moral obligation. Therefore we have full confidence, brethren, from the Word of God in the New Testament, to urge this law for enabling ministers to perform their offices, as a plain law of the gospel dispensation, binding on the laity "always, even unto the end of the world;" even on all, male and female, who are indulged with gospel privileges,

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and are possessed of the means of conveying them to others, by enabling ministers to go to all nations, teaching and baptizing them that believe, and administering to them all the ordinances of the gospel dispensation, agreeably to Christ's command.

And it is as impracticable, brethren, for the ministers of the gospel to go forth into all the world, and preach the gospel to every creature; to go to all nations, and teach and baptize them that believe, then teach them to observe all things whatsoever Christ has commanded, and administer all the ordinances of God to them that believe, or to accomplish that ministry which Christ has ordained under the gospel; as it was for the ministers of the law to fulfill the ministry ordained under the law dispensation, short of being enabled by the laity or common people. Therefore, from what we have brought forward in this case, it clearly appears, from Scripture, and from the ordinances of God under both dispensations, as also from reason, and the nature, manner, and extent of the gospel ministry, that it is to be carried on, maintained and accomplished by the united and combined energies and efforts of both laity and clergy together; otherwise, the grand missionary object, which reaches to the accomplishment of the gospel ministry, can never be attained.

But are there not some, and perhaps many, who say, The object is good, but my poverty will excuse *me?* We would here observe, that although poverty generally and chiefly consists in imagination, yet there are some, perhaps, who are really poor, and so conclude, that if they contribute to support the cause of Christ, they shall be more distressed. To such we feel pitiful, but must observe, that poverty, in general, is neither caused nor increased by liberality in a righteous cause, and in this cause *in particular.* God has promised in his word, that those who are liberal in contributing to support the ministry, shall increase in their temporal property, and has plainly and particularly denounced the curse of poverty on those that are neglectful in supporting the ministry. See Mal. 3d chapter, and sundry other places in sacred writ, to the same purpose. Are not the poor, then, under obligation to contribute, according to ability, as well as the rich? Surely. The ordinance of God plainly and particularly requires the poor to contribute, not in abundance like the rich, but proportionable to their means or property; and we read that "the Lord loveth a cheerful giver," and that "a willing mind is accepted with Him, according to that which a man hath, and not according to that he hath not." Therefore, the poor can certainly contribute in proportion to their property, just as well and as easily as the rich; and we have full grounds, both from Scripture and reason, to conclude, that it is quite as acceptable with God and His children. Now, should we undertake, brethren, to excuse ourselves on account of our poverty, who will not be able to find an excuse, or who will be able to set the limits, or where shall we find the bounds, unless we look into the plain word of God, and there behold a certain poor widow, who was commended by our Saviour for casting two mites into the treasury, and that too for the express purpose of enabling God's ministers to perform the duties of their office?

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We are unwilling to submit to the unpleasant thought that any person of our denomination, (in this enlightened age,) whether rich or poor, male or female, should remain torpid, or hang back in heartless indifference, and not cast so much as one mite into the treasury, when all the rest of Christendom are awake; when widows and orphans, bondmen and bondwomen, are selecting from their scanty and hard-earned wages a liberal share to promote their great Redeemer's cause, and the good of their fellow-men; when princes are descending from their royal thrones to bless the cottages of the poor with the gospel of peace; when kings are acting the part of nursing fathers, and queens nursing mothers, by giving energy, strength, and encouragement to the noble design of sending the "gospel of peace," and the Sacred Scriptures, to *all* nations under heaven, and to all people, of very different language and complexion. Can any of *us* even *think* of remaining passive any longer, when the moral necessities and exigencies of millions of our fellow creatures are calling us to action; when they are raising their importunate cries, their *united and uplifted* voices, to the general Missionary and Bible Societies in Europe and America for *more* Bibles and *more* preachers—a voice that ought not to be heard with indifference—and, what is more, the voice of inspiration distinctly and loudly calls us to action in this case, and even the voice of our blessed Saviour and ascending Redeemer, which demands our most profound attention to his last, solemn, and all-important charge, to spread and publish the good news and glad tidings of *his own everlasting gospel to all nations and to every creature?*

These words of our Saviour, which he delivered to the eleven apostles as his last, solemn charge, just as he was ascending into heaven, are strongly binding upon all, both laity and clergy; for he expressly commanded them to teach others to observe all things whatsoever he had commanded *them;* and has likewise told us, that what he said to them, he said to all, &c. Therefore, we are to understand, that in commanding to publish the gospel, he has commanded all, both clergy and laity together; even *all* who enjoy gospel privileges, and are possessed of the means of sending them to others, are firmly bound and concerned in the solemn charge—a charge, of all others, the most weighty. How great, then, must our responsibility be!

Depend upon it, brethren and sisters, fellow-citizens and inhabitants of America's favored land, *we shall be accountable* for our fellow creatures who are destitute of gospel privileges and the Sacred Scriptures, which *we* are indulged with, *if we do not use our exertions to communicate these blessings to them.* Even their *blood* will be required at our hands. These inestimable privileges were certainly put into our hands to communicate to others, and we are most solemnly and strictly charged and commanded to *do* the same, even by Him who had all power in heaven and earth.

Our duty, then, is plain; he that runs may read it. Our incumbent duty now is, to communicate these blessings and favors to those who are destitute and needy of them; to those from whom we first received them, or to their posterity, who are now needy and destitute of them,

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even as were our forefathers. To receive favors, is neither virtue nor gratitude, but to return them is both. To be insensible of favors received, and unwilling to return them, shows ingratitude—one of the most heinous sins that ever stained the human character, or defiled the heart of man. But a sensibility of favors received, and a manifest willingness to return them, shows *gratitude*—one of the best, noblest, and most exalted principles, that ever inspired the human or angelic bosom. Gratitude existed in Paradise, when there was no fault to deplore, no blessing to invoke, and will be perpetuated in heaven, when God shall be all in all, the only and ever-adorable object of it, through the boundless ages of a blessed and never-ending eternity.

Then, beloved brethren, sisters, and fellow-citizens, let this most amiable, this most endearing principle of gratitude, move us to use our utmost exertions to send the glorious Gospel of Peace and the Sacred Scriptures to those from whom we first received these inestimable favors, or to their posterity, who are now destitute and needy of them, and are at this time importunately anxious to receive them; that *so* we may meet both the Author and instruments of these ineffable blessings with confidence in the great day of retribution, and be able to stand by liberal things before the Son of Man, who has strictly and solemnly charged and commanded us to publish His gospel in all the world, among all nations, and to every creature.

We shall now submit the important subject, with the few remarks we have made, to the serious reflection of the brethren and sisters of our order, and all those into whose hands these lines may come, and turn our address more particularly to those of our denomination who have already formed themselves into Missionary Societies.

Dearly beloved Brethren and Sisters—Whatever tends to the increase, extension and building up of the kingdom of our blessed Redeemer, to the pulling down of Satan's kingdom, to the diffusion of Christian knowledge, to the conveyance of religious instruction into the dominions of heathenish ignorance and darkness, to the promotion of peace on earth and good will to men, to the promulgation of that good news and glad tidings of great joy which is to be published to all people, are matters essentially important to the best interests and happiness of society, and are peculiarly interesting, animating, and pleasing to every true child of God, and every real friend of the Messiah's kingdom. Under such views, from such motives, and even to the accomplishment of such blessed ends, in a most encouraging degree, have Missionary and Bible Societies been formed throughout all Christendom.

We, beloved brethren and sisters, at a late, though at a very acceptable hour, have fallen in with the measure, and engaged in the cause. We do not claim the honor which belongs to our noble predecessors, nor hardly so much as a secondary praise in the attempt.

We have, first, carefully and deliberately examined and weighed the reasons in its favor; first, from the Word of God, the Holy Scriptures, in which we have found numerous sufficient and incontestible evidences

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in its favor—evidences coming from the mouth of our blessed Lord and his holy prophets and apostles.

Secondly—We have discerned evidences in its favor by examining the glorious and blessed effects it has uniformly and invariably produced, not only causing the wilderness to bud and blossom as the rose, but turning even the desert to a fruitful field, in a moral sense; taming the ferocity of savages to gentleness, meekness, and love; causing thousands and hundreds of thousands to turn from their evil ways to serve the true and living God; rendering the greatest and most essential benefits and happiness to society, and displaying the declarative glory of our God. Thus we have known the cause by its effects, and the tree by its fruits.

Thirdly—As a bright evidence in its favor, we have observed a universal zeal and engagedness among all the good pious and well-meaning people, of every denomination, in every country, in promoting the measure; and have noticed the unexampled and increasing zeal and fortitude of many of the dear servants of God, who, in this our day, have bid a final and everlasting farewell to their native land, and have been made willing, through the Spirit's mighty power, to forego all the comforts, endearments, and pleasures of civilized life and affluent circumstances, and subject themselves to all the numerous dangers, sufferings and privations of foreign missions. Many other eminent servants of God have, in this our day, subjected themselves to no less privations, by engaging in the great, the noble and most arduous work of translating the Holy Scriptures into the different languages of the East. Do not all these things afford the brightest evidences in favor of the missionary object, and plainly bespeak a promulgation of the religion of Jesus Christ?

Fourthly—As another great evidence in its favor, we may behold the wonderful work of the Lord, in creating so generally that predisposition and anxious desire to receive the Gospel and Sacred Scriptures; in creating so universally that hunger which no food nor nourishment can satisfy but that which is conveyed through the means of Missionary and Bible Societies. Does not this even demonstrate that their work is of God, while millions and millions are lifting up their importunate cries to them for more Bibles and more preachers? Was it ever before on this wise? Doth not all these things clearly testify that the time, the long-predicted, long-prayed-for time is at hand, when the empire of Jesus shall be set up in all lands; when that shall be fulfilled which he hath directed us to pray for, namely, that his kingdom may come, and his will be done, on earth as it is in heaven?

Fifthly—As another clear evidence in favor of the undertaking, we may notice that unitation and concert which is manifest among all Christians, of every denomination, in praying for the promotion and accomplishment of this object; nor should we by any means pass over as unnoticed, that most prosperous institution and sacred appointment, the monthly concert or special prayer-meeting. From the earliest period of this institution did the missionary cause begin to flourish. By uniting prayer with other exertions, and other exertions with prayer, it has ever

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since been increasing, gaining ground, and commanding exertions in its favor. So much has this most availing appointment gained ground since its first institution in Europe, that at the present hundreds of churches and thousands of Christians in America, do once a month unite with myriads of their brethren and sisters in foreign lands, in offering their united prayers to the God and Father of all, for the accomplishment of this object—for the upbuilding and extension of the kingdom of His dear Son. Who can imagine that God will not hear, or that these prayers are not offered in faith, when they are offered for the accomplishment of that which God hath promised His dear Son, and that which the Son hath told us to pray for? If the fervent prayer of one righteous man did avail much with regard to natural rain, have we not the *best* of reasons to believe that the united supplications of myriads of believers will avail much with regard to the universal reign of righteousness? These appointed seasons for special, united prayer, are therefore most precious to the hearts of believers, and have already been of unspeakable advantage, in our judgment, to the missionary cause. They cannot be too highly prized, nor can too much be done to unite all Christians, of every denomination, in every place, in the devout observance of them.

Sixthly—As a most conclusive evidence in its favor, we have observed the most stupendous motions and changes in Divine Providence, clearly indicating that summer, in a moral sense, is nigh, even at the door. That God, whose universal mode of government in the moral world is that of adapting means to the accomplishment of ends, is removing every obstacle, and preparing and clearing the way for the peaceable and universal reign of Prince Emanuel. Every person of observation, who carries a sense of religion into his speculations on the present and future condition of man, must certainly notice, that the times are pregnant with great events. The political world has lately undergone changes the most stupendous, sudden and unexpected; the most heavenly charity has trod close upon the march of conflict and blood. The world is at peace. Scarcely has the soldier had time to lay aside his accoutrements, and wipe away the sweat from his brow, before the voice of mercy succeeded the clangor of battle, and called the furious, frantic nations, from enmity to love, from variance to peace, from mutual devastation to the mutual promotion of the best interests of each other. Stupendous interposition of Divine Providence between ruin and the human race! With grateful hearts, with the most pleasing, gratifying, and animating anticipations, may we join to hail the great, sudden, unexpected, and happy change, as being auspicious of the universal spread of that salvation which is to be published to all people. Never, surely, never has there been a period since the Gospel era, that has presented so favorable, so inviting and encouraging an opportunity for translating, printing, and distributing, as well as expounding, the true, genuine, and unadulterated Word of God, in every different language in the known world. To this glorious end has Divine Providence precisely fitted every circumstance. The nations are hushed to peace. Instead of war and bloodshed, pestilence and famine, peace, health and plenty have returned to our dwellings.

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Finally—Every circumstance, both at home and abroad, seems to invite, or rather demand, our united and combined exertions in the glorious work.

Then, beloved brethren and sisters, let us be encouraged, from these inviting, and most auspicious and promising circumstances, to persevere in the glorious cause in which we have so lately engaged; let us redeem the time, by doubling our diligence, using our faithful and unwearied endeavors to enlighten the ignorant, convince gainsayers, and encourage those who may be slothful or backward in the cause, and especially to encourage the formation of auxiliary societies to supply the general fund as widely and as extensively as our influence can reach. Let us not be afraid to spend our time or money to promote the great Redeemer's cause, and the good of our fellow-men, for he that seeks to save his life shall lose it, and he that forsakes houses and lands for Christ's sake and the Gospel's, shall receive ten-fold more in this world, and in the world to come, life everlasting.

Above all things, beloved brethren and sisters, let us see to it that we act from pure motives, that we possess and are actuated by the true missionary spirit, which is no other than the primitive, genuine spirit of the Gospel, the spirit of prayer, the spirit of love and philanthropy, the spirit of catholic and universal benevolence. Let us remember that all true missionary offerings are and must be consecrated by prayer, otherwise they would not be truly genuine offerings. Whatever is done merely to be seen of men, will only have the reward of men; but whatever is done in the missionary cause through faith in God, with a desire to promote His praise and the good of mankind, will, of course, be consecrated by prayer, and will certainly be attended with the blessing of God. From motives and principles like these, may God enable us all to act for the upbuilding and extension of the kingdom of His dear Son. We add no more.

Signed by order and in behalf of Conference.

MATTHEW STILLMAN, Moderator.

JAMES HUBBARD, }
AMOS R. WELLS, } Conference Clerks.

The reading of this Address produced a visible effect upon the assembly, and was responded to with the most zealous enthusiasm. All seemed to feel the weight of responsibility; for the work was great, and in view of the feebleness of the denominational strength, many were led to inquire, "By whom shall Jacob arise?" The several churches were recommended to unite in the observance of a day of fasting and prayer, and to set apart the first Monday of each month for united prayer for the prosperity of Zion and the promulgation of the gospel; and that all might be engaged alike, the hour of prayer was appointed at four o'clock P. M.

After the adjournment of the Conference, Sept. 28th, the Board of

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Managers met, and after prayer by Eld. Henry Clarke, proceeded to organize by electing Matthew Stillman, President of the Board; Amos R. Wells, Assistant; and Abel Burdick, Clerk. Elds. Henry Clarke, Matthew Stillman, and Abel Burdick, were directed to prepare a Constitution, and present the same at the next Annual Meeting; and Amos R. Wells was appointed missionary, to visit New Jersey, Pennsylvania, Virginia, and Ohio.

At the meeting of the Conference, which held its session in Brookfield, N. Y., the next year, Sept. 23d, 1819, the Constitution prepared by the Committee was presented and approved, as was also the plan of operations proposed by the Committee. The Conference recommended the appointment of Elds. William Satterlee, Amos R. Wells, and William B. Maxson, as missionaries to be employed by the Board for the ensuing year.

Minutes of the Second Annual Meeting of the Board, held on the 27th of September, 1819.

Prayer by Daniel Babcock.

1st. The Board unanimously adopted the Constitution prepared by the Committee.

2d. The Treasurer reported, no balance in the Treasury.

3d. The reports of several auxiliary societies for the ensuing year were presented, and it appeared from them that the Society at Hopkinton had appropriated to the use of the Board eighty dollars; the Society at Berlin fifty dollars; at Brookfield fifty dollars; and at Alfred one hundred dollars.

4th. *Resolved*, That we recommended to the Missionary Societies in this Association to report to this Board, annually, by their representatives, letters, or otherwise, the sum that may be depended upon from them; and if not sent to this Board, that it be kept in readiness and subject to its order.

5th. *Resolved*, That this Board employ as missionaries, the year ensuing, the candidates nominated by the General Conference, viz., Brothers William Satterlee, Amos R. Wells, and William B. Maxson.

6th. *Resolved*, That Bro. Eli S. Bailey write to the Corresponding Secretary of the Baptist Board of Foreign Missions, presenting our thanks to that Board for the copies of their Report, accompanied with our views of the Sabbath, together with the Minutes of the General Conference and this Board.

7th. *Resolved*, That the proceedings of this Board, with the Constitution, and an abstract of Wells' Journal, be printed with the Minutes of the Conference, at the expense of this Board, and that an order be drawn upon the Berlin Missionary Society for that purpose.

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8th. *Resolved*, That this Board be adjourned to the Seventh-day Baptist meeting-house in Piscataway, N. J., to meet the first second-day after the fourth Sabbath in Sept. 1820.

Signed by order and in behalf of the Board.

ABEL BURDICK, Secretary of the Board.

Constitution.

ARTICLE 1st. This Society shall be formed of such members of the several Missionary Societies in this Association, as shall have been delegated by their several Societies as their representatives, and such as shall be approved of by the General Conference; and shall, annually, at the rising of the General Conference, from their Board, and of their number, elect their officers, which shall consist of a President, one or more Vice Presidents, a Treasurer, (who shall report annually the state of the funds,) and one or more Secretaries; and this Board shall be denominated the "Board of Trustees and Directors of Missions of the Seventh-day Baptist Order in the United States of America."

ART. 2d. The object of this Board shall be, exclusively, to promote pure and undefiled religion, by employing missionaries and sending them to the destitute and scattered brethren in our fellowship, and other parts, where there may be a door of usefulness opened; and by printing or purchasing Bibles, Testaments, Tracts, or other religious works, and causing them to be distributed.

ART. 3d. No missionary shall be employed by this Board but such as shall be nominated by the General Conference, and come well recommended for piety, competent learning, useful information, and is a well-established member, in good standing, in some church in our fellowship.

ART. 4th. Every missionary employed by this Board shall be furnished with written instructions, directing his route, &c., a recommendation of his character, and a certificate of his appointment, and shall be furnished with all necessary outfits for his tour. He shall keep a journal of his travels, labors, expenditures and receipts, and make a statement in writing to this Board, at its first annual meeting after his tour shall have been completed, and shall account for all moneys received by him in his tour.

ART. 5th. No salary nor sum shall be agreed upon between this Board and any missionary in their employ, until he shall have completed his mission, and made his returns to this Board; and he shall have no voice in fixing his own pay.

ART. 6th. This Board shall have entire control and management of all funds or property entrusted to it by the several Missionary Societies, and all private donations for missionary purposes, yet in such manner as to promote the express object for which they may have been contributed.

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ART. 7th. All books or tracts that may be offered to this Board for publication, shall be examined, and, if approved, shall be published by order and at the expense of the Board.

ART. 8th. No officer of this Board shall receive any emolument for his services, but all money expended by order of the Board shall be remunerated.

ART. 9th. Any alteration, addition, or amendment to this Constitution, may be made by the concurrence of two thirds of its members present at any of its annual meetings.

The following is a copy of the journal of the first missionary appointed, as reported at the meeting of the Board in 1819. It will be seen that such labor was much needed, and was attended with success.

A short Summary of Amos R. Wells' Journal in New Jersey, Pennsylvania, Virginia and Ohio, in the Summer of 1819.

I left Hopkinton, R. I., on the 31st of May, and as my mission was designed, chiefly, for the benefit of the destitute brethren of our denomination, my attention was more particularly turned towards them. In pursuing this object, I visited the Seventh-day Baptist churches in New Jersey, where I was received with every mark of tenderness and respect, and was happy in finding these churches in a flourishing condition. They have had a revival and some additions since I visited them last winter. I tarried with them about three weeks, and labored publicly with them, as far as my strength and ability would enable me; and as these churches were supplied with ministerial gifts, I left them on the 28th of June, and resumed my journey to Lost Creek, in the State of Virginia, where I arrived about the 10th of July. Many interesting circumstances took place while I was on this journey, the relation of which would be too lengthy for insertion in this place. The brethren here were anxiously expecting my return, having received some encouragement from me, when I was with them last winter, that I would again visit them. My friends in this country, likewise, treated me with every mark of attention. Since Eld. Samuel Davis and myself visited these parts last winter, the Lord has been carrying on his good work in a manner before this unknown in these parts, particularly within the bounds of the New Salem Church. Here a field for missionary labors is presented to view, a field that calls loudly for faithful laborers. Our brethren here have some help from different denominations, yet much remains to be done. I labored here about three weeks, and endeavored to point out the way to life and salvation through Jesus Christ. In this place, I had the pleasure of witnessing the profession of a number, who were hopefully converted, and waited upon them in the ordinances of the gospel.

I felt some regret that I could spend no more time with them, but I considered that there were other souls in a perishing condition,

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and I left Virginia in the first part of August, and directed my way to Mad River, in the State of Ohio. I attended a number of meetings on my way thither, among people of different persuasions, and arrived at my place of destination (a distance of about 250 miles,) not far from the 15th of the month. Here was a small church of Seventh-day Baptists, that was once in a flourishing condition, (as I was informed,) but from some cause or another the scene had greatly changed, perhaps for want of an under-shepherd. They appear to have fallen much to decay, yet I think not so low but that, with the application of proper means, they would rise again. I believe there are some in this place who are endeavoring to stem the tide, and are waiting for the consolation of Israel. My going among them diffused a general joy, and I was treated with kindness and hospitality by all classes of people. I preached among them several times, and left the event with the Lord. I heard of a number more of the Seventh-day People between Mad River and Cincinnati, who were in a destitute situation, but I had no time to visit them. The harvest truly is great, but the laborers are few!

Having staid in these parts as long as my time would permit, I returned through Virginia, contrary to my expectations, however. There seemed to be the hand of Providence in this, for there were a number who came forward, and owned their Lord and Master, and submitted to the ordinances of the gospel, which made 35 that I baptized in the county of Harrison. May the Lord preserve them till the day of Jesus Christ.

From Virginia I went, in company with Major Richard Bond, to visit brother Samuel Bond, (who is a Seventh-day Baptist,) in Liberty township, Columbia County, Pennsylvania. He is in a lonely situation, as to society of his belief. I attended one meeting here, and then went direct for Brookfield, N. Y., to attend the General Conference in that place.

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Statistical Department.

STATISTICS OF SEVENTH-DAY BAPTIST CHURCHES.

These Statistics are principally taken from the Minutes of the Associations for 1852. In a few instances, they are necessarily taken from reports of previous years. In the column for ministers, l. stands for licentiate.

	Churches.	Ministers.	Clerks.	Post-Offices.	Communicants.	Constituted.
Eastern Association.	Newport	L. Crandall	E. D. Barker	Newp rt R. I.	28	1671
	Piscataway	W. B. Gillett	I. S. Dunn	New Market, N. J.	167	1705
	1st Hopkinton	D. Coon	E. W. Babcock	Potter Hill, R. I	44	1708
	Waterford	H. H. Baker	D. P. Rogers	New London, Ct.	10	1784
	Berlin	Wm. Satterlee	J. Whitford	Berlin, N. Y.	270	1780
	Shiloh	W. M. Jones, G. R. Wheeler, J. Davis.	A. S. Randolph	Shiloh, N. J.	258	1737
	Marlborough	D. Clawson	E. A. Crosley	Shiloh, N. J.	120	1811
	Petersburg	A. Estee	H. Clarke	Petersburg, N. Y.	110	1829
	2d Hopkinton	Henry Clarke	C. Brown	Hopkinton, R. I.	143	1834
	3d Hopkinton	C. M. Lewis	P. B. Maxson	Rockville, R. I.	213	1835
	Westerly	Jacob Ayars	J. W. Bliven	Westerly, R. I.	62	1837
	Plainfield	J. H. Cochran	T. S. Alberti	Plainfield, N. J.	95	1838
	Pawcatuck	A. B. Burdick	J. Maxson	Westerly, R. I.	172	1840
	Richmond	.....	H. H. Green	Shannock Mills, R. I.	30	1843
	South Kingston	.....	G. C. Holland	Perryville, R. I.	21	1843
	New York	T. Brown, G. B. Utter	G. B. Utter	ew York City	50	1845
	Greenmanville	S. S. Griswold	W. E. Maxson	Mystic Bridge, Ct.	53	1851
Central Association.	1st Brookfield	W. B. Maxson	A. B Spaulding	Leonardsville, N. Y.	198	1757
	DeRuyter	James R. Irish	B. G. Stillman	DeRuyter, N. Y.	120	1816
	Scott	T. Dye, l.	L. P. Babcock, E. H Potter.	Scott, N. Y.	119	1820
	1st Verona	C. Chester	T. Perry, H. Sherman	Verona Mills, N. Y.	98	1820
	Adams	J. Summerbell, Joel Greene.	A. M. Whitford	Adams Center, N. Y.	203	1822
	2d Brookfield	Joshua Clarke	D. P. Curtis	Brookfield, N. Y.	145	1823
	3d Brookfield	E. S. Bailey	B. Burdick	So. Brookfield, N. Y.	124	1823
	Truxton	.....	T. C. Maxson	DeRuyter, N. Y.	51	1824
	Otselic	.....	A. C. Nichols, F. Tallett.	South Otselic, N. Y.	44	1830
	Linck'aen	R. G. Purdick	Schuyler Olin	DeRuyter, N. Y.	143	1831
	Preston	E. Burdick	S. Rogers, Jr.	Oxford, N. Y.	47	1834
	2d Verona	.....	A. G. Burdick	State Bridge, N. Y.	23	1837
	Newport	.....	.....	Newport, N. Y.	17	1838
	Hounsfield	E. Barnes	B. Maxson	Stowell's Corners, N.Y	42	1841
	Watson	W. G. Quibell, T. A Maxson, l., H. Stillman, l.	E. R. Davis, H. Stillman.	Watson, N. Y.	100	1841
	Richland	.....	W. V. Hubbard	South Richland, N. Y.	10	1845
	Diana	.....	R. S. Geer	Pitcairn, N. Y.	16	1846
	Pinckney	Wm. J. Somes	C. Green	E. Rodman, N. Y.	23	1848
Western Association.	1st Alfred	N. V. Hull	D. R. Stillman	Alfred Center, N. Y.	395	1816
	Friendship	B. F. Robbins	R. W. Utter	Nile, N. Y.	90	1824
	Wirt	C. T. Champlin, l.	I. P. Dye	Richburgh, N. Y.	50	1827
	1st Genesee	James Bailey	E. R. Crandall	Little Genesee, N. Y.	173	1827
	Clarence	Rowse Babcock	Samuel Hunt	Clarence, N. Y.	47	1828
	Hayfield	A. A. F. Randolph, R. Green, M. Cole, l.	P. H. Dunn	Meadville, Pa.	83	1829
	2d Alfred	I. Kenyon, A. Burdick, P. C. Witter, l	A. Burdick, C. D Langworthy.	Alfred, N. Y.	252	1831
	Persia	.....	N. Randall, Jr.	Gowanda, N. Y.	40	1832
	Hebron	I. W. Babcock, l.	W. H. Hydorn	Hebron, Pa.	65	1833
	Independence	P. E. Babcock	A. C. Burdick	Independence, N. Y.	120	1834
	Scio	Chas. Rowley, l.	Luke G. Witter	Wellsville, N. Y.	37	1834
	2 d Genesee	P. S. Crandall, l.	S. B. Maine, G. S. Crandall	Little Genesee N. Y.	34	1834
	Amity	P. J. Giddings, l.	D. B. Stillman, (dall	Scio, N. Y.	37	1834
	3d Genesee	Henry P. Green	O. J. Smith	West Genesee N. Y.	3	1843
	Pendleton	.....	W. P. Longmate	Pendleton, N. Y.	2	1844
	Ulysses	.....	A. Slade	Ulysses, Pa.	24	1845
	Hartsville	I. P. Burdick	Geo. Hood	Alfred, N. Y.	84	1847
	Darien and Cowlesville	Rowse Babcock	Robert Williams	Alden, N. Y.	38	1851

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	Churches.	Ministers.	Clerks.	Post-Offices.	Communicants.	Constituted.
S. W. Ass'n.	Lost Creek	Samuel D. Davis, J.S. Davis, l.	Levi Bond, Jr.	Lost Creek, Va.	79	1805
	New Salem	Peter Davis	Wm. B. Davis.	New Salem, Va.	95	1745
	Middle Island	Ezekiel Bee	J. Jeffrey.	West Union, Va.	2	1832
	Hughes' River	Asa Bee	J. M. Lowther.	White Oak, Va.	21	1834
	Woodbridgetown.			Woodbridgetown, Pa.	5	
Ohio Ass'n.	Jackson	Simeon Babcock, B Clement, l., M. Babcock, l.	I. G. Maxson.	Montra, O.	52	1840
	Port Jefferson	John Davis	E. V. Ailes.	Pratt, O.	20	1840
	Stokes		James Simpson.	Lewiston, O.	17	1842
	Northampton	Simeon Babcock	Eli Forsyth.	Montra, O.	56	1837
	Scioto				19	1842
North-Western Ass'n.	Milton	V. Hull, S. Goon, D Babcock, R.C. Bond W. H. Redfield, l.	Edwin S. Dunn.	Milton, Wis.	180	1840
	Albion	James Weed, l.	T. F. West.	Albion, Wis.	86	1843
	Walworth	O. P. Hull	N. L. Bassett.	Walworth, Wis.	34	1847
	Berlin	Julius M. Todd	D. E. Lewis.	Berlin, Wis.	38	1850
	Christiana	Z. Campbell	W. H. H. Coon.	Utica, Wis.	52	1850
	Farmington	L. A. Davis, J. Hill, S Davison, L. D. Ayars		Farmington, Ill.	41	1849
	Madison			Madison, Ind.	7	1843
	Fredonia			Fredonia, Iowa.	6	1843

P. O. ADDRESS OF SEVENTH-DAY BAPTIST MINISTERS.

(Errors or changes in the following list will be promptly corrected on the receipt of information.)

Leman Andrus, Pendleton, Niagara Co., N. Y.
Jacob Ayars, Westerly, R. I.
Daniel Babcock, Johnstown Center, Rock Co., Wis.
Rowse Babcock, Alden, Erie Co., N. Y.
Simeon Babcock, Montra, Shelby Co., Ohio.
Thomas E. Babcock, Independence, Allegany Co., N. Y.
Hiram W. Babcock, Hebron, Potter Co., Pa.
Eli S. Bailey, Brookfield, Madison Co., N. Y.
James Bailey, Little Genesee, Allegany Co., N. Y.
Halsey H. Baker, New London, Ct.
Elias Barnes, Sackett's Harbor, Jefferson Co., N. Y.
Asa Bee, White Oak, Ritchie Co., Va.
Ezekiel Bee, New Milton, Doddridge Co., Va.
Thomas B. Brown, New York City.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, South Richland, Oswego Co., N. Y.
Hiram P. Burdick, Alfred, Allegany Co., N. Y.
Russell G. Burdick, DeRuyter, Madison Co., N. Y.
Alexander Campbell, Adams Center, Jefferson Co., N. Y.
Zuriel Campell, Utica, Dane Co., Wis.

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Christopher Chester, Verona Mills, Oneida Co., N. Y.
Henry Clarke, Hopkinton, R. I.
Joshua Clarke, Brookfield, Madison Co., N. Y.
David Clawson, Shiloh, Cumberland Co., N. J.
James H. Cochran, Plainfield, Essex Co., N. J.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Southampton, Peoria Co., Ill
Hiram Cornwell, Alfred, Allegany Co., N. Y.
Lucius Crandall, Potter Hill, R. I.
Phineas S. Crandall, West Genesee, Allegany Co, N. Y.
John Davis, Shiloh, Cumberland Co., N. J.
John Davis, Montra, Shelby Co., Ohio.
Lewis A. Davis, Farmington, Fulton Co., Ill.
Peter Davis, New Salem, Harrison Co., Va.
Samuel D. Davis, Lost Creek, Harrison Co, Va.
Samuel Davison, Farmington, Fulton Co., Ill.
Azor Estee, Petersburg, Rensselaer Co., N. Y.
Walter B. Gillett, New Market, Middlesex Co., N. J.
Sherman S. Griswold, Mystic Bridge, Ct.
Henry P. Greene, Little Genesee, Allegany Co., N. Y.
Joel Greene, Sackett's Harbor, Jefferson Co., N. Y.
William Greene, Stowell's Corners, Jefferson Co., N. Y.
Joshua Hill, Farmington, Fulton Co., Ill.
Nathan V. Hull, Alfred Center, Allegany Co., N. Y.
O. P. Hull, Walworth, Walworth Co., Wis.
Varnum Hull, Milton, Rock Co., Wis.
James R. Irish, DeRuyter, Madison Co., N. Y.
William M. Jones, Shiloh, Cumberland Co., N. J.
Jared Kenyon, Alfred, Allegany Co., N. Y.
Charles M. Lewis, Rockville, R. I.
William B. Maxson, Leonardsville, Madison Co., N. Y.
Isaac Moore, Plainfield, Essex Co., N. J.
William G. Quibell, Carthage, Lewis Co., N. Y.
A. A. F. Randolph, Sagerstown, Crawford Co., Pa.
B. F. Robbins, Friendship, Allegany Co., N. Y.
William Satterlee, Berlin, Rensselaer Co., N. Y.
William J. Somes, East Rodman, Jefferson Co., N. Y.
James Summerbell, Adams Center, Jefferson Co., N. Y.
George B. Utter, New York City.
George R. Wheeler, Salem, Salem Co., N. J.

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William Satterlee

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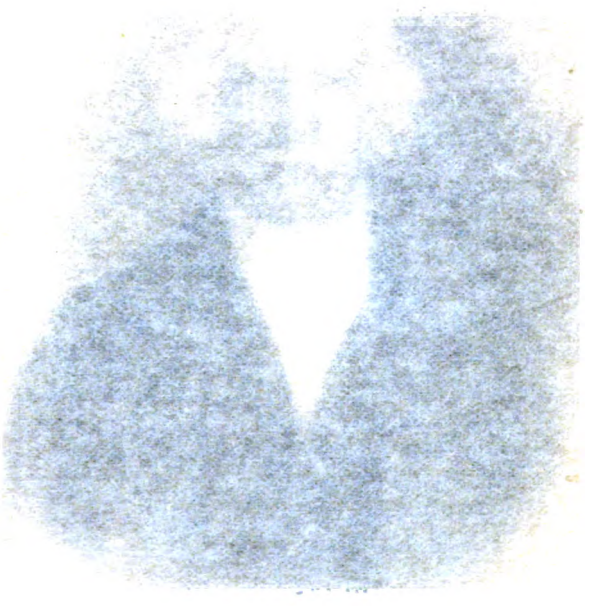

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THE

Seventh-day Baptist Memorial.

VOL. 1.] NEW YORK, OCTOBER, 1852. [NO. 4.

Biographical Department.

SAMUEL HUBBARD.

The early settlers of Rhode Island were the unflinching advocates of Religious Liberty. "Thrice tried in the furnace of affliction," their colony shone more resplendent in the constellation of States than all beside. Indeed, Rhode Island was the "*Lone Star*" in the benighted cause of religious emancipation; and if "wise men" sought her light, it was because the rays of her glory were the gleam of "HOPE" for the future liberties of man. Unmoved amid the shower of insulting missiles from her sister colonies, unterrified by their hostile encroachments, with her eye fixed on the steady light of truth, her course was onward; and now the guiding star of our fathers has become as the sun, to shed the broad beams of religious freedom over the whole earth.

It is, therefore, an interesting theme of study, to trace the steps of our fathers of colonial times through the maze of human actions, and to analyze the principles by which they worked out the problem of civil and religious liberty. It was an important era in the history of the world, when the settlers of Rhode Island began their work; and few were inclined to participate in their labors, or incur the dangers of the course they were led to pursue in their zeal for a better state of things. Their lives are therefore the more worthy of being cherished in the memories of their descendants, and of all lovers of freedom throughout the world. There were some whose modesty, or peculiar avocations, caused their names to be left in comparative obscurity, who were nevertheless active in the support of the cause of truth and liberty, and who were not a whit behind the foremost of the worthy men whose names figure largely on the page of history. Among such was the subject of thepresent sketch.

SAMUEL HUBBARD was born in England, in the year 1610; and at the age of twenty-three years he embarked with a company of adventurers for the shores of New England, where he arrived thirteen years after the landing of the first company of the "glorious Pilgrims of Plymouth."

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At Salem he became acquainted with the celebrated founder of the colony of Rhode Island, who came over three years before him. He soon after removed to Watertown, and became a member of the Congregational Church which had been organized there. In 1635 the number of arrivals in the new settlements had become so large, that the people of Watertown, Dorchester, and Newtown, determined to remove farther into the country; and having heard a good account of the lands on the Connecticut River, a company, consisting of about one hundred men, women, and children, with their cattle, and such furniture as might be required on the journey, set out once more to encounter the dangers and endure the hardships of a new settlement in the dreary wilderness. It was on the 15th of October that they set out on their journey through the unexplored wilderness to Connecticut River—their farming utensils and heavy goods having been sent by small vessels around the cape.

"The fortitude of these pious adventurers," says Dr. Trumball, "was truly wonderful; as they marched along, the wilderness resounded with the praise of God; they prayed, they sang psalms and hymns—the Indians following, and looking on in silent admiration. After a tedious and difficult journey, through swamps and rivers, over mountains and rough ground, which were passed with incredible difficulty and fatigue, they arrived safely at the place of their respective destinations. They were so long on their journey, and so much time and pains were spent in passing the river and in getting their cattle over, that after all their exertions, winter came on before they were prepared. The winter, too, was unusually severe; the snow was so deep, and the river so early frozen, that all the cattle could not be got over; and before their huts could be prepared, and sheds erected to shelter them, many perished." "Indeed," says Dr. T., "the hardships and distresses of the first planters of Connecticut scarcely admit of a description. To carry much provision or furniture through the pathless wilderness was impracticable; their principal provisions and household furniture were, therefore, put on board several small vessels, which, by reason of delays and the tempestuousness of the season, were either cast away or did not arrive. Such was the distress in general, that by the 3d and 4th of December a considerable portion of the new settlers were obliged to abandon their habitations, and to go down to the mouth of the river to meet their provisions, as the only expedient to preserve their lives; and not meeting with the vessels they expected, they went on board a vessel of about sixty tons, and after great difficulty got out of the river, and with her they returned to Boston. The people who remained suffered in an ex-

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treme degree. After all the help they could obtain by hunting and from the Indians, they were obliged to subsist on acorns, malt, and grains. They were compassed with numerous fierce and warlike tribes of Indians, to whose mercy they were continually exposed, without hope of succor, or means of retreat."

Such were the circumstances under which Mr. Hubbard began an eventful career. But there was one, whose acquaintance he had made on the journey, who was calculated to cheer him under all these difficulties. This person was a young woman from Dorchester, a member of one of the families belonging to the company, and also a member of the church at Dorchester, which had been nearly broken up by the removal of so large a number of its members. Such sufferings were calculated to render them mutually dear to each other. Both had learned by the bitter lessons of experience, how well the social influence was calculated to lighten the burden of hardships, and cheer the path of duty. They were married soon after their arrival, and settled in Weathersfield, where they remained through the terrible scenes of the Pequod War, during which the Indians ravaged the settlements throughout the colony. The people of Weathersfield were often waylaid as they were going to their fields to work, and on one occasion six men and three women were killed and two maidens captured. The inhabitants were few in number, and feeble in means, were provided with a small supply of provisions, and could neither hunt, fish, nor cultivate the fields, nor travel at home or abroad, but at the peril of their lives. They were obliged to keep a constant watch, by night and by day—to go armed to their daily labors or to public worship. But nothing could discourage men who had such an unshaken confidence in the divine government, and a determination to brave any danger.

The destruction of the Pequods by the colonial militia under Capt. Mason, in 1637, enabled the inhabitants to expand their operations in some measure; and on the 14th of January, 1639, all the planters met at Hartford, and adopted a Constitution of Government. The church at Weathersfield, however, having no settled pastor, had got into contentions and animosities, which extended to the inhabitants who were not members, and their difficulties led some to seek new settlements. The church consisted of but seven members at this time, and it was divided three against four. The three included the officers, who therefore claimed to be the church, and insisted upon their prerogative, as such, of remaining in Weathersfield, and that the other part should remove. The four contended that they were the majority, and therefore it was their right to stay. Mr. Hubbard was among those who determined to

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remove, and therefore, in May, 1639, a small company of them went to Springfield, and he was of the five men who formed the first church in that place.

In 1642 the question of a union of the colonies, for their mutual protection against the Indians, was under discussion. Massachusetts was the most powerful colony, and the weaker were unwilling to unite with her, unless on equal terms, which were difficult to obtain; for there was a controversy between Massachusetts and Connecticut, in relation to territory, both colonies claiming Springfield and Westfield. The general commotion among the Indians, however, led to a consummation of the union of the three colonies of Massachusetts, Connecticut, and Plymouth, and the controversy in relation to boundary terminated in favor of Massachusetts, Springfield being relinquished to her. Whereupon, soon after, another controversy began about the tax which Connecticut had formerly levied upon the people of that town to sustain the fort at Saybrook. This tax was confirmed, and Massachusetts, to make the burden heavier, began a system of persecution against all who deviated in any way from the Puritan creed. This affected Mr. Hubbard; for he and his wife had become Baptists, and though suffered to remain undisturbed while under the jurisdiction of Connecticut, were now obliged to remove from their home, and again seek a new residence, to escape the laws of Massachusetts, which had been passed against Anabaptists, the penalty of banishment being executed against them for adherence to their principles. Therefore, in 1647, Mr. Hubbard removed to Fairfield. But a change had, in the mean time, taken place in Connecticut, and new laws prevented him from enjoying liberty of conscience there. He says, in his journal, as quoted by Backus: "God having enlightened both, but mostly my wife, into his holy ordinance of baptizing only visible believers, and being zealous for it, she was mostly struck at, and was obliged to answer twice publicly, where I was also said to be as bad as she, and was threatened with imprisonment in the Hartford jail if we did not renounce or remove; when that scripture came into our minds, 'If they persecute you in one place, flee to another.'"

Mr. Hubbard was therefore satisfied of his duty, determined to leave the colony of his adoption, and remove to some other part of the country. He consequently went to Newport, R. I., and became a member of the First Baptist Church, under the care of Dr. Clarke, Nov. 3d., 1648. This church was organized in 1644, and was therefore the second church of the Baptist denomination in America. It contained, at the time he joined, but fifteen members, including the pastor. The

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names of the males were preserved by him, and published by Mr. Callender, in his Century Sermon, as follows:—

JOHN CLARKE, Leading Elder.

Mark Luker,	Joseph Clarke,
Nathaniel West,	John Peckham,
William Vahan,	John Thornton,
Thomas Clarke,	William Weeden,

Samuel Hubbard.

Mr. Hubbard continued his connection with this church for more than twenty years, during which time he was an active and devoted Christian. He wrote many letters, and his correspondence extended to most of the distinguished men of his day, both in Europe and America. Several hundred of his letters were carefully copied into a journal, which contained also a history of all the principal events of the colonies from 1641 to the time of his death, a period of about forty-seven years. From this journal Mr. Backus acknowledges having obtained much of the information contained in his history of the Baptists in New England.*

Mr. Hubbard took an active part with the Baptists of Rhode Island and Providence in the conflicts which ensued with Massachusetts in relation to the persecuted Baptists. Some of these difficulties are related by Mr. Backus. The following will serve to show something of the character of this controversy.

In 1649, Obediah Holmes and others, of Rehoboth, in Massachusetts, withdrew from the Congregational Church in that place, from some dissatisfaction as to the government of the church; and having determined to organize a church by themselves, they held meetings by their own appointment; upon which they were presented to the General Court in 1650. Mr. John Hazel, one of the number, who was a cousin of Mr. Hubbard, wrote to him that they were threatened with a fine of ten shillings a day for every person who set up any other meetings, and that their absence from the town meeting the day before should prove costly.

While this threat was pending, Mr. Clarke, the pastor of the church in Newport, accompanied by Obediah Holmes and John Crandall, went privately to visit an aged brother who resided about two miles

* This journal was in existence in 1830, since which it has disappeared. From a fragment of it the writer copied several interesting letters, which were published in the *Protestant Sentinel* of that year.

Mr. Backus also acknowledges his obligation to Mr. William Hubbard, a minister of the Congregational Church, who wrote the History of the Indian Wars, &c. It is not unlikely that William and Samuel were brothers, though we nowhere find any statement to that effect.

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from the town of Lynn, in Massachusetts, he being too feeble, from age and infirmity, to visit Newport to enjoy the privileges of the church. The magistrates hearing of the circumstance, sent two constables to apprehend the Baptists, which was accordingly done. They were imprisoned, and subsequently brought up for examination, and being found guilty of holding private meetings, contrary to law, were arraigned for sentence of the Court; when Mr. Cotton, the Puritan minister, according to custom on such occasions, made a speech, showing the enormity of the crime of which the prisoners were convicted, in which he affirmed that the denying of infant baptism would overthrow religion, and was therefore a capital offense. The penalty being inflicted, the prisoners, he insisted, became self-murderers; consequently, in the future state, there could be no hope for them. Mr. Endicot then came into Court, and pronounced the sentence, saying, You deserve to die; but this we agree upon, that Mr. Clarke shall pay a fine of twenty pounds, Obediah Holmes thirty pounds, and John Crandall five pounds, all to remain in prison until the fines are paid, or security given for the money, or else they are to be whipped on their failure to pay the fine.

Mr. Clarke, not liking the logic of Mr. Cotton, demurred, and while in prison sent to Court and proposed a debate, which was agreed to, supposing the public mind would then be satisfied with the proceedings, and become quiet. But when the Puritan ministers came together to consult about the matter, they spent the day under much excitement as to how they should proceed; and as the day was nearly spent, the magistrate sent for Mr. Clarke, and desired to know whether he would dispute with their minister, and maintain his practice; but being answered in the affirmative, they backed out, and soon after Mr. Clarke was released; but Mr. Holmes had the sentence of the Court executed on him. He was whipped in such an unmerciful manner, that for some weeks he could take no rest, except as he could by lying upon his knees and elbows, not being able to touch any part of his body upon the bed. When he was untied from the whipping post, Mr. Hazel shook hands with him, and for this he was taken up and punished so cruelly that he never returned home, but died at the house of a friend near Boston.

In 1664 Mr. Stephen Mumford arrived at Newport from London, and through his instrumentality Mr. Hubbard and eight other members of Mr. Clarke's Church were convinced of their obligation to observe the seventh day, instead of the first, as the weekly Sabbath. They, however, continued their connection with the church for several years afterward, and continued to take a prominent part in the controversies

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with the Massachusetts people, and other affairs of the church and colony.

In 1668 another occasion was presented for the presence of the leading Baptists to vindicate their principles, in which Mr. Hubbard participated. A church had been formed on Noodle's Island, (now East Boston,) of which Thomas Gould was the leading elder; and "the Governor and Council of Massachusetts, accounting themselves bound by the law of God and the Commonwealth, to protect the Churches of Christ from the intrusion thereby made upon their peace in the ways of godliness," had them arrested and put in prison; and yet, "being willing by all Christian candor to endeavor to reduce the said persons from the error of their ways," deemed it proper to grant unto the said Thomas Gould, John Farnam, Thomas Osborn, and company, a "full and free debate" with the ministers of the colony of Massachusetts, nominated by the Court, for the purpose of "showing the grounds of their practice." The proposition included such friends of the parties as might be named. Word was accordingly sent to Newport for the church to send such of the brethren as might be thought proper; while on the other side were arrayed the Puritan Minister, John Allen, Thos. Cobbett, John Higginson, Samuel Danforth, Jonathan Mitchel, and Thomas Shepard. The time appointed was the 14th day of April, at 9 o'clock in the morning, and the place was the meeting-house in Boston.

The question to be debated was, "Whether it be justifiable by the word of God for these persons and their company to depart from the communion of these churches, and to set up an assembly here in the way of anabaptistry, and whether such practice is allowable by the government of this jurisdiction?"

Mr. Clarke's Church in Newport, upon hearing of the appointment, sent to their assistance Mr. Samuel Hubbard, Mr. William Hiscox, and Joseph Tory, who arrived in Boston three days before the dispute commenced.

The whole force of the Puritan Church, as well as of the Government, seems to have been called out on this occasion. The 14th and 15th days of April were spent in the warmest controversy which had yet taken place; but as the Baptists could not be persuaded to leave off their heresy, they were, after a short confinement further, released without fines or whipping, but on condition that they should leave the colony; if not, they were to suffer the penalty of the law when again arrested. The church, however, continued to practice upon baptist principles, though they were greatly straightened in their circum-

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stances. Mr. Hubbard kept an accurate account of the circumstances of the occasion, parts of which have been preserved by Mr. Backus.

This persecution of the Baptists served to knit their hearts together, and rendered them less careful to speak their opinions when opportunity presented; and it must be admitted, that they were bold in their opposition to the Puritanic laws of the colonies, when for such slight offense the most severe punishments could be inflicted. But they had learned to bear suffering for the cause of truth, and thus to become examples to those who might come after.

A most affectionate intercourse continued between the brethren in Newport and those on Noodle's Island. The acquaintance which Mr. Hubbard had formed with them, was the occasion of a most interesting correspondence, which long continued to encourage them in their self-denying life.

Warrants were put into the hands of the marshals for the arrest of Gould, Turner, and others of the company at Noodle's Island, yet they seem to have had some protection of law while on the Island, which served to prolong their liberty for a season. While thus situated, Mr. Hubbard wrote the following letter to them:—

Unto the Church of Jesus Christ meeting on Noodle's Island, in New England:

Grace mercy and peace be mightly showered down upon you all, with such daily supplies to every one of you, according to your various conditions, strengthening the weak, and making you to press forward with life, and courageous hearts, being valiant for the Lord and his holy truths, holding out to the end what ye have received, not to look back, but pressing forward, to know more of his holy will, like children desiring the sincere milk of the word, to grow up therein.

Samuel Hubbard, a very poor, unworthy one, yet by great grace found in my sinful estate among the sinners in a sinful world, in a sinful age, and by free grace called by a divine call or power, being not able to resist it, but by grace showed that it was his will to call sinners that were weary and heavy laden to come unto him, making a gracious promise that they should find rest to their souls, (Matt. 11;) and by his grace hath made me willing, in my very weak measure, to be going on in what he hath showed me; though I find a law in my members contrary to God's holy law which is written in my heart, leading me captive, both in thoughts, words, and deeds, which is a great burden, and makes me go heavily. But, blessed be God my rock, who hath shewed me that it is not by my works, but by faith in our precious Redeemer, I am accepted with my Father; not thereby taken off from endeavoring to keep all his holy commandments and ordinances, but with righteous Zacharias and Elisabeth, desirous to be found blameless when our Lord and King Jesus shall come, and by him enabled with joy to say, This is my Lord, I have waited for him; when you, with others, shall

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meet and sing the song of Moses and the Lamb, Hallelujah to God most high, &c.

Dear and precious hearts, my love is such towards you, for what of God is in you, and what great grace hath appeared towards you, in bearing you up to stand in this hour of temptation, that your feet are not moved, and your arms are made strong by the mighty God of Jacob; yea, not only so, but hath crowned your endeavors with a blessing of increase of such precious helps as I hear you have, in which I rejoice, desiring greatly of the Lord, that he would be still with you to the end of your race.

Dear friends, it was upon my heart to have given you a visit, whereby I might have been refreshed by your mutual love, as I have been to see your precious order in the gospel; but it has pleased our Heavenly Father to visit me and my dear wife with a heavy stroke, in taking away our only son Samuel,* all we had, a man grown. But God (whose we are also) of his grace hath borne us up, blessed be his name; by which I have been very much disappointed in coming to you; so in many other things; but I am learning in every condition therewith to be content—a hard lesson to learn, I find.

Dear brethren and sisters, what am I, a poor worm, to inform you, but to stir up your pure minds, that you would be holding fast what you have received, that you may not lose your reward, for this is a declining day. But know, the reward is laid up in sure hands for those who hold out to the end.

I beseech you, pray with all manner of prayers, and for me, poor one, that I may have such supplies of grace that I may stand fast in what I have received of God, and not deny his name, knowing from whom I have received it. Pray for me, that I may have more of the spirit of adoption, to cry in faith, ABBA, FATHER; more of faith in those precious promises made to his children in the holy scriptures, and more strength to run the ways of his holy commandments, with more delight and largeness of heart, without partiality. Oh! my dear friends, pray for Zion, for they that love her shall prosper. Oh! my brethren and sisters, pardon my boldness, and accept in love my weak endeavors, and let me have from you a few lines, which would be as a dew upon my poor weak heart, which needs information, instruction, and comfort. Thus desiring your prosperity in your inward man, and outward man also, knowing that if we seek first the kingdom of God we have our Lord's word for it, that all other things shall be added.

Committing you to the Almighty, to bless you with spiritual blessings, with such daily fresh supplies as you may stand in need of, whereby ye may abound, for his name's praise, the good of sinners, strengthening of saints, comforting one another, ordering in love in all your ways, which is as precious ointment, giving forth such a precious savor as that all Christ's virgins may love and rejoice in you, and bless

* He was in his 21st year, a very promising youth. Mr. Hubbard's daughter Ruth married Robert Burdick, and Bethiah married Joseph Clarke, Jun. They have left a large posterity at Westerly. Rachel married Andrew Langworthy. They left a large family in Newport. [Backus.

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God on your behalf. The God of all grace be with you all. Amen. My wife desires to have her affectionate entire love to you all remembered. Your poor weak brother in the best relation,

SAMUEL HUBBARD.

NEWPORT, this 4th day of 9th month, 1671.

Mr. Hubbard ever maintained the friendship which commenced with his first acquaintance with Roger Williams in Salem. Indeed, if we may judge from the progress he made in the knowledge of the principles of civil and religious liberty, he must have imbibed something of the spirit of that great apostle of liberty from the very sermons which caused that great man to yield to the miserable sentence of banishment from the Puritan colony. Both left the colony of Massachusetts the same year, and both were equally imbued with those principles which are now considered the basis of human prosperity and happiness.

Mr. Hubbard, in the spirit of true Christian freedom, and with a commendable zeal for the truth, took occasion, by correspondence, often to make those inquiries respecting the religious standing of his brethren and friends, and to express that meekness of love, which forms so striking a characteristic of his letters. In one of his letters to Roger Williams, respecting his controversy with the Quakers, he calls his attention to the subject of the Sabbath, which then began to make some excitement in the Baptist churches, and which had recently been the cause of the forming of a new church in Newport. It will be seen, by the following answer from Mr. Williams, that upon the subject of the Sabbath he held the doctrine, then most common among the Baptist and some other denominations of Christians, of no Sabbath under the gospel. We give his letter as published by Backus. It is without date; but from the allusion to the death of young Hubbard, it must have been in 1672, which was the year of his controversy with Geo. Fox, the founder of the Quakers.

MY DEAR FRIEND SAMUEL HUBBARD,—To yourself and aged companion, my loving respects in the Lord Jesus, who ought to be our hope of glory, begun in this life, and enjoyed to all eternity. I have herein returned your little yet great remembrance of the hand of the Lord to yourself and your son late departed. I praise the Lord for your humbly kissing his holy rod, and acknowledging his just and righteous, together with his gracious and merciful, dispensation to you. I rejoice, also, to read your heavenly desires and endeavors, that your trial may be gain to your own souls, and the souls of the youth of the place, and all of us.

You are not unwilling, I judge, that I deal plainly and friendly with you. After all that I have seen, and read, and compared, about the seventh day—(and I have earnestly and carefully read and weighed all I could come at, in God's holy presence)—I cannot be removed from Cal-

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vin's mind, and indeed from Paul's mind, (Col. 2,) that all those Sabbaths of seven days were figures, types, and shadows, and forerunners of the Son of God; and that the change is made from the remembrance of the first creation, and that (figurative) rest on the seventh day, to the remembrance of the second creation on the first, on which our Lord arose conqueror from the dead. Accordingly, I have read many, but see no satisfactory answer to those three scriptures, chiefly Acts 20, 1 Cor. 16, Rev. 1, in conscience to which I make some poor conscience to God as to the rest day.

As for thoughts for England, I humbly hope the Lord hath led me to write a large narrative of all those four days' agitation between the Quakers and myself. If it please God I cannot get it printed in New England, I have great thoughts and purposes for Old. Mine age, lameness, and many other weaknesses, and the dreadful hand of God at sea, calls for deep consideration. What God may please to bring forth in the spring, his holy wisdom knows. If he please to bring to an absolute purpose, I will send you word, and my dear friend Obediah Holmes, who sent me a message to the same purpose. At present, I pray salute respectively Mr. John Clarke and his brothers, Mr. Tory, Mr. Edes, Edward Smith, William Hiscox, Stephen Mumford, and other friends, whose preservation of the Island, and this country, I humbly beg of the Father of mercies; in whom I am yours unworthy.

R. W.*

The part Mr. Hubbard took in the organization of the Seventh-day Baptist Church in Newport, in 1671, and in the previous controversy, will be seen by reference to the History of the Newport Church, in No. 1 of this work. It is supposed that the interesting narrative therein contained, relative to that controversy, was written by him, and copied by Mr. Comer into the records of the First Baptist Church. It is greatly to be regretted, that his most interesting and valuable manuscript should have been lost, as no doubt much of the most reliable materials for the early history of the members of that church was contained in its pages.

What part Mr. Hubbard took in the offices of the church, we have no means of knowing. It is quite probable he may have been the deacon or clerk, offices he was well calculated to fill. The oldest book of records extant was commenced about four years after his death, by his son-in-law, Joseph Clarke, Jr.

In 1675 Mr. Hubbard was sent with Elder Hiscox to New London,

* The last act found upon record performed by Roger Williams, was on the 16th of January, 1683. On the 10th day of May following, Mr. John Thornton wrote to Mr. Hubbard and said: "Dear brother, you gave me an account of the death of divers of our ancient friends; since that time, the Lord hath arrested by death our ancient and approved friend Mr. Roger Williams, with divers others here. The good Lord grant that we may be stirred up, as the wise virgins, to be trimming our lamps, and getting them full of the spiritual oil, and standing with wise Habakkuk upon our watch tower, till our appointed change." [Backus.

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to visit some brethren who were baptized by Eld. John Crandall, of Westerly, and who were entangled in the meshes of the laws of Connecticut. He there plead their cause, with much ability, before the magistrates of the colony; and during the trial a most important fact was stated by him in regard to early persecutions. Mr. Bradstreet, the minister of the persecuting party, being present, had much to say about the *good way that their fathers had set up;* to which Mr. Hubbard replied, "You are a young man, but I am an old planter of about forty years, a beginner of Connecticut, and have been persecuted for my conscience from this colony, and I can assure you, that the old beginners were not for persecution, but we had liberty at first."

Several more were baptized in New London the following year, and Mr. Hubbard frequently visited them, during the period of difficulties that sprung up among them on account of their irregularities. June 7th, 1685, Mr. Hubbard wrote to Mr. Henry Reeve, of Jamaica, and informed him, "that messengers were gone from their church to New London, to declare against two or more of them that were of us, who are declined to Quakerism; I might say more; of whom be thou aware, for by their principles they will travel by land and sea to make disciples—yea, sorry ones too. Their names are John and James Rogers, and one Donham." These were the founders of the Rogerenes. Mr. Hubbard seems to have had a great antipathy to the principles of interpretation which some in that day advocated, particularly the figurative construction adopted by the Quakers. Few men probably did more in that day to promote sound religious views and consistent scripture practice.* He was a zealous, hard worker for the truth of God; and though he lived in an age of great trials and difficulties, yet he bore all the hardships with a becoming fortitude, and at last laid down his head upon the bed of death, without doubting the promises of Him he had all his long life endeavored to serve. He probably died in 1689,† in the 79th year of his age, leaving his companion to walk

* In 1686 Mr. Hubbard wrote that Mr. Thornton, of Providence, and Mr. Joseph Clarke, were all that were living in New England then, who were baptized before him. [Backus.

As these were all Seventh-day Baptists, it follows, that in 1686 the three oldest Baptists in New England were Seventh-day Baptists.

† The last letter which we can trace from his pen, was written to Gov. Leete, of Connecticut, when, speaking of Mr. Philip Edes, a member of the First Baptist Church in Newport, who died on the 16th of March, 1689, he says: This friend of yours and mine, one in office in OLIVER'S house, was for liberty of conscience, a merchant, a precious man, of a holy life and conversation, beloved of all sorts of men. His death is much bewailed by all. [Backus.

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alone in her old age for a few years longer. Her name appears in the records of a meeting of the church in the year 1697, after which we find nothing to indicate the time of her death, or the place of their sepulture.

JOHN WATSON.*

JOHN WATSON was born in Nottingham, England, in the year 1787, of pious parents, members of the General Baptist Church. His father was by occupation a farmer, and was in moderate but comfortable circumstances. John being one of the oldest of his sons, his father gave him a good common education, sending him for a considerable time to a grammar school; but not feeling able to complete his education, he put him to the trade of shoe-making. There he continued until a spirit of emigration, that became very general among the young in that town, filled him with a like enthusiasm. This was opposed by his parents for a long time, on account of his youth. But finding that his mind was set upon going to America, and that nothing else would satisfy him, they gave their consent. The necessary preparations were then made, and he took his departure from his native home, to seek an asylum in a land of strangers, when he was but seventeen years old. After a comfortable and prosperous voyage, he landed in the city of New York, where he obtained a situation at the shoe-making business. He applied himself closely to his occupation, and soon gained the friendship of his employer and shop-mates.

Mr. Watson used often to say, in relation to his religious exercises, that his early education placed upon him a restraint that he never entirely lost, though it was not sufficient to subdue a proud and wicked heart. As he had been accustomed to attend public worship from his childhood when at home, he deemed it needful to select a place in his adopted land where he could meet with the people of God, and from the sanctuary hear the gospel of Jesus Christ. He selected as his place of attending meeting, the Gold-street Baptist Church, then under the pastoral care of Elder William Parkinson. He felt himself a stranger in a strange land, a mere youth; "and often did I (he said) reflect upon the pious examples and instructions imparted by those parents and friends now far away." He had often been convicted of sin, when en-

* The subject of this memoir having been connected with the Seventh-day Baptist denomination but a few years, and being a foreigner by birth, many circumstances of his life, that would be interesting, must be omitted for the want of exact information concerning them. Most of the particulars that we shall give concerning his history were furnished by his widow, a few weeks after his death.

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gaged in vain, senseless amusements, or in idle and vain conversation, or when thinking of death, judgment, and eternity. But nothing had heretofore induced him to give up his sins, and by true repentance and faith turn to God. After attending for some time upon the ministrations of Eld. Parkinson, his convictions were renewed and increased, until he was constrained to say, "What shall I do to be saved?" With fervent and devout prayer, he sought the Lord, cast himself upon his mercy, and through his abounding grace obtained peace in believing on Jesus Christ. After mature deliberation and prayer, he made known his views and feelings to some of the pious of the congregation; and, being advised by them, he went to the pastor, who recommended him to publicly own the Lord Jesus Christ by baptism, and to unite with the people of God. At a convenient opportunity he made an offering to the church, was received, baptized, and admitted a member of the First Baptist Church in New York, about the year 1806, when he was about nineteen years old.

A wish to make himself useful evidently marked all of Mr. Watson's course. It is said by those who knew him, that he was early given to study, very reserved and dignified in his manners, of industrious habits, exhibiting order and neatness in all his arrangements, not easily enticed or delighted with trifles, but exhibiting in all his deportment the dignity of the Christian, the fruits of true piety. His faithful attendance at the prayer and social meetings of the church, commended him to the favorable notice of his brethren. They saw, likewise, that he possessed an unusual attachment to books. While working on his bench, his book was generally before him or at his side, and was the companion of his leisure moments. By his close application, his mind became stored with a fund of general knowledge, that would have been an honor to some more advanced in years.

Soon after professing religion, Mr. Watson's mind became impressed with the importance and duty of engaging, at some future day, in the work of preaching the gospel; but to such impressions he would not at first give place for a moment. His remarkable devotion and piety were seen and remarked by his brethren, with whom he delighted to mingle, and the feelings of his heart gradually developed to them his fitness for public service, so that some of them finally introduced the subject to him, when he honestly and frankly confessed his own thoughts in relation to it. About that time he formed an acquaintance with some English Christians, who were in the practice of meeting weekly for the purpose of examining the Scriptures. A portion would be read by some one of the number, when each would give his own opinion of the principles con-

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tained in it. Among the number who composed this class was Mr. Buchanan, the British Consul then resident in New York. He found this an excellent school to gain Bible knowledge, and to give him confidence in expressing his own views. His brethren also discovered the improvement he was making, and in consequence, meetings were appointed for him to "improve his gift;" and after a few attempts in public, he was licensed by the church to preach.

At the time Mr. Watson was called by the church to the ministry, he was about twenty-five or twenty-six years old. The Baptist Church at Northfield, Essex County, New Jersey, being destitute of a pastor, and he having been recommended to them, gave him a call to settle with them, and become their minister. He accepted the invitation, and moved with his family to that place. And after preaching with them for a few months, a council was called from the neighboring churches, and by them he was ordained as pastor of that church, by laying on of hands and prayer, about the year 1813. This church is situated in a retired settlement, west of Newark, on the top of the range of mountains that passes through that part of the State.

Mr. Watson now felt himself fully committed to the work of a minister of Jesus Christ. The church being feeble, both as to numbers and means, and he having a growing family, he was still under the necessity of working at his trade a part of the time, while he labored as he had opportunity in the gospel field. It has been said by some of the aged who knew him, that after taking charge of the church he made very rapid improvement. He labored successfully for a number of years, and souls were converted and added to the church. As a preacher, he was well calculated to instruct and feed the church over which God had made him an overseer. His labors, however, were never blessed with any remarkable revivals.

After living with that people ten or twelve years, Mr. Watson was called to experience an affliction that was heavy and grievous; it was the loss of his companion, the choice of his youth, by whom he had four children that survived her. This was to him a heavy stroke. It taught him to sympathize with others in like circumstances, as he could not otherwise have learned. While under the severe trials that this bereavement had brought upon him, he came to the conclusion that he ought to leave the place, and locate in another field. Several circumstances led him to this decision, but his affliction had much to do with it. He had been with that people a long time, and probably a change would be beneficial, both to himself and to them. He needed more support, also, with his growing family, than they were in circum-

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stances to give him. The Baptist Church at Mount Bethel, Somerset Co., N. J., being destitute of a Pastor, and learning his wish to remove, gave Mr. Watson a call to settle with them. It was accepted by him, and he removed with his family to that place, a distance of ten or twelve miles from Northfield.

After living for some time at Mount Bethel, Mr. Watson made up his mind to marry again, and out of the circumstances of the case grew much difficulty. The lady he wished to marry was a member of the Northfield Church, one with whom he had been acquainted for some years. She had once been married, and her husband being an intemperate, profligate fellow, she could not with any degree of comfort live with him; he had left her, and left the country; and after he had been gone some years, they received intelligence, in some of the western papers, of the death of a man answering to his name and character in the description. They supposed him to be dead, and she supposed that she was a widow. Notwithstanding, some of their friends, learning that they were intending to marry, thought it safe and prudent for her to procure a divorce; consequently, application was made, and a bill was obtained; and soon after they were married. At the time of their marriage, the former husband had been gone fourteen years, during which period they had heard nothing from him, excepting the rumor of his death, before mentioned. Notwithstanding, soon after his marriage some of his ministering brethren in the Association declared themselves dissatisfied with Mr. Watson for his marrying a woman under such circumstances, not knowing positively but what her husband was yet living. They gave him to understand, that they should make it a subject of complaint against him, at the next meeting of the Association. His brethren of the church, knowing all the circumstances, thought that it was infringing upon their rights as a church, thus to attempt to discipline their minister for doing what they considered honorable, just, and right. But knowing that such was the determination of those ministers, they sent to Pennsylvania to engage one Mr. Montayne, a Baptist minister and a lawyer, to come and defend his cause. At the next meeting of the New York Baptist Association, of which he was a member, the case was presented, and referred to a large committee, who faithfully, and doubtless impartially, investigated the circumstances connected with it, and reported to the Association, exonerating him from any blame; stating that he had not married a woman divorced, but one who had divorced her husband, and as such had a perfect right to marry, according to the laws of both God and man. After a lengthy discussion, the report was adopted, though strongly opposed by a minister of a

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neighboring church, who presented the complaint to the Association. He therefore was allowed to continue his labors at Mount Bethel until the year 1826. Having, however, been for more than a year dissatisfied with the views he had previously entertained in regard to the perpetuity of God's law, especially as it relates to the Fourth Commandment, and becoming fully satisfied that he could not, in justice to the cause of truth, and in justice to his own feelings, preach and maintain the doctrines of the church, he gave them notice that he should resign his charge of the church, and dissolve their present relationship. The church granted him a letter of recommendation, of which the following is a copy :—

Whereas, Elder John Watson, the bearer hereof, has expressed a desire to obtain a letter of dismission and recommendation from us, this is to certify, that he is a member in good standing with us, and also that his life and conversation have been such as become a gospel minister, and we hereby comply with his request.

ANDREW SMALLEY, Church Clerk.

MOUNT BETHEL, Feb. 19, 1826.

With this letter, he was received a member of the Seventh-day Baptist Church at Piscataway, N. J., in March following, that place being about ten miles distant from Mount Bethel. The brethren at Mount Bethel, learning that he had joined the Seventh-day Baptist Church, called a meeting, took up the subject, and formally excommunicated him, although they knew that he was a member of another church, and that too upon their own recommendation. He for whom they had been ready to pluck out their own eyes, and whom they had stood by in all his trials, now became the subject of their vilest slanders. He was accused of being unsound in doctrine, treacherous, and evil designing; but this they had never discovered until he became a member of the Seventh-day Baptist denomination. Mr. Watson's character had become too firmly established to be easily injured by the tongue of the slanderer, or the malice of false brethren. Every unprejudiced person could but believe him sincere in his change, as no wordly inducements whatever were presented before him, but all the reverse—poverty, retirement, and disgrace. And he did not do this without weighing the subject well, and counting the cost. He said that he gave himself one year to examine the Sabbath question, and in acting he did it with due consideration.

At the time that Mr. Watson united with the Seventh-day Baptist Church, Elder Gideon Wooden was their pastor, and had been for a number of years. But for about one year Mr. Wooden had been able

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to preach only a part of the time, in consequence of ill health. In August, at a church meeting, the church passed the following resolution, viz: "that Elder John Watson preach for us, at Elder Wooden's request, or in the absence of Elder Wooden." And in December, they voted that Elder Watson be called by the church to preach, on an equal footing with Elder Wooden, and that a subscription be circulated to compensate him, not infringing upon Elder Wooden's salary, as that was raised by the renting of the seats, interest of funds, &c. Some of the church were of the opinion, that they were suffering for the want of a minister who could do the work of a pastor among them, as Elder Wooden could not do it, in consequence of his afflictions and infirmities. Others were of the opinion, that as he had been their minister for so many years, it would be doing him injustice to call any other man, as long as he was recognized as their minister. Such were fearful, when Elder Watson joined the church, that Elder Wooden would feel that it would deprive him of his just rights. And when he had been invited by a vote of the church, though Elder Wooden was able to attend meetings only occasionally, yet his friends were very much dissatisfied, and a number ceased to travel with the church. An attempt was also made to divide and organize another interest; but this failed, as a number of the principal persons concerned in it returned again to the church. It was a matter of serious moment; divisions, animosities, and strife, spread their influence among them to an alarming extent; and it finally resulted in the expulsion of a number from the church, though the most of them afterwards returned, and obtained their standing again with their brethren. Elder Watson was of the opinion that, under the circumstances, he was not the man the church needed for a pastor—that the existing prejudices would be a barrier to his usefulness—and for that reason he refused to become the pastor of the church, but would continue to supply their pulpit until he might leave them or they could be better suited.

About this time several articles appeared in *The Protestant Sentinel*, the denominational paper, then published at Homer, N. Y., upon the subject of Justification. Elder Watson considered, as well as most of the denomination, that the writer's principles were not scriptural. He replied in a number of well-written articles, that showed a mind well-trained and thoroughly stored with Bible knowledge. This introduced him more generally to the denomination, as a minister, a theologian, and a writer.

At the next session of the Seventh-day Baptist Missionary Society, Elder Watson was appointed to travel as a missionary among the small

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destitute churches and settlements in Western New York, for the term of one year. His devoted and faithful labors in that country will not soon be forgotten. His labors were attended with some difficulties of a personal kind. The country being new, the state of the roads would not admit of his traveling in a carriage, and therefore he was obliged to travel on horseback—a very painful way for him, as he had been afflicted for years with an affection of the spine. After the expiration of the time for which he had been appointed, he returned to New Jersey, to his family and friends.

As the church had not yet obtained a minister, he again commenced preaching for them as he had done before. During the winter he bought him a small farm in Livingston, Essex County, in the vicinity of the Northfield Church, and in the neighborhood of his wife's family. In the spring he moved his family to that place. He had come to the conclusion, that in order for the church to get them a pastor, it was needful for him to move his family away. He had now removed a distance of twenty-five miles from the church, but he continued to supply them monthly, and in the summer season oftener, and the distance did not seem to be a barrier, as he generally traveled it on foot, it being easier for him to walk than to ride, in consequence of his spinal complaint. This practice he continued until they obtained a pastor; and afterwards he would visit them generally three or four times a year. In the winter of 1839, he was solicited to take the editorial charge of *The Seventh-day Baptist Register*, the denominational paper, then published at De Ruyter, N. Y. About the time that he expected to have engaged in the duties and labors of an editor, he was taken with a paralytic affection, that entirely disabled him for such duties. Since living in Livingston, he had preached much around the country in school-houses and destitute neighborhoods, where he was always favored with a crowded congregation, traveling invariably from place to place on foot. But now he was disabled; his late affliction had so benumbed his system, that it was with difficulty that he could walk without stumbling. But few ministers in the country preached oftener, or to better acceptance, than Elder John Watson did previous to his paralytic affection. This affliction was evidently wearing him out; his former vigor and zeal were gone; nature was fast giving away; he had been quite hard of hearing for some years, and now it had increased almost to deafness. In the summer of 1839, the writer and Jonathan R. Dunham went to see him. The affectionate manner in which he received us will not soon be forgotten. His deafness made it difficult to converse with him. But in listening to him we were both

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edified and instructed, believing that he was able to instruct us, and teach us the way of the Lord more perfectly.

On the first of January, he slipped upon the ice and fell, fracturing one of his legs. It became necessary for him to lie for a long time upon his back, which had a tendency to augment his old complaint to such a degree as to make his sufferings intense and indescribable. This he bore with Christian fortitude and resignation, frequently saying, "Though he slay me, yet will I trust in him." For weeks he was anxiously waiting for the messenger of death to come and release him from this prison house, that he might go and be with Christ; and when he came, he had his lamp trimmed and burning. It may with much propriety be said of him, "His house was set in order." A neighboring minister, who visited him often during his sickness, remarked on the day of his funeral, that he seldom if ever saw so decidedly the power of faith as was exhibited in the sickness and death of this servant of God. He retained his reason perfectly until the last, possessing perfect calmness, meekness, and submission to his Father's will, until April 30, 1840, when his spirit took its departure from the body, to be present with the Lord.

Thus lived and died this good man, being fifty-two years old, and having labored in the ministry about twenty-six years, fourteen years of which time he was a minister in the Seventh-day Baptist denomination. He left a wife and five children—four by his first, and one by his last wife; but one was living with him at the time of his death, and that the youngest. His funeral was attended, the second day of May, at his residence, and the services were conducted by Eld. W. B. Gillett of Piscataway, and Eld. Lucius Crandall of Plainfield. His remains were deposited in the family burying ground, where a stone has since been erected to his memory, by the benevolence of the brethren in Piscataway. It was supposed that he had left, as a legacy to the world, some rich productions of his pen, as it was known that he had written much in days past upon various subjects. His family said, that during his illness he often indulged very debasing views of himself, and of what he had done, and in one of those gloomy seasons, he took all his manuscripts and committed them to the flames, saying, that he wanted to die, and be buried in some lonely spot, without even a stone to show where he lay. "The memory of the just is blessed." "He being dead yet speaketh." "By his works he is known." His wife survived him about four years, when she died, and was buried by his side. About two weeks after his death, a sermon was preached on the occasion to the church of which he had been so long a member.

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During Elder Watson's residence in Piscataway, his brother and aged father came to this country from England, and settled on a farm in Piscataway. In a short time the old man become a member of the Seventh-day Baptist church, and remained a member until his death. He died about two years before his son.

The following sketch we consider worthy of a place here. It was written by Elder Joel Greene, editor of the *Seventh-day Baptist Register*, published at De Ruyter, N. Y., May 12, 1840:—

"We have to announce to our readers this week, the death of our amiable and worthy brother, Rev. JOHN WATSON. Our former connection with brother Watson, associated as we once were in the field of missionary effort in Western New York, and the exalted views we have for a number of years entertained of his piety and talents as a Christian minister, will not permit us, on this occasion, without doing injustice to our feelings, to withhold our tribute of respect to the memory of departed worth. Brother Watson, as a Christian, was mild and affable in his manners, solemn and reserved in his deportment, modest in his pretensions; and though a man of strong and devoted mind, yet for no trait in his character was he more remarkable than that of meekness. As a minister he was a profound theologian. His strong mind, close application to study, and reliance upon God, eminently fitted him for the performance of the high and responsible duties of his office. As an expounder of the word of God, he had few equals. Every lover of good preaching, who heard him, could not fail to be delighted with his peculiar and happy method of dividing his subject, and arranging his thoughts, so that every new idea, expressed forcible and clear in itself, would give additional force and clearness to that which preceded it. He never preached without system, nor failed to instruct his audience, who favored him with their attention. The infirmities of his body, which for the last few years of his life prevented him from active service in the vineyard of the Lord, only served to render more conspicuous those traits of character which adorn the lives of all the faithful in Christ Jesus. The remembrance of brother Watson will long be cherished in the hearts of his brethren."

We give, also, a short extract from the sermon preached to the church a few weeks after his death:—

"To you who have been favored with his ministry, permit me to say, that, though he had foes and enemies, both within and without the church, yet they may be assured that his death is a great loss to them. For years he had made *such* subjects of special prayer. He has gone to meet his reward, and his faithful labors among you will not soon be forgotten or lost. Where is the minister to be found who, in these modern times, would travel twenty-five miles on foot to meet with his brethren, and teach them the doctrines of the cross. This he has done time and again; not because of his poverty, but because of his bodily

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afflictions, that made it difficult for him to ride. In the pulpit he was the teacher of God's truth. His sermons were plain, pointed, comprehensive, concise, instructive, and heart-searching; and out of the pulpit he was still the minister and the Christian. He always appeared to be laden with the truths of the gospel, 'his conversation being always seasoned with grace.' It can truly be said of him, that he was a teacher in Israel; he loved his study, his books, and his Bible. But he has gone; he will meet you in this sanctuary no more. May you, through grace, meet in that congregation, where it will be with you and him a scene of rapturous joy. For you he has labored; the fruit is visible, though his discouragements were many; but some of you are the seal of his ministry. Such as have not heeded his counsel, will meet him in the judgment; the many sermons you have heard from his lips will be called to mind; you will then remember his earnestness, his zeal, his anxiety for you, that you might be saved. Such reflections will then pierce you through with many sorrows—to see him acquit from your blood, 'present with the Lord, and ye yourselves cast out.' Enemies will no longer persecute, wrongs will appear in their proper light, and truth will shine resplendent. Then let us, by God's grace, follow him, even as he followed Christ."

WILLIAM SATTERLEE.

With a Portrait.

The most venerable of the Sabbatarian ministers now living is the subject of the present sketch. He was descended from ancestors who were among the early witnesses of the true Sabbath in New England, and were generally members of the Westerly Church. His grandfather, Nicholas Satterlee, came from England at an early age, and settled in Westerly. His father's name was William, and his mother was Eunice Clarke, a daughter of Amos Clarke, of Richmond, R. I. Both are supposed to have been members of the Westerly Church. The latter was baptized in July, 1765.

William Satterlee was born in Hopkinton, September, 1766, and was the oldest of three sons and six daughters. He was early the subject of religious impressions. It was during a revival of religion which existed in the year 1777, at Farmington, Ct., to which place his parents had removed a few years before, that William, then only eleven years old, became very thoughtful, and by the direction of his pious mother was led to look to Jesus as the only way of eternal life; and in following the counsel of that Saviour, to seek him early, and with all his heart, he found that peace of mind which was to him a foretaste of joys to come. Yet he did not at this time make a public profession; for it was at this period of his life that the war of the Revolution commenced, and

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as his father lived on the direct route of travel between Boston and the military stations on the Hudson River, numbers of troops were continually passing, and his father's house became the constant rendezvous of the soldiers of the American army. During his stay in Farmington, [afterwards called Bristol and Burlington,] the scenes presented to the mind of William were not calculated to strengthen the impressions which he had so early imbibed; for the constant intercourse which he was compelled to have with the soldiers, was the occasion of vain conversation, which filled his thoughts with their corrupt imaginings, and soon dispelled the former seriousness of his mind, and at the same time sowed the seeds of remorse and sorrow.

In 1780, a church was formed of the members from Westerly residing at Farmington, and a revival of religion which followed was the occasion of a renewal of the former seriousness of William's mind. The all-pervading solemnity of that occasion wrought strongly upon him, and reminded him of his former vows, though his youthful feet again strayed from the counsels of the righteous, for he did not make up his mind to go forward in the solemn consecrating ordinances which it was his duty to obey. About this time his parents removed to Little Hoosick,* in Rensselaer Co., New York, where a church was organized a few days after the one in Farmington was formed; but living at some distance from the place of meeting, (about nine miles,) he did not avail himself of the advantages they proffered to him, and his religious im-

* His father, to avoid the influence of the soldiers, and the effects of the war, which had before so annoyed him, sought the most secluded spot, and settled some three-quarters of a mile from any of the inhabitants, in a narrow valley at the base of the chain of mountains that pass through the eastern part of the State. Little Hoosick was changed to Stephentown, March 10th, 1739, where the church met till May 10th, 1791, when the meeting place was in Petersburg.

We here relate an incident which seems to have produced a lasting and useful impression upon the mind and feelings of Mr. Satterlee towards the Shakers, near whose village he was about to settle. It was known that the route which the family were to travel lay directly through the settlement of the Shakers at New Lebanon, Columbia Co., N. Y. It had been represented that they were a peculiar people, and many of their doings had been related in his hearing, which fixed the impression upon his mind, that they were *witches*, and possessed power also to molest others. This produced such serious alarm as to lead him to ask protection from Him who careth for all, that he might safely pass the Shaker Settlement. It was a new country, so that the family were obliged to travel on horseback. As they neared the Shaker Village, the fear of the Shakers became more exciting among the children. While passing through the village, the horse on which one of the girls was riding stumbled and fell, which obliged the company to halt. Shakers immediately approached and offered assistance—a house was thrown open, and every hospitality proffered to them; yet, when the refreshments were prepared, William refused to eat, lest by so doing he might become deluded. But from the kind treatment rendered, his mind was changed, and a friendship formed with some of the members of that community, which lasted through life, although he ever regarded them as a deluded people.

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pressions again wore off, so that all restraint seemed to be removed, except that of a monitor within, which sometimes destroyed his peace by its solemn admonitions. His faithful mother also did not cease with her warning voice; nevertheless, being under the influence of associates who discarded religion, he became vain, and indulged in all the follies of the day.

When William had become eighteen years of age, finding but little to do at home, he hired himself for six months to a man who required him to labor on the Sabbath. This was the occasion of a severe trial to him, and upon the expiration of the time of service, he resolved never more to violate the Sabbath. The next winter he returned to Farmington, where he spent most of the following year. There he found his former associates, who during his absence had greatly improved in education and other social refinements, while he had the mortification to discover that he had declined in manners and moral acquirements. He, however, was much benefited by this visit, for a revival was enjoyed by the church at this time, which served in a measure to restore the strength of his former resolutions. But on his return to Little Hoosick, the next winter, finding the difficulties of attending the meetings of the church too great to be easily overcome, he relapsed into his former indifference; and now, finding it necessary to adopt some standard of life upon which he might rest with certain uniformity, he concluded to regard a moral life as the only requirement of mankind; and, adopting the notion that all the ordinances consisted in forms, which were now unnecessary, and that the doctrines set forth by the Pharisees were all that was required of man here, consequently he embraced the doctrine of universal salvation, that being best suited to his feelings and inclinations. About this period he married Mehitabel Moore, daughter of Mr. Job Moore, of Little Hoosick.

In 1789, Mr. Satterlee was afflicted by the measles, which reduced him very low, so that his life was despaired of. His affliction was augmented by the loss of his two children, who were both buried in one day, and also by the death of his wife's mother and brother. This stroke of God's providential dealings caused him to remember his past mercies, and aroused him from the apathy into which he had fallen; and, discarding the faith he had cultivated, he resolved never more to cherish hopes of salvation upon the general scheme of universalism. Soon after this, he sold his place in Little Hoosick, and removed to Broadalbin, where a number of families of Sabbath-keepers had gone and settled. There meetings were kept up on the Sabbath, and a preacher for a short time

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flourished by the name of Consider Chase; he however soon left them and joined the Methodists, and afterward became dissipated.

Mr. Satterlee not being satisfied with his condition in Broadalbin, returned to Petersburg, and bought land within a mile and a half of the meeting-house. The church then consisted of 160 members. Eld. William Coon was the pastor. In the fall of 1799 a revival commenced, which spread through all the surrounding country, and again Mr. Satterlee's mind was severely tested. He had now come to a crisis, and he felt the burden of a heavy responsibility; even his dreams warned him, and his excitement increased, until it was apparent that his sufferings were great, and that the performance of duty only would relieve him from so great a burden of mind. This was suggested, and, yielding to the convictions of his own conscience, he was baptized, and his wife also with him, in December of that year.

Mr. Satterlee had been for some time acting in the capacity of collector of the town, and constable, but his mind now revolted at the cruelty of the laws which he was required to execute, for they allowed the creditor the last bed or bushel of corn—a sore trial to him.

The next fall, Mr. Satterlee was strongly urged by his brethren to "improve his gift," and after repeated solicitations he on one occasion yielded, yet not so much from considerations of duty, as from a desire to satisfy his brethren of his unfitness for the duty; but his stammering tongue seemed changed with the gift of the Spirit; and when it was made evident by his effort, and there appeared no way of escaping, he acknowledged to Eld. Coon what he supposed to be his fault in trying to preach the day before. Eld. Coon endeavored to encourage him to make another effort, and he consented to try again to perform what became in his own mind more evidently his duty.

Eld. William Coon soon after died, (January 18th, 1801,) and Eld. Asa Coon, from Hopkinton, R. I., succeeded him in the pastoral office. In the establishment of Eld. A. Coon, Mr. Satterlee took great interest, for he was anxious to get away from the convictions of duty so urgently pressed upon him, and supposed that a pastor so young and capable might be the means of relieving him, if once firmly established in the office. He therefore determined to discourage any farther expectation of his own continuing to preach, and actually canceled some of his engagements; but while on his way to what he intended for his last effort, he met Eld. Coon, and informed him of his determination. Eld. Coon, however, on the same day, preached his last discourse, for he died on the 22d of October, 1801.

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Eld. Jabez Beebee, of Waterford, Ct., had been by the church invited to take the pastoral office, but he declined, leaving Eld. Satterlee the only candidate in the field of gospel labor in that place; and there seemed to be but one mind as to the man who was providentially placed before the eyes of the church. To him, therefore, the church appealed with one voice, requesting him to submit to ordination. The church consisted at that time of 180 members, and upon a vote to call him to the office, there was but one dissenting voice; he was therefore at once sent, with a letter, to the General Conference, then about sitting at Piscataway, N. J., with a request that they would assist in his ordination. The request being considered, the Conference concluded "that the request could not be conceded to consistently," and the clerk was directed to answer the church's letter accordingly. It was, however, Mr. Satterlee's wish to be ordained at home. The church therefore sent a request to the church in Hopkinton, R. I., that the usual assistance for such occasions might be granted; upon which Eld. Abram Coon, Dea. Joseph Stillman, Dea. Daniel Babcock, and Matthew Stillman, were sent. Eld. Coon preached the ordination sermon.

Eld. Satterlee was now thirty-nine years old; his opportunities had been very limited for the acquirement of the necessary learning; but he had an uncommon influence over the feelings of his hearers, and generally left a deep impression of the truth upon their minds.*

Immediately following the ordination of Mr. Satterlee, a great revival commenced under his ministry, and many were added to the church. The returns to the General Conference in September stated the number at forty-five; but, during the autumn of the year, the number was increased to ninety members, making the total number of the church 284. The first person who was baptized by Eld. S. was Miss Hannah Langworthy, who became the honored mother of three of the present distinguished ministers† of the Seventh-day Baptist community.

Eld. Satterlee now found the duty of the minister an arduous one. It became important to qualify himself for the usual disciplinary duties of the office, which, in the course of events, would likely devolve upon him. He therefore devoted much time to the study of the duties of a pastor. A difficulty soon arose in the church, which put all his wisdom

* Eld. Satterlee was once reproved for his pathetic mode of preaching, by a brother minister, who was rather noted for his "dry logic," when he replied, "Brother, if you take a piece of dry clay, and impress your seal upon it, no legible character will be made; but moisten the clay with a little water, and a different result will follow."

† Nathan V., Varnum, and O. P. Hull.

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to the test, for he was obliged to endure much abuse from the offending party; but the difficulty was at last settled by the excommunication of the leaders of both parties, and they being influential men, the circumstance caused no small sensation in the community.

In 1806 the General Conference was held in Petersburg, and Eld. Satterlee seems to have been chosen Moderator, and he and Eld. Henry Clarke, of Brookfield, were delegated to organize a church at DeRuyter, N. Y., and to ordain David Davis an elder, which was performed on the 23d of September. He went also to preach occasionally to the brethren settled in Greenfield, Saratoga Co., about ten miles from Saratoga Springs, where he organized a branch of the church over which he presided. This branch at one time, it is said, numbered about forty persons.

A church in Reedsborough, Vt., consisting of about 100 members, with their pastor, became observers of the Sabbath, and soon after called Eld. Satterlee to preach for them. He visited them several times; but as his duties were becoming too arduous to admit of many such visits, he was obliged to decline continuing them, when, shortly afterward, their pastor died, and the church was scattered. He was also invited to visit another church which had embraced the same faith on the Green Mountains, but he could not comply.

Eld. Satterlee was a pioneer in western New York, and perhaps traveled more than any other minister among the people of the West, when it was a vast wilderness. In 1809, he visited Sandy Creek, now Pinckney, Lewis Co., N. Y., and organized a branch of the Berlin Church. In 1813, he visited Allegany Co., N. Y., and organized a branch of the Berlin Church at Alfred. [To be continued.

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Historical Department.

THE SEVENTH-DAY BAPTIST CHURCH IN NEWPORT, R. I.

[Continued from page 128.]

In our last number we gave a list of the names of the members ascertained to have belonged to the Church in Newport up to the year 1692. But several names were inadvertently omitted. The addition of the following would make that list complete:—

Samuel Hubbard,
Roger Baster,
William Gibson,
Thomas Ward,
John Thornton,
John Crandall,
Stephen Mumford.

We continue in this number extracts from the Records of the Church from 1700 to 1708—the period when the Church at Westerly was organized:

The 16th of the 9th month, 1700, John Rogers made report to the church assembled, of wrong done him and his sister C. A., by two members of our church, viz., Naomi Rogers and Samuel Bebee, i. e., that said persons had disabled him of performing his deceased father's will; and desired that the church would take care that persons might be chosen and sent to inspect into the matter.

Answer was made him, that the present meeting was not a church meeting; but if he desired it, what he then proposed should be presented at the next church meeting; and answer sent him of what the church did do in answer thereunto; which answer he manifested he accepted of.

At a church meeting the 30th of the 9th month, 1700, the matter proposed by John Rogers of New London, was presented to the church, and the church appointed Joseph Crandall and Joseph Maxson as their messengers to go to New London to enquire or inspect into the matter, and take account in writing from under each of their hands, what they have to say in the matter, and likewise what other writings may be produced for the demonstrating of the truth of what is declared or written, and to make a true return to the church thereof.

Joseph Clarke, Sen., was appointed to write the church's answer to John Rogers, and Bro. William Gibson to write to Samuel Bebee and Naomi Rogers.

At the aforesaid meeting, the church appointed Bro. John Maxson, Sen, and Joseph Crandall, to visit Bro. Hennery and his wife, and to enquire of the cause of his not assembling as formerly he hath done, and likewise concerning matters of evil report which is abroad respect-

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ing their behavior toward each other; and to proceed therein as the Lord shall direct, according to the rule of his word. And Bro. Gibson and Bro. Maxson, Sen., are appointed to visit sister Elizabeth Langworthy, John's widow, to enquire into her state, and proceed therein as the Lord shall direct.

At a General Meeting of the Church at Westerly, Sept. the 19th, 1702, at Thomas Burdick's house, upon the debate of the case of Thomas West of Martha's Vineyard, who having been several times admonished for his breach of the Sabbath, the church did proceed to a rejection of said West, and appointed Bro. William Gibson to draw up sentence of the congregation relating thereunto in writing, to be sent to said West. Sister Charity Dane submitted to the ordinance of hands, and was added to the church.

Bro. Maxson, Sen., and Joseph Clarke, Sen., were appointed by the church to inspect into the difference between sister Bliss and sister Collins. Bro. Gibson was appointed to write a letter in answer to the letter we had from Pennsylvania.

The church met the 20th of Sept., 170–, and brake bread.

Met also the 22d Sept., to hear and issue the difference between Hennery Halls and Jeremiah Crandall, which also was reconciled, and also Jeremiah Crandall gave satisfaction to the church for his misbehavior in the congregation at the former debate of the aforesaid difference, having been admonished also thereof.

The church met at Newport the 3d Sabbath in June, 1703, being the 19th day; and the day before, on which some considerations were proposed upon the request of our friends in Pennsylvania relating to some differences among them, and the matter deferred until the First-day following.

And on the First-day, accordingly, the church met, and appointed Bro. Hiscox and Bro. Clarke, Sen., if Providence should so order, to go to Pennsylvania soon after the first Sabbath in the 7th month, and appointed the church meeting for this year to be in Westerly, the first Sabbath in the 7th month.

The church met the 1st of the 7th month, at Westerly, and Bro. Clarke, judging himself incapable to perform the journey to Pennsylvania, Bro. Joseph Crandall was appointed to go with Bro. Hiscox said journey.

At a church meeting at Westerly, the last Sabbath in the 8th month, 1703, in the evening, the letter sent to the church from Bro. William Davis of Pennsylvania, was read, and the church ordered Bro. Clarke to send it to the brethren at the Island, and to signify to them, it was

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their desire that they should, after the reading and perusal thereof, draw up their sense and understanding in answer to the contents thereof in writing, and send it and the letter to us; and likewise ordered a church meeting at Bro. Maxson's house the first day, some week following, to hear and consider the case concerning Bro. Hennery Halls and sister, and other things proposed, viz., the calling of a person to officiate, in Bro. Gibson's absence, in the ordinance of breaking of bread.

The church met at Bro. Maxson's, Sen., according to appointment; and there not appearing Bro. Halls and several others, the congregation do order a church meeting the 15th day of Nov., at Bro. Maxson's, Sen., as early in the morning as may be; and if that day prove such that it prevent the meeting, then the next fair day, to meet upon the same occasion as before proposed; and Bro. Thos. Burdick and Benjamin appointed by the church to desire Bro. Halls to attend said meeting; and Bro. Jeremiah Crandall appointed to give notice to our friends at Shannock.

At a church meeting held at Bro. Maxson's, Sen., the 15th of the 9th month, 1703, about the matter of Bro. Halls, he not appearing, nothing was effected in the case. Bro. Maxson was desired to officiate in the dispensing of the ordinance of breaking bread in Bro. Gibson's absence, which he did accept.

At a church meeting at Westerly, the 15th of the 7th month, 1704, was presented an account of Peter Barker and his wife, relating to his leaving the Sabbath, and likewise his disorderly leaving the church, by Bro. Gibson and Bro. Clarke, who declared, also, they had endeavored to lay before them their evils in so doing, and being by said Barker's wife desired, did present her desire to the church, which was that the church would give her account of their order in writing respecting communion with those who differ from them, the grounds of her withdrawing being the largeness of communion allowed by the church, as she supposed.

The church having considered the case of Peter Barker, and having by their messengers endeavored his recovery by laying his evils before him in profaning the Sabbath, and disorderly leaving the church; and again the brethren abovesaid having admonished him of his duty; we do hereby admonish you again, Peter Barker, in the fear of the Lord, seriously to weigh and consider what has been laid before your consideration in that behalf, and to repent, and bring forth fruit meet for repentance. And for your part, sister Barker, we having had some account by Bro. Gibson and Bro. Clarke of your owning your missing of it in leaving the church, without discharging your duty as became that relation you stood in; we being likewise informed of your joining yourself with another congregation, without our knowledge or advice, and thereby having fellowship with such as deny the law of God, as we are informed, to be a rule to saints, and likewise such as do profane the

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Sabbath of the Lord by doing daily labor; we do, in the fear of the Lord, and love to his truth and your soul, admonish you seriously to weigh and consider your evil therein, and repent, and make good your place, according to rule; and in answer to what you proposed, we do answer, that we allow not church fellowship with such as deny God's Ten Commandments, recorded Exodus the 20th, &c., to be a rule to saints, and the six principles recorded Heb. 6th, to be the duty of saints to be obedient to the Lord in. Signed by order of the church,

JOHN MAXSON,
PETER CRANDALL.

The above said sent by Bro. John Maxson, Sen.

The church met the 16th of 7th month. Mary Arnold, the wife of Zion Arnold, of Newport, proposed for baptism, and was baptized and hands laid on her, and partook of the ordinance of the Lord's Supper.

Westerly, the 20th of the 8th month, 1704, the church met at Bro. Maxson's, Sen., to confer with the Pennsylvania brethren, William Davis and Abraham ——.

The 21st and 22d of the 8th month, 1704, at evening, the church met at Bro. John Maxson's, Jr., and appointed Bro. Gibson and Bro. Clarke to draw up in writing some answer to the letter received from our brethren in the province of Pennsylvania, and likewise to draw up and send by the brethren appointed, their result in the case of Mary Rogers, the wife of James Rogers, Sen., of New London, who has stood formerly a member of this congregation, which is—

We having had account of her profaning the Lord's seventh-day Sabbath, by laboring thereon, contrary to the commandment of God, and likewise contrary to our and her own profession of faith and practice and the keeping of said commandment, and the church having, by their messengers, from time to time, admonished her of her evils therein, and neglecting (and she yet continuing in the same evil) her assembling with the church, to the dishonor of God, and scandal of his truth, and grief of his people, we do look upon her as one gone out from us, and we do, in the fear of the Lord, and in obedience to his word, withdraw our fellowship from her in such relation, until she do repent of her evils, and manifest the same by bringing forth fruits meet for repentance.

Sarah Halls baptized, the wife of James Halls, and added to the church, 1704.

James Halls baptized and added to the church, 1704.

Mary Burdick, the wife of Benjamin Burdick, baptized and added to the church, 1704.*

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* The following "*Index of Letter Book*" comes in here, and is copied in hope of leading to the discovery of some of the letters referred to:—

A letter from the friends at Piscataway, bearing date the 15th of March, 1717:
" " " William Buckingham, dated the 22d of the 9th mo., 1707.

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July the 11th, 1705, at a church meeting at Benjamin Burdick's, the church being informed by their messengers, Joseph Crandall and Joseph Clarke, Jr., that Francis Colgrove and his wife declared to them, that the reason why they absented the meeting, was because that they differed from William Gibson about the divinity and humanity of Christ; Francis and his wife being present, (and William Gibson,) did own it was true; and further declared, before the congregation, that Bro. Gibson's conversation and doctrine did not agree—giving instances wherein:

1. In setting his fence upon land claimed by Colgrove.
2. Said Gibson hunted a swine of Colgrove's.
3. Said Gibson's withdrawing his hand from a bond he had signed, without leave.

A letter from Abel Noble, dated the 18th of the 9th mo., 1707. Page 54.
An answer to said letters, p. 58.
Letter from the Island, bearing date the 27th of the 9th mo., 1708, p. 61.
A copy of a letter signed by the church the 11th of the 4th mo., 1710, to Thos. Rutter, and brethren in fellowship with him, pages 82, 83, 129.
A copy of a letter sent from the church meeting the 22d of the 2d month, 1712, to the church at the Island, p. 136.
A letter from Jonathan Davis to the church, p. 137.
Letter from the General Meeting at Pennsylvania, dated the 5th of October, 1712, p. 145.
A copy of a letter sent to Edmund Dunham and the Society.
A letter from Jonathan Davis, without date, p. 146.
A copy of said answer to Jonathan Davis, p. 146.
Davis's letter to the church, mentioned p. 165, dated the 10th of 9th mo., 1712
A copy of the answer sent by John Maxson, p. 168.
Copy of — Davis's letter of recommendation to the brethren, p. 180.
A letter from Rachel Fox, page the 19th of the 2d book.
Jonathan Davis's letter to the church, p. the 19th.
A copy of a church letter sent by T. H. to Jon. Davis.
A letter from the brethren meeting at Newtown, the 27th of the 3d mo., 1717.
A copy of an answer to said letter, sent by T. Hiscox, p. 12.
The church act for breaking bread, p. 55, and two churches, 58.
Separation of the church into two churches.
3d letter from the westward, p. 54.
A letter from the Island, 61.
Church fast, 67. Bought Corn, 78.
A letter sent to Thom. Rutter, 129.
A thanksgiving, 96.
Church meeting, stated, 134.
A letter to the church at the Island, 136.
A letter from Jon. Davis, 137.
To be laid hands, 72, 74, 75.
A letter to Edmund Dunham and society, 145.
A letter to Jon. Davis, 146.
The act revoked for succession to preach, 148.
Singing proposed, 155.
Deacons procure corn.
Will. Davis's letter to the church, 165.
Job Maxson's letter, signed by order of the church, to W. D., 168, 169.
The church disallow baptism to Sabbath-breakers, 169.
W. Davis's letter of recommendation, 180.
A letter from the church of Sabbath-keepers in Piscataway, bearing date the 23d of Sept., 1705, page the 47.
A copy of the answer wrote by Jos. Clarke, Jr., 47.

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As to the manner of brother and sister Colgrove's withdrawing of their communion from Bro. Gibson, we deem it to be contrary to the rules of our Lord, (Matthew 7: 18;) and their charging Bro. Gibson's conversation to be contrary to his doctrine, we deem to be rash, and hope our Bro. Gibson doth endeavor and pursue a conversation agreeable to his doctrine.

And as to the difference in their understandings about the divinity and humanity of our Lord Jesus Christ, we deem to be no just ground of breach of communion.

And for the other three particulars, we, having heard what hath been said on both sides, do judge our Bro. Gibson hath declared that which doth amount to full satisfaction, according to rule.

Elizabeth Gardiner baptized September, 1705.

At a church meeting in Westerly, October the 11th, 1705, there was presented to the church a letter from the church of Sabbath-keepers living at Piscataway and Hopewell, in the province of New Jersey, bearing date the 23d of Sept. 1705, desiring of us that Edmund Dunham of Piscataway might be ordained by us the elder of their congregation; which was the same day performed, according to their request, by prayer and laying on of hands of our elder, William Gibson; and the said Edmund Dunham, with the rest of that Society, admitted into a Christian association and communion with us; and at said meeting Joseph Clarke, Sen., was appointed to draw up a letter for the congregation to send to our friends at Piscataway and Hopewell, in answer to theirs, which was performed, and presented on the first day of the week following, being a church meeting, and accepted, and, by order of the church, signed by William Gibson, John Maxson, Sen., Joseph Crandall, and Joseph Clarke, Sen.

The church met on the Sabbath, between the aforesaid meetings, and broke bread. Likewise, sister Indian Betty submitted to the ordinance of laying on of hands.

In July, Thomas Hiscock baptized and added to the church, 1706.
Bethiah Hiscock baptized and added to the church, August, 1706.
Thomas Clarke baptized and added to the church, 1706.

June the 16th, 1706, the church met at Newport; and at said meeting William Davis, of Pennsylvania, proposed to be admitted a member of this congregation; and upon the debate thereof, was not accepted. At the same meeting it was ordered, that a letter should be sent to the church at Piscataway, in association with us, to give us account about the line sent us by Jonathan Davis, a member of that congregation, wherein said Jonathan Davis had accused William Davis of such things as William Davis did declare were false; which said letter was

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drawn up and sent. And since that, the church of Piscataway have sent an answer to that letter, and given account that they have inquired into that matter, and declare that Jonathan Davis has done William Davis no wrong in that matter, and likewise desire an account of their letter being received by us.

The church met at Newport, June the 7th, 1707, according to appointment, and likewise appointed Joseph Clarke, Jun., to draw up an answer to the Church of Piscataway's letter.

George Babcock was baptized June, 1707.

Mary Roads, the wife of Theodore Roads, and Susanna Babcock, the wife of Oliver Babcock, baptized July, 1707, and added to the church.

William Clarke baptized and added to the church, July, 1707. Rebecca Larkin and Sarah Landspeare, the wife of Seth Landspeare, baptized and added to the church, August, 1707.

Elizabeth Babcock, the wife of George Babcock, was baptized the 20th of the 7th month, 1707, and added to the church by prayer and laying on of hands. And likewise her husband [Geo. Babcock] had hands laid on him, and added to the church the same day.

At a church meeting the 16th of the 8th month, 1707, in Westerly, was offered to consideratian the condition of Bro. Jeremiah Crandall, and the church appointed Bro. Maxson and Bro. Clarke, and sister Clarke and sister Saunders, to go and visit Bro. Jeremiah Crandall, and inquire into their condition, and make return of the same at the next Fifth-day's meeting.

At a church meeting the 16th of the 8th month, 1707, Bro. Hennery Halls not appearing according to appointment, that day, nor the Fifth-day meeting before, the church appointed Joseph Maxson and Joseph Clarke, Jun., to go to said Halls, and inquire of him the reasons of his not appearing at said meeting, and likewise to inquire of him as to the effect of the admonitions laid before him by the church, for his neglecting of his assembling according to rule, and to make return of the same at the next Fifth-day meeting.

At a church meeting the 6th of the 9th month, 1707, Joseph Maxson and Joseph Clarke made return of their message to Hennery Halls, which was to this effect, that he said he had formerly declared, that the ground of his not coming to the meeting, was because some of the church that were teachers, and others also, he judged, had done him wrong; and the rest, some of them at least, upheld them in it. Hennery Halls being present at said meeting, and hearing the account that was given, was asked if he owned them to be his answers. He owned they were, and was still of the same mind. Whereupon the congre-

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gation endeavored with him, meekly to inform him that he was under a mistake in what he alledged against those brethren, and that he had been much out of the way in controverting and opposing of the town in that contest, against his own art in those affairs; and as to his duty towards his brethren that he had conceived offense against, he had altogether neglected his duty therein, according to our Lord's command; and making good his place in the congregation, notwithstanding several admonitions by the church thereto formerly; and now again the church having endeavored his recovery and healing, and he still refusing to hear and return and make good his place in the congregation, our elder, John Maxson, for and by the consent of the church, declare that we do withdraw our fellowship from him, as a disorderly person, and to have no more communion with him as formerly, until he repent of his evils, and manifest fruits meet for repentance.

Bro. Maxson and Bro. Clarke, and sister Clarke and sister Saunders, made their return concerning Bro. Jeremiah Crandall's case; which was, that they were in much need of relief. The family were in great need of clothing, and he much in debt, and not in a way to clothe his family, nor pay his debts, without selling his land.

May the 24th, 1708, the church at Westerly met together, by appointment, to hear the letters that were recieved from the friends at Piscataway, and thereabout, bearing date March the 15th, 1707; and from Abel Noble, bearing date the 13th of the 9th month, 1707; and from William Buckingham and those with him, bearing date the 22d of the 9th month, 1707; which were all publicly read the same day, and ordered that they should be transcribed and kept on record for the church use, and the person or persons that transcribed them to be paid by the church; and also ordered, that the brethren at Shannock should have them read to them at the next Fourth-day's meeting.

At a church meeting in Newport, the 18th of the fourth month, 1708, the church taking into consideration that former act passed by the congregation, that that part of the congregation in and about Westerly should not partake of the celebration of the Lord's Supper, only having the liberty of one month in two; and also that part of the congregation in and about Rhode Island being under the like obligation; the church, judging said act to be unnecessary, and ill convenient, as by experience hath been evident, have and do make null and void said act, as being of no force nor virtue for the future; and therefore do order and appoint, that it may and shall be the privilege and liberty of each aforesaid part of the congregation to partake in the aforesaid ordinance of the Lord's Supper, as oft and at such times and seasons as they may judge most convenient.

And whereas, our beloved brother Joseph Clarke, Sen., being formerly appointed by the church to record the appointments and acts made and done by the congregation, and he desiring the congregation

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to appoint another in his room, alledging his age and the many encumbrances that were upon him as the cause and reason thereof; the congregation, taking the premises into consideration, do acquit, discharge and release him of that charge and trust as by appointment was committed unto him; and do appoint our brother Joseph Clarke, Jun., to receive and keep in his custody all such epistle and letters that do concern the congregation, for their use and benefit.

The 20th of the aforesaid month, upon consideration and debate concerning the several letters received last, viz., one from the brethren in Upper Providence, in the province of Pennsylvania, bearing date the 22d of the 9th month, 1707; another from Piscataway and the brethren there, dated March the 15th, 1707; the church do order and jointly agree, that an epistle be written in answer to theirs in Christ, and do appoint our brother Joseph Clarke, Jun., to write as aforesaid, and the brethren at Westerly signing thereto, shall send it to Rhode Island, in order to be signed by the brethren there, as soon as may be, and to be sent to the aforesaid brethren by the first opportunity; and in case they do not sign it, then to send it back again to Westerly, as soon as may be; and also, may write an epistle as aforesaid, and sign it, and send it to Westerly, and when signed by the brethren there, to be sent away by the first opportunity.

Mary Champlin, the wife of William Champlin, Jun., was baptized and under laying on of hands and admitted into the church the 10th of the 5th month, 1708.

Samuel Clarke was baptized the 21st of the 5th month, 1708. The abovesaid Samuel Clarke was under the laying on of hands the 28th of the abovesaid instant, and admitted into the church.

At a yearly meeting of the Church at Westerly, the 17th of the 7th month, 1708, it is ordered and appointed, by the mutual agreement of the church, that that part of the congregation in and about Westerly, shall be henceforward a distinct congregation by themselves; and also that part of the congregation in and about Rhode Island, shall be a distinct church or congregation from that at Westerly, provided the brethren and sisters at Newport, that were not present at said meeting, do consent thereto. And whereas, at the yearly meeting held last at Newport, it was ordered and appointed that a letter should be writ to the brethren in Pennsylvania and Piscataway, in answer to their general letters last received, which was done according to appointment, and some persons refusing to sign it, and it not being sent away, the church do order and appoint that another be writ, which being done, is signed by order and in behalf of the church.

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Missionary Department.

HISTORY OF MISSIONS.

At a meeting of the General Conference in Piscataway, N. J., Sept., 1820, Eld. W. B. Maxson, the delegate from the Church in Scott, N. Y., presented a subscription for the publication of a periodical work, entitled "*The Seventh-day Baptist Missionary Magazine*," which was referred to the Missionary Board. This periodical was commenced under the authority of the Missionary Board; the first number was issued in August, 1821, and the last in September, 1825. It was published quarterly, with one or two omissions, and was discontinued with the sixteenth number.

The minutes of the Society, at this early period of its existence, are exceedingly scarce, and as they give a view of the spirit of the age, and show the interest which many took in missionary enterprises who are now passed from the stage of action, we deem it proper to place some of the earliest on record, that future historians may have the benefit of what they afford, and that our readers also may be interested with the acts of our predecessors in the evangelical work.

Proceedings of the Missionary Board.

The Board of Trustees and Directors of Missions of the Seventh-day Baptists in the United States of America, met agreeably to adjournment, in Piscataway, Middlesex County, N. J., Sept. 25, 1820.

Delegates from the several Auxiliary Societies, as follows, viz:—

Brookfield, Madison Co., N. Y.—Daniel Coon, Samuel P. Burdick, Eli S. Bailey, Abel Stillman.

Alfred, Allegany Co., N. Y.—Abel Burdick, Nathan Pirce.

Hopkinton, Washington Co., R. I.—Daniel Babcock, Matthew Stillman, John Langworthy, Jr.

Columsey, Cumberland Co., N. J.—John Davis, Caleb Sheppard, Jedediah Davis.

Salem, Salem Co., N. J.—Jacob Ayars.

Piscataway, Middlesex Co., N. J.—Barzilla F. Randolph, Lewis Titsworth, Joseph Dunn, Jonathan R. Dunham.

Chose Eli S. Bailey, President; Matthew Stillman, Vice President; Abel Burdick, Recording Secretary; Lewis Titsworth, Corresponding Secretary; and John Langworthy, Treasurer.

Resolved, That Wm. B. Maxson, from Scott, be invited to sit in counsel as an honorary member of this Board.

Resolved, That brother Amos R. Wells be called upon to report the

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progress of his mission. Brother Amos R. Wells then presented a journal of his missionary travels the past year.

Resolved, That Lewis Titsworth be appointed, with Brother Wells, to make a selection from his journal for publication.

Resolved, That Matthew Stillman, Caleb Sheppard, and Lewis Titsworth, be a Committee to audit brother A. R. Wells' accounts, and say what compensation he ought to have for his services the year past, and report to the Board.

The Committee reported, that they found brother Wells' accounts correct. He had received from Missionary Societies and individuals, the sum of eighty dollars 22-100; and had expended thirty-three dollars 55-100; the balance in his hands, forty-six dollars 67-100. Agreed to allow him one hundred and twelve dollars for his services the year past. The report unanimously agreed to.

Resolved, That Abel Burdick, Henry Clarke, Jr., and Wm. Utter, be a Committee to revise our General Missionary Constitution, or draft a new one, as they may think proper, and present it to the General Missionary Society at their next session.

A proposal for printing by subscription a new periodical work, to be entitled "*The Seventh-day Baptist Missionary Magazine*," referred by the General Conference to this Board, was taken under consideration, and voted unanimously, that this work be encouraged by this Board; that Henry Clarke and Eli S. Bailey, of Brookfield, and Wm. B. Maxson, of Homer or Scott, N. Y., be appointed editors of the work; and that they open and circulate subscriptions, and go on with the publication as soon as sufficient encouragement can be obtained. It is also the deliberate view of this Board, that it would be proper for each church and society belonging to our community, to select persons to furnish suitable matter for the editors to fill the Magazine.

Resolved, That brother John Davis be appointed on a mission for three months, to Woodbridgetown, Fayette Co., French Creek, near Meadwell, Pennsylvania, and Lost Creek and Salem, Virginia; that brother Amos R. Wells be our missionary the year ensuing; and that brother Wm. B. Maxson be appointed on a mission for three months in the northern and western part of New York.

Resolved, That this Board entertain a grateful sense of the respect and liberality bestowed upon their missionary, Amos R. Wells, by their brethren and friends in general. They feel it a duty to hold in grateful remembrance the donations he received the two years past, from the brethren and missionary societies in East and West Jersey; as also from the Female Mite Society in Cohansey, and the donation from the Female Mite Society in Westerly, by Wm. B. Maxson.

Resolved, That this Board allow brother Wm. B. Maxson twenty dollars for his missionary services the year past.

Received of the Seventh-day Baptist Missionary Society in Piscataway, ten dollars, which was paid over to brother Wells; also gave him an order upon the Missionary Society in Berlin, N. Y., for twenty-five dollars; and another upon the Missionary Society of Hopkinton, R. I., for thirty dollars 33-100.

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Resolved, That the minutes and proceedings of this Board be printed with the minutes of the General Conference.

Resolved, That this Board stand adjourned, to meet again the Second-day after the first Sabbath in October, 1821, at the Seventh-day Baptist meeting-house in Hopkinton, Rhode Island.

Signed in behalf and by order of the Board,

ELI S. BAILEY, President.

ABEL BURDICK, Secretary.

A Summary of Amos R. Wells' Journal, in 1819 and 1820.

The first tour was principally in the State of New York, starting from Brookfield, in Madison County, N. Y. On the 6th of October, 1819, I went, in the first place, to Mr. Reuben Wilcox's, in Whitestown, about twenty miles north of Brookfield, who kept the seventh day for a Sabbath, and his wife was a member of the Brookfield Church. Jonathan D. Ayres, a young man from Cohansey, West New Jersey, accompanied me. While I was in this vicinity, I attended two meetings, one at the First-day Baptist meeting-house in Whitesborough, the other at a school-house near the village.

OCT. 8.—I went to Rome, in Oneida County, and held meeting in the evening. In this township, and in Verona, there are a number of families of Seventh-day Baptists, and between twenty and thirty who have covenanted together, to watch over one another for good, and to keep up meetings on the Sabbath-day. They were principally members of the church at Hopkinton, R. I. I staid in this vicinity eight days, held seven meetings, that were generally crowded and solemn; baptized four persons, who were received into the Hopkinton church, with the addition of two more, that had been previously baptized. Some of these meetings were among other denominations besides our own, and one at the court-house in Rome village, and I trust they were not in vain. My coming among the brethren here seemed to diffuse a general joy.

OCT. 17.—I went in company with a number of the brethren from Rome and Verona, to brother George H. Perry's, in Lee, about twelve miles north of Rome, and attended three meetings, two at a meeting-house built by people of different beliefs, the other at a school-house. Next evening held meeting at the school-house again. And on the 19th, started for the Sandy Creek country, where we arrived the second day, among the Seventh-day People who lived in Adams township, Jefferson County, about seven miles from Sackett's Harbor. In this town, and in Henderson and Pinkney, there are a number of families of our order, that are as sheep without a shepherd. In Adams, however, they try to keep up meetings on the Sabbath, though they have no preacher of our order among them. I staid in these parts ten days, attended twelve meetings in the different neighborhoods, baptized two persons, who were received into the Berlin Church; and on the 1st of November, started for Pembroke, in the Holland Purchase, about twenty miles from Buffalo. The third day we arrived at Romulus, between the Cayuga and Seneca Lakes, where resided about six families of Seventh-

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day People, who came from New-Jersey; staid here three days, had four meetings, and then proceeded on the journey. Arrived at Pembroke the third day; staid in this place, and in Clarence, nearly two weeks, held seven meetings, baptized three persons, received two of them into the Berlin Church. And on the 24th of November, left them and went to Angelica, Allegany County, in two days, where there are a number of Seventh-day Baptists belonging to the Alfred Church. Here I staid three days, held four meetings amongst different denominations, and then went to Alfred; staid there about two weeks, held thirteen meetings; and then left them and went to the town of Scott, Cortland County, where there are a number of brethren that keep up meetings on the Sabbath, who were members principally of the Preston Church. Here I staid six days, and held five meetings, that I hope were attended with the blessing of God; and then proceeded on to Truxton, where there was something of a revival of religion. Here I attended a number of meetings, and then went to De Ruyter and Cazenovia, then back to De Ruyter again; held some meetings at those places, and proceeded on to German, where I staid about a week, spoke eight times, assisted in ordaining a deacon, &c., and went to Preston, held a number of meetings; then to Norwich, and from thence to Brookfield; staid there five days, attended two meetings, and left them for Schenectady, where I arrived in two days, staid three, held three meetings, two at brother Maxson's, the other at the Methodist meeting-house. From Schenectady I went to Easton; from thence to Salem, N. Y.; and on the 6th of February, heard a First-day Baptist preach at the meeting-house in Sodom, and in the evening I spoke at a school-house. Next day I went to Mr. Dunham's, in Jackson, who was formerly a Seventh-day Baptist.

Feb. 8.—Went from Jackson to Petersburgh; staid there and in Berlin about ten days, held nine meetings; and went to Stephentown, where I held three meetings. On the 24th of February, started for Granville, Massachusetts, where I arrived the 25th. In this place there are two families of Seventh-day People; I held two meetings in the neighborhood, one at a school-house, the other at the Presbyterian meeting-house.

Feb. 28.—Went from Granville to Bro. Maxson's, in Symsbury, Connecticut, fifteen miles. 29th, at evening, had a small meeting; and the day following went to Burlington; staid there about four days, held four meetings, and on the 6th of March rode to Columbia, forty-five miles; next evening had a small meeting at a school-house.

March 11.—Held meeting at brother Russel Clarke's in Lebanon; next day attended meeting at the First-day Baptist meeting-house. Elder Brown delivered one discourse, and I another.

March 13.—Rode from Lebanon home, having been absent in all nine months and thirteen days, and traveled about three thousand miles. From the time I left Brookfield, October 6th, 1819, till the time I got home, was five months and eight days; in which time I traveled 1,055 miles, tried to preach 111 times, and baptized nine persons. My traveling expenses were fourteen dollars and fifty-five cents. I received donations to the amount of fourteen dollars and four cents.

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Statistical Department.

SEVENTH-DAY BAPTIST ANNIVERSARIES.

THE Annual Meetings of the several Societies of the Seventh-day Baptist Denomination, were held in Plainfield, N. J., in September last. It was a most interesting occasion to all who attended, and it is hoped that much good will result from the genial warmth which was evolved during the discussion of the several objects which the Societies were designed to sustain. There was quite a large delegation present, among whom we noticed about twenty-five Seventh-day Baptist ministers from various parts of the country, as well as ministers from neighboring churches of other denominations. The entire delegation from the churches probably did not vary much from three hundred. Yet no want of accommodations was manifest to visitors. The people of Plainfield certainly deserve the good wishes of the brethren for their kind hospitality.

THE GENERAL CONFERENCE.

The first meeting was that of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE, which from 1846 has been a *triennial* convention of delegates from Churches and Associations. The General Conference seems to have had its origin in the Annual Meetings of the Newport and Westerly Churches, and which were held substantially the same, even before the organization of the Westerly Church, though under a different Constitution, as we design to show hereafter. It is not true, therefore, that the last was the 44th session of that body, as designated by the Minutes. The practice of numbering the sessions was adopted a few years since, by a Committee appointed to superintend the printing of the Minutes, and was first prefixed, we understand, by a brother who supposed the first session was that which was earliest in his recollection. Nor was the statement in a late number of the *Memorial* strictly correct, that the Conference was organized in 1805. A new Constitution was adopted that year, which seemed to favor the statement, but Minutes of several years previous have been found, which render it more than probable that the Convention has continued substantially the same since its first organization, nearly one hundred and fifty years ago.

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STATISTICS OF SEVENTH-DAY BAPTIST CHURCHES.

Associations.		Churches.	Ministers.	Deacons.	Clerks.	Post-Offices.	Communicants.	Constituted.
The Eastern Association is composed of the churches in Rhode Island, Connecticut, New Jersey, and that part of New York lying east of the Hudson River. It meets during the last week in May of each year.	Eastern Association.	Newport	L. Crandall	(son.	E. D. Barker	Newp rt R. I	28	1671
		Piscataway	W. B. Gillett,	D.W.F.Randolph.R.Dunn,I.Claw-	I. S. Dunn	New Market, N. J	167	1705
		1st Hopkinton	D. Coon	D.Lewis,C.C.Lewis,E.W Babcock	E. W. Babcock	Potter Hill, R. I	442	1708
		Waterford	H. H. Baker	D. Rogers, O. Maxson, E. Darrow.	D. P. Rogers	New London, Ct	103	1784
		Berlin	Wm. Satterlee	N. Vars, T. Saunders	J. Whitford	Berlin, N. Y	270	1780
		Shiloh	W. M. Jones, G. R. Wheeler, J. Davis.	J. Bright, R. Davis, R. Ayres, G. Tomlinson, E. J. Davis.	A. S. Randolph	Shiloh, N. J	261	1737
		Marlborough	D. Clawson	J Robbins,M.Moore,A.C.Heritage.	E. A. Crossley	Shiloh, N. J	119	1811
		Petersburg	A. Estee	H.Clarke,N.Lewis.(E.A.Crossley.	H. Clarke	Petersburg, N. Y	110	1829
		2d Hopkinton	Henry Clarke	G.H.Perry,J.W.Langworthy,N.F	C. Brown	Hopkinton. R. I	146	1834
		3d Hopkinton	C. M. Lewis	M.S.Kenyon.S.Kenyon.(Chipman	P. B. Maxson	Rockville, R. I	213	1835
		Westerly	Jacob Ayars	S. Noyes, J. W. Bliven	J. W. Bliven	Westerly, R. I	66	1837
		Plainfield	J. H. Cochran	R. Dunham, A. D. Titsworth	T. S. Alberti	Plainfield, N. J	94	1838
		Pawcatuck	A. B. Burdick	WStillman,JPStillman,EGChamp	J. Maxson	Westerly, R. I	172	1840
		Richmond		lin,NHLangworthy,WMaxson	H. H. Green	Shannock Mills, R. I.	30	1843
		South Kingston		Clarke Crandall	G. C. Holland	Perryville, R. I	21	1843
		New York	T.B.Brown.G.B.Utter	T B. Stillman, Clarke Rogers	G. B. Utter	New York City	50	1845
		Greenmanville	S. S. Griswold	B. F. Langworthy	W. E. Maxson	Mystic Bridge, Ct	53	1851
The Central Association embraces those churches in New York lying between the Hudson River and the Small Lakes. Its annual meeting is held during the second week of June.	Central Association.	1st Brookfield	W. B. Maxson	W. Utter, G. B. Clarke, W. A. Babcock, J. V. Greenman.	A. B. Spaulding	Leonardsville, N. Y.	198	1757
		DeRuyter	James R. Irish	P Coon, H Crandall, W.D.Wilcox.	B. G. Stillman	DeRuyter, N. Y	120	1816
		Scott	T. Dye, l	NPalmer,JBarber2d,HCHubbard.	L. P. Babcock	Scott, N. Y	119	1820
		1st Verona	C. Chester	T. Williams, D. Williams. I.Green.	T. Perry, H. Sherman	Verona Mills, N. Y	97	1820
		Adams	J. Summerbell, Joel Greene.	David Maxson, Asa Coon, R.Saunders, A. Trowbridge.	A. M. Whitford	Adams Center, N. Y.	203	1822
		2d Brookfield	Joshua Clarke	S. Spencer, C. Miller	D. P. Curtis	Brookfield, N. Y	149	1823
		3d Brookfield	E. S. Bailey	E. Maxson, E. Stillman	B. Burdick	So. Brookfield, N. Y.	124	1823
		Truxton		B.Crandall,P.C.Burdick	T. C. Maxson	DeRuyter, N. Y	51	1824
		Otselic		L. Crandall, S. Church	A. C. Nichols, F. Tallett.	South Otselic, N. Y.	44	1830
		Lincklaen	R. G. Burdick	W. G. Crandall, C. Cartwright	Schuyler Olin	DeRuyter, N. Y	143	1831
		Preston	E. Burdick		S. Rogers, Jr	Oxford, N. Y	47	1834
		2d Verona		Nelson H. Satterlee	A. G. Burdick	State Bridge, N. Y	23	1837
		Newport				Newport. N. Y	17	1838
		Hounsfield	B. Barnes	E. Frink. H. W. Maxson	B. Maxson	Stowell'sCorners,N.Y	42	1841
		Watson	W. G. Quibell. T. A. Maxson, l., H. Stillman, l.	Joseph Stillman, Daniel P. Williams.	E. R. Davis, H. Stillman.	Watson, N. Y	100	1841
		Richland			W. V. Hubbard	South Richland, N. Y.	10	1845
		Diana			R. S. Geer	Pitcairn, N. Y	16	1846
		Pinckney	Wm. J. Somes		C. Green	E. Rodman, N. Y	23	1848

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The Western Association includes the churches in Western New York and Pennsylvania. Its annual meeting occurs during the fourth week in June.

The South-Western Association embraces the churches in Virginia, and meets during the first week of September.

The Ohio Association includes all the churches in Ohio, and holds its annual meeting during the first week in October.

The North-Western Association is composed of the churches in Wisconsin and Illinois, and its annual meeting is held during the last week in September.

Western Association.	1st Alfred	N. V. Hull	A. Crandall, A. Lewis, G.W.Allen, Daniel Potter.	D. R. Stillman	Alfred Center, N. Y.	395	1816
	Friendship	B. F. Robbins	Ezekiel Johnson	R. W. Utter	Nile, N. Y	96	1824
	Wirt	C. T. Champlin, l.	Moses Maxson	J. P. Dye	Richburgh, N. Y.	56	1827
	1st Genesee	James Bailey	Geo. Potter, J. Crandall	E. R. Crandall	Little Genesee, N. Y.	172	1827
	Clarence	Rowse Babcock	Lyman Pratt, Joshua Burdick	Samuel Hunt	Clarence, N. Y.	47	1828
	Hayfield	A. A. F. Randolph, R. Green, M. Cole, l.	B. Stelle, David Dunn	T. H. Dunn	Meadville, Pa.	83	1829
	2d Alfred	J. Kenyon, A. Burdick, P. C. Witter, l.	J. Langworthy, N. Lanphear, S. R Smith, A. Burdick, C. D. Langworthy.	A. Burdick, C. D.	Alfred, N. Y.	252	1831
	Persia		Oliver C. Babcock	[worthy. N. Randall, Jr	Gowanda, N. Y.	40	1832
	Hebron	H. W. Babcock, l.	G. W. Stillman, W. H. Hydorn	W. H. Hydorn	Hebron, Pa.	62	1833
	Independence	T. E. Babcock	D. S. Remington, W. S. Livermore.	A. C. Burdick	Independence, N. Y.	126	1834
	Scio	Chas. Rowley, l.	C. Rowley, J. Witter	Luke G. Witter	Wellsville, N. Y.	37	1834
	2d Genesee	P. S. Crandall, l.	S. B. Maine	S.B.Maine, G. S. Cran-	Little Genesee, N. Y.	34	1834
	Amity	T. J. Giddings, l.	D. B. Stillman, E. H. Johnson	D. B. Stillman..(dall.	Scio, N. Y.	37	1834
	3d Genesee	Henry P. Green	E. P. Crandall	J. J. Smith	West Genesee. N. Y.	35	1843
	Pendleton		D. Davis	W. P. Longmate	Pendleton, N. Y.	23	1844
	Ulysses		N. H. Hallock	S. A. Slade	Ulysses, Pa.	24	1845
	Hartsville	H. P. Burdick	N. Truman	Geo. Hood	Alfred, N. Y.	84	1847
	Darien and Cowlesville	Rowse Babcock	E. Saunders	Robert Williams	Alden, N. Y.	39	1851
S. W. Ass'n.	Lost Creek	Samuel D. Davis, J.S. Davis, l.	Abel Bond, Sen., Wm. Kennedy.	Levi Bond, Jr.	Lost Creek, Va.	79	1805
	New Salem	Peter Davis	L. H. Davis	Wm. B. Davis.	New Salem, Va.	95	1745
	Middle Island	Ezekiel Bee	Josiah Bee	J. Jeffrey.	West Union, Va.	23	1832
	Hughes' River	Asa Bee	Jesse M. Lowther	J. M. Lowther.	White Oak, Va.	21	1834
	Woodbridgetown				Woodbridgetown, Pa.	5	
Ohio Ass'n.	Jackson	Simeon Babcock, B Clement, l., M. Babcock, l.	John Forsythe, J. G. Babcock	J. G. Maxson.	Montra, O.	52	1840
	Port Jefferson	John Davis	M. H. Ailes	E. V. Ailes.	Pratt, O.	20	1840
	Stokes		Wm. Furrow	James Simpson.	Lewiston, O.	17	1842
	Northampton	Simeon Babcock		Eli Forsyth.	Montra, O.	56	1837
	Scioto					19	1842
N. Western Ass'n.	Milton	V. Hull, S. Goon, D. Babcock, R.C.Bond, W. H. Redfield, l.	L. H. Bond (P. C. Main.	Edwin S. Dunn.	Milton, Wis.	180	1840
	Albion	James Weed, l.	J. A. Potter, J. Weed, S. Burdick,	T. F. West.	Albion, Wis.	86	1843
	Walworth	O. P. Hull	A. Maxson, Wm. S. Clarke	N. L. Bassett.	Walworth, Wis.	34	1847
	Berlin	Julius M. Todd	Charles Hubbell	D E. Lewis.	Berlin, Wis.	38	1850
	Christiana	Z. Campbell	Z. Gilbert	W. H. H. Coon.	Utica. Wis.	52	1850
	Farmington	L. A. Davis, J. Hill, S. Davison, L. D. Ayars.	Dennis Saunders		Farmington, Ill.	41	1849

In the column for ministers, l. stands for licentiate.

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The session of the Conference opened on Fifth-day, Sept. 9, at 11 o'clock A. M., with a discourse by Eld. N. V. Hull, from 2 Timothy 2: 15—"*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" The object of the discourse was to show the importance, to the church and the world, of a truly learned and pious ministry, and the special interest which the Seventh-day Baptist Denomination have in such a ministry. The introduction was taken up with a statement of the range of ministerial influence and duty, which was represented as very wide—not limited to the teaching of catechisms and public discoursing upon religion, but including sympathy with men, and efforts to benefit them, in all the relations and interests of life. The first point presented was the power and glory of knowledge; and in considering it, the ignorant and the educated man were contrasted in such a way as to make every hearer feel the weakness of the one and the strength of the other. The second point was the position of the ministry, and its relation to the world; under which head the varied and weighty responsibilities of the ministry were brought vividly to view. The third and last point considered was the position of the Seventh-day Baptist Denomination, as requiring special fitness for their work on the part of the ministry.

At the conclusion of the discourse, the Conference was called to order by the Moderator of the last session, a Committee to nominate officers was appointed, and a recess of one hour was taken.

On the opening of the afternoon session, the Committee nominated, and the Conference appointed, JAMES BAILEY, Moderator; and H. H. BAKER, J. M. ALLEN, and A. C. BURDICK, Clerks.

Letters from the Churches were then read, among which were the following:—1st, 2d, and 3d Hopkinton, Pawcatuck, Westerly, and South Kingston, in Rhode Island; Waterford and Greenmanville, in Connecticut; Shiloh, Marlboro, Piscataway, and Plainfield, in New Jersey; Berlin, Petersburg, 1st and 2d Brookfield, 1st Verona, Adams, 1st and 2d Alfred, and the Independent Church at Adams, in New York.

Geo. B. Utter, the Corresponding Secretary of the Conference, presented a report of correspondence during three years, and also the accompanying table of statistics, showing, as near as it is possible now to show, the officers, post-office address, number of members, and time when constituted, of all the Seventh-day Baptist Churches in the United States of America.

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THE MISSIONARY SOCIETY.

The Seventh-day Baptist Missionary Society held its Tenth Anniversary on First-day, Sept. 12th.

Elder James Bailey, of Genesee, N. Y., delivered the opening discourse, from John 15: 8—"*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*" It was a discourse worthy of the occasion. The chief point of it was, to illustrate the fruit-bearing nature of the Christian system, as displayed in the missionary enterprise.

At the conclusion of the discourse, the President took the chair, and prayer was offered by Wm. M. Jones; after which the Constitution was read, and Committees were appointed to Nominate Officers and Audit the Treasurer's Accounts.

The Treasurer's Annual Report was then presented, showing that he had received during the year $2,820 39, and paid out $2,124 76, leaving a balance in the Treasury of $695 63.

The Annual Report of the Board was presented, and the reading of it was listened to with deep interest by a large audience.

Addresses were then delivered by Wm. B. Maxson, Alfred B. Burdick, and Wm M. Jones; after which the Corresponding Secretary read the following resolutions, which were unanimously adopted, viz.:—

1. *Resolved*, That in view of the preserving care exercised over the missionaries of this Society, and the success which has attended their labors, we are called upon by the God of missions to be grateful for his continued smiles, to acknowledge our dependence upon his grace, and to consecrate ourselves, our property, and influence, more entirely to his service.

2. *Resolved*, That we are more than ever impressed with the importance of this Society, humble though it be in the sight of men in its origin and history, and with the necessity of its continuance and enlargement; and that we consider ourselves embarked in a permanent enterprise for the promotion of the missionary cause.

3. *Resolved*, That this Society, in the prosecution of its work, aims to give a perishing world a knowledge of the way of salvation by the blood of Christ; that, in strict keeping with this object, it aims to magnify the Divine Law, as an unalterable standard of morals, an everlasting rule of equity and righteousness, of which not a jot or tittle can fail, and to which he that believes in Jesus is bound, by every consideration of love, justice, and gratitude, to conform his conduct.

4. *Resolved*, That the law of the Sabbath, as recorded in the Decalogue, is an unrepealed statute of God our Creator, designed as a standing testimony against Atheism and Heathen Idolatry; and that, in preaching the gospel to the heathen, it is necessary to a full and complete exhibition of the duties which it enjoins, to urge upon them the observance of this institution, that they may be the more deeply impressed with the fact, that the God whom the Gospel calls them to acknowledge and worship, is that Being who created all things by the word of his power.

5. *Resolved*, That while the conversion of the world is an enterprise which demands a far greater outlay of property, and a much stronger reinforcement of laborers, than has ever yet been witnessed, yet no amount of pecuniary resources, and no array of numbers, learning, talents or influence, can be of the least value, without a spirit of humble reliance on God, fixed and unwavering adherence to Christian principles, and an intelligent application of these principles to all the duties, relations, and responsibilities of human life.

6. *Resolved*, That this Society, in the prosecution of its labors among the heathen,

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will aim to put in circulation such translations of the Sacred Scriptures as will most faithfully and unequivocally express the sense of the inspired originals.

7. *Resolved*, That while this Society aims at giving a reasonable prominence to our denominational peculiarities, believing them to constitute an important part of that faith once delivered to the saints, for which we are required to contend earnestly, it nevertheless cherishes a sincere and ardent admiration for those self-denying missionaries of other persuasions, who have labored, and are continuing to labor, for the salvation of the heathen, and bids them God-speed in their work of faith, and patience of hope, and labor of love.

The subject of fields for missionary labor was then brought up. Remarks in favor of establishing a mission in Palestine, were made by several brethren, among whom were Lucius Crandall, Wm. M. Jones, John Maxson, Ethan P. Larkin, and T. B. Stillman. Finally, the whole subject was referred to the Board.

The Society adjourned to meet at Adams, Jefferson Co., N. Y., on the fifth day of the week before the second Sabbath in October, 1853.

THE PUBLISHING SOCIETY.

The Third Anniversary of the Seventh-day Baptist Publishing Society was held on Second-day forenoon, Sept. 13, commencing at 9 o'clock.

After singing and prayer, and the appointment of a committee to nominate officers, the Annual Report of the Treasurer was read, showing that $3,568 03 were received during the last financial year, and that there was a balance of $177 07 against the treasury at its close, on the 9th day of June, 1852.

The Annual Report of the Board was then read. It gave a concise statement of the year's operations, and of the condition and prospects of the Society's publications. The Report also set forth a plan entertained by the Board to secure, in some accessible part of the city of New York, a building for the use of the Seventh-day Baptist Denomination, in which the business of our Missionary, Tract, and Publishing Societies, may be transacted, provided with a room for meetings of the Boards of those Societies, and a reading-room for a Sabbatic Library.

A motion that the Report be adopted, and published under the direction of the Board, was sustained by Wm. C. Kenyon and N. V. Hull, in addresses of much interest.

Thomas E. Babcock then offered the following resolution, which was adopted, after an address from him upon the subject:—

Resolved, That the Board of Managers be encouraged to commence, as early as practicable, the publication of Religious Books, with a view to supply the wants of our Sabbath-Schools and Families.

The following resolution was presented and advocated by James Bailey, and adopted:—

Resolved, That the Seventh-day Baptist Publishing Society commends itself to the

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patronage of the denomination as a medium of usefulness second only to the ministry of the Gospel.

The following resolutions were adopted, after remarks by L. Crandall, J. M. Allen, and others :—

Resolved, That this Society approves the proposition of the Board, to obtain a building in the city of New York for the transaction of its business, and would recommend that the Board take such measures as they may deem necessary to secure this important object.

Resolved, That we would cordially and earnestly invite our ministers and others to write more frequently for our denominational publications.

The next meeting of the Society is to be held at Adams, N. Y., in October, 1853.

THE TRACT SOCIETY.

The American Sabbath Tract Society held its Ninth Anniversary in the afternoon of Second-day, Sept. 13.

The usual introductory exercises were followed with an address from the President, N. V. Hull, on the reasons which impel Sabbath-keepers to prosecute the work of tract distribution.

The Treasurer's Report was presented, showing that the receipts during the year, including the old balance, had amounted to $971 75; disbursements $728 58; leaving a balance in the Treasury of $243 17.

The Annual Report of the Board, prepared by the Corresponding Secretary, was read. The Report states that during the past year the Society's series of sixteen tracts has been thoroughly revised, and that they are all now stereotyped. A large edition of them has been printed for sale and gratuitous distribution, and also an edition for binding. Of the volume, about 600 copies have been sold, and the Board have determined to present a copy of it to the library of every College and Theological Seminary in the United States, and also to supply the saloons of many first-class steamers with copies properly labeled. Tract No 9 of the series, and the Address to the Baptists, have been published in French, and distributed to a considerable extent in Canada. Three colporteurs have been employed by the Society during portions of the year.

J. W. Morton moved the adoption of the report, and sustained the motion by an interesting address.

Wm. M. Fahnestock, of Bordentown, N. J., moved the following resolution, accompanied with a pertinent and well-digested address :—

Resolved, That the *encouraging* indications of the times demand increased *alacrity* and *perseverance*, at the hands of Sabbath-keepers, in the circulation of our Tract Publications throughout the length and breadth of the land.

Mr. Lambert, a French Canadian convert from Popery, and a recent convert to the Sabbath, was introduced to the Society, and gave an in-

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teresting statement of his Christian experience, and of the manner in which he was brought to observe the Bible Sabbath.

The following resolution, accompanied with an animated address, was moved by Wm. M. Jones, of Shiloh, N. J.:—

Resolved, That in our efforts for the restoration of the Bible Sabbath, the world is our field, and the love of Christ our constraining motive.

A letter was then read from James A. Begg, of Glasgow, Scotland; the receipt of which the Corresponding Secretary was instructed to acknowledge, expressing to Mr. Begg the Christian sympathy and regard which the members of this Society cherish towards him in his labors of love.

The Society is to hold its next Annual Meeting with the Church in Adams, N. Y., at such time as the Board of Managers shall direct.

Notices of Books.

History of Providence, as manifested in Scripture; or, Facts from Scripture, illustrative of the Government of God. By Alexander Carson, LL. D. Published by Edward H. Fletcher, New York.

This work is designed to illustrate the doctrine of special providences from Scripture examples, which it does in a familiar style of composition, and with singular success. Beginning with that of Abraham in his wonderful deliverance from famine by the providence manifested in his behalf, one hundred and forty instances are adduced to illustrate the subject. The author makes the following remarks, which may be taken for what they are worth:—

"The Lord's-day is a most precious appointment for the disciples of Christ; but they do not honor it aright who speak of it in a way that would condemn the conduct of the Lord of the Sabbath." p. 247.

"Indeed, it is quite evident that, great and glorious as is the work of creation, it is only as a stage for the performance of a more glorious work of redemption." p. 356.

The Christian Deacon: An Enquiry into the Signification of the Name and Office. By Joseph Turnbull. London.

This is a valuable treatise, and ought to be republished in this country, and widely circulated.

The Path of Good Men: A Collection of Parental Instructions to Children, by authors distinguished in Israel for Wisdom and Learning, viz., Rabbi Judah Ben Saul Aben Tibbon, for his son Rabbi Samuel Aben Tibbon; the illustrious Rabbi Moses Maimonides, for his son; being their last will for the instruction of mankind. Also, Ancient Arabic and Greek Proverbs, rendered into Hebrew, with an English Translation. By Hirsch Edelman. London, 1852.

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Eli S. Bailey

LITH. OF SARONY & MAJOR, NEW YORK.

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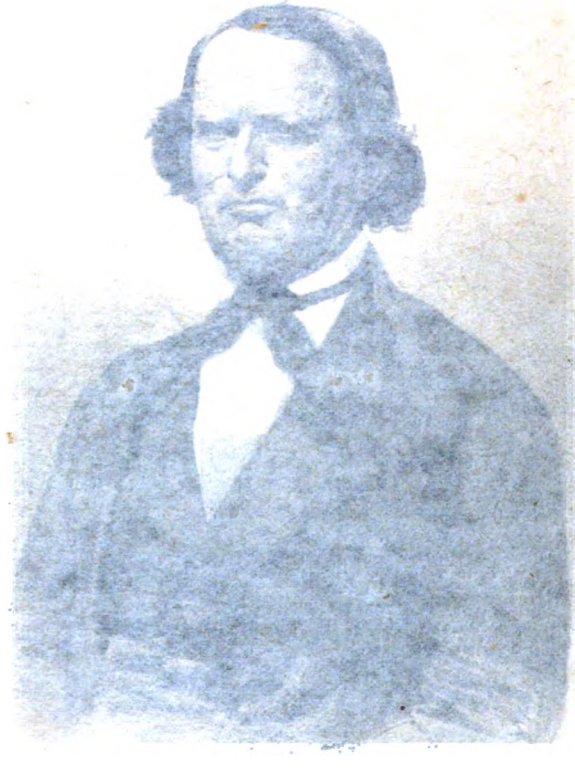

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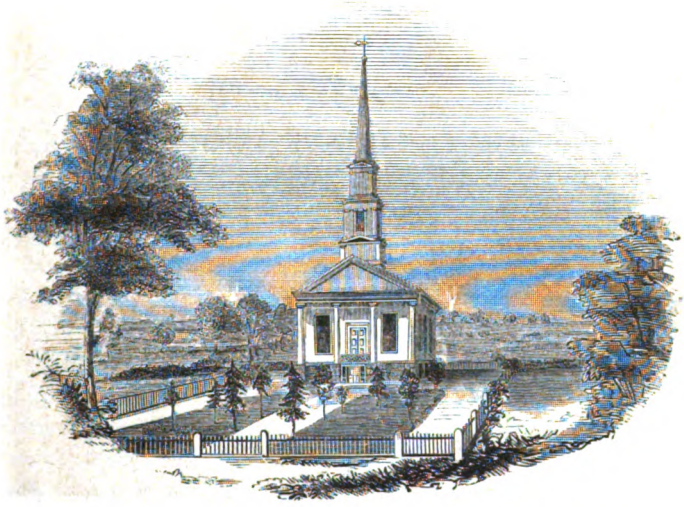

Meeting-House of the Pawcatuck Seventh-day Baptist Church,
Dedicated February 23, 1848.

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THE

Seventh-day Baptist Memorial.

VOL. 2.] NEW YORK, JANUARY, 1853. [NO. 1.

Biographical Department.

WILLIAM SATTERLEE.

[Concluded.*]

The article on this subject, in our last number, brought us down to the year 1813. But it should be noticed, that in the latter part of the year 1811, and during 1812, an extensive revival of religion took place in Berlin, and that the church of which Elder Satterlee was pastor shared largely in the blessed work, while he was a principal laborer in the field. More than a hundred were added to the church during that revival. It was a great work, and almost every family participated in it. The deep vallies and lofty hill-tops of that most sublimely romantic neighborhood and vicinity, were made vocal, both night and day, with the notes of praise and the voice of prayer; so deep and intense was the excitement, and so great the power that wrought upon and within the minds of the people.

In the year 1814, Eld. S. was much engaged in visiting the sick and attending funerals, in connection with his other duties, as it was a year of great mortality. In this important branch of pastoral duty, he had a great facility, and gifts peculiarly fitting him for the administration of counsel and comfort to the afflicted, the distressed, and the dying.

For a number of years, about this period, Eld. Satterlee had several stations where he preached at stated times, in addition to

* There were two errors in our article on this subject in the last number of the *Memorial*, which we take this occasion to correct. The first was in the name of Eld. Satterlee's father-in-law, which should have been printed Mr. Job Moon, instead of Moore, as well as that of Eld. Satterlee's wife, which should have been Mehetable Moon. The second error was in the name of Eld. Hull's mother; it should have been Miss Hannah Lanphear, instead of Langworthy.

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his regular pastoral duties at Berlin; among which were Petersburg, Stephentown, and one year at Hancock. In 1816, he and Eld. Henry Clarke organized a church in Alfred, N. Y., and also reörganized the church in DeRuyter, which had run down.

From this time, for a number of years, the life of our esteemed brother runs along and is identified with the history and general prosperity of his flock. We find him actively engaged in his pastoral office, and frequently participating in the more public deliberations, acts, and enterprises of the denomination. But while we are contemplating with so much satisfaction the strength and dignity with which this man of God has become invested, by the blessing of God, as the result of many years service in the cause, much experience, and a manly growth in grace, a thought obtrudes itself upon our minds, and sheds a hue more grave and more solemn on the train of our reflections. This thought, so grave and solemn, is, that though the inward man may be renewed day by day, the outward man must decay—that our brother is growing old, and must pass from among us—must go to the land of silence. This thought is suggested by the necessity of an assistant for the pastor, who now begins to feel unable to do the work required to be done in his church and congregation. But with a little assistance he is enabled to sustain the banner of the Gospel from year to year for a time. At length more help is required; and as infirmities multiply and grow, the labor principally falls on others. In 1843, Elder Satterlee concludes that it is not safe, on account of his infirmities, for him to administer the ordinance of baptism. Of himself, in 1847, he says, "My labors in the church are fast closing up. Old age, and decrepitude, and failure of memory, unfit me to take the lead in the church." In 1852, he says, "And now I would say, I have traveled in seven of the United States, and tried to preach the Gospel of Jesus Christ; I have journied day and night, hot and cold; I have been perplexed with the multitude of Macedonian calls on the right and on the left; I have visited the beds of the sick and the dying; but I shall attend no more of these calls; I am now confined to my own house—left to post up my accounts for eternity. This is the most solemn business I ever undertook. And now I would say, for the benefit of those who may read this, though you have prayed carefully, and sought the will of your Heavenly Father in every thing you have done or said, yet when you come to the closing scene, you will find it a solemn work. In speaking of these things, and of my life so far spent, and my labors so long passed, I would not wish to take any of the honor to myself. If I have done

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any thing for the happiness of my fellow clay, the honor and glory belong to God."

The following will give an idea of the service of our brother in the cause and community where his lot was cast, and so great a share of his life has been spent: He has administered the ordinance of baptism to about four hundred persons, solemnized between three and four hundred marriages, and preached about twelve hundred funeral sermons. Referring to the year 1849, Elder Satterlee says, "Elder James H. Cochran was called as pastor of this church; I was able to attend meetings part of the time; I attended the funeral of J. H. Cochran's child; text, Job 1st chapter, last part of the 21st verse—'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'" He was then in the eighty-fourth year of his age, and this was the last sermon he preached.

We have before noticed the adaptation of our brother's gifts for administering to the sick and dying. And here we may add, that his qualifications for administering to the bereaved and mourning, were quite as remarkable. For when it is remembered, that there were ministers of various denominations always at hand to attend to such calls, and that, added to the natural disadvantage of an impediment in his speech, he must overcome the circumscribing tendency of being closely identified with a people so few in number, there can be no other explanation given of the fact that he was so frequently, and for so many years, called to officiate on funeral occasions, by the families of other denominations, than that there was something in his talents peculiarly suited to the exigencies of such cases, which was highly appreciated by the afflicted who knew him. But though his qualifications rendered him conspicuous in this department of ministerial labor, he was no less distinguished in several other respects; and had he enjoyed a larger culture of mind in youth, or had he received a liberal education, and been associated with either of the popular sects, he would have been regarded as a great man. And since it is a thing which a man is neither to be blamed for *not* possessing, or to claim any merit for if he *does* possess, we say, with gratitude to God for the gift and its sanctified uses, that in our opinion but very few men in *any* of the walks of life are more highly endowed by nature in a mental point of view than Eld. Wm. Satterlee. Among the most prominent of the gifts thus inherited, was the power of compari son, which with him frequently became complete or finished allegory. This, joined with a strong social temperament, fine sensibilities, and a natural inclination to amuse, gave a sprightly air and liveliness

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both to his every day life and his social intercourse with persons generally, and continually embellished his public discourses, affording pleasure to his hearers, and at the same time fastening instruction upon their minds in such a way that they could never forget it. He was not naturally inclined to controversy, though from time to time he found it unavoidable in his circumstances. When he did engage in debate, his native reserve, tact, and ingenuity, gave a great advantage over his opponent. He was inclined naturally to be laconic in his method of expressing his ideas; and he exhibited a peculiar aptness in the choice of words and construction of sentences for that purpose. It will be remembered, by those who have heard him preach, that he used that kind of solemn intonation of voice which prevailed in New England and other parts of the country among the old settlers. Once being at his residence, the conversation turned on that subject; when he remarked, that he always disliked that manner of preaching, but that the reason why he employed it was that it helped him in respect to the impediment in his speech—that it served as an inclined plane by which he could the more easily ascend, as it were, from one word to another. And the fact that stammering persons find less difficulty from that cause in singing than in talking, gives weight to this explanation, and illustrates its justness.

Eld. Satterlee is now in his 87th year, having attained a greater age than any other minister in the denomination in this country, except the venerable Eld. Thomas Hiscox, of Westerly, whose memoir was given in the second number of the *Memorial*.

—We have among the manuscripts sent us one article from the pen of Eld. Satterlee, which, though written forty years ago, happily illustrates his style of writing, and shows his views of church discipline. It seems that at a meeting of the General Conference at Berlin, N. Y., Sept. 14, 1812, the following recommendation was adopted: "It is recommended, that each church of our order draw up individually the outlines of a system of Gospel Discipline, respecting the organization of churches, ordaining elders, and receiving members into fellowship, and present the same at our next Conference." Eld. Satterlee, probably on behalf of the Berlin Church, prepared an article in conformity with this request; but as, at the next Conference, no other church reported upon the subject, his essay was not presented. Perhaps we cannot do better than to conclude this sketch with this expression of his own mind, especially as the subject is useful.

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Essay on Church Organization and Discipline.

When the apostles, by the preaching of the Word, had gathered in any place a sufficient number of individuals to the faith of Christ, it was their uniform practice, for the farther promotion of his kingdom in that place, to form them into a religious society, or Christian Church. As to being constituted a church, "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them," and constituted them a church. As to ordaining elders, we would just cite your minds to the scripture rule. Acts 13: 2, 3—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away." And Paul ordered Titus to "ordain ministers in every church." Being thus associated in the name of Christ, divine worship was carried on, Christian ordinances observed, holy discipline maintained, and the word of life, as the light by the golden candlestick, exhibited. Among them our Lord Jesus Christ, as the high priest of our profession, is represented as walking, observing the good, and applauding it; pointing out the evil, and censuring it; and holding up life and immortality to those who should overcome the temptations of the present state. Let us suppose him to walk amongst our several churches, and to address us as he addressed the several churches in Asia. We trust he would find some things to approve; but we are also apprehensive that he would find many things to censure.

Let us then look narrowly into the discipline of the primitive churches, and compare ours with it. By discipline, however, we do not mean to include the whole of the order of a Christian Church, but shall at this time confine our attention to that part of church government which consists in—

1st. A mutual watch over one another.

2d. The course we are directed to pursue in case of disorder.

A great part of our duty consists in cultivating what is lovely. But this is not the whole of it; we must prune as well as plant, if we would bear much fruit, and be Christ's disciples. One of the things applauded in the church of Ephesus was, that they could not bear those who were evil. Yet we are not to suppose from hence, that no irregularity or imperfection whatever is an object of forbearance. If uniformity be required in such a degree as that every difference in

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judgment or practice shall occasion a separation, the churches may be always dividing into parties; which, we are persuaded, was never encouraged by the apostles of our Lord, and cannot be justified in trivial or ordinary cases. A contrary practice is taught us in the epistle to the Romans, (chapter 14th;) and the cases in which it is to be exercised are there pointed out. An object of forbearance, however, must be one that may exist without an occasion of dispute and wrangling in the church; it must not be to doubtful disputations, (verse 1.) It must also respect things which do not enter into the essence of God's kingdom, the leading principles of which are righteousness, peace, and joy in the Holy Ghost, (verses 16 and 17.) That which does not subvert the gospel of the kingdom, nor set aside the authority of the King, though it be an imperfection, is yet to be borne with. Finally, it must be something which does not destroy the work of God, or which is not inconsistent with the progress of vital religion in the church, or in one's own soul, (verse 20.) In all such cases, we are not to judge one another, but every man's conscience is to be his judge, (verse 23.)

In attending to those things which are the proper objects of discipline, our first concern should be to see that all our measures are aimed at the good of the party and the honor of God. Both of these ends are pointed out in the case of the Corinthian offender. All was to be done, that his spirit might be saved in the day of the Lord, and to clear themselves as a church from being partaker of his sin. If these ends be kept in view, they will preserve us from much error; particularly, the two great evils into which churches are in danger of falling—false lenity, and unchristian severity. There is often a party found in community, who, under the name of tenderness, are for neglecting all wholesome discipline; or, if this cannot be accomplished, for delaying it to the utmost. Such persons are commonly the advocates for disorderly walkers, especially if they be their particular friends or relations. Their language is, "He that is without sin, let him cast the first stone; my brother hath fallen to-day, and I may fall to-morrow." This spirit, though it exists only in individuals, provided they be persons of any weight or influence, is frequently known to impede the due execution of the laws of Christ; and if it pervade the community, it will soon reduce it to the lowest state of degeneracy. Such for a time was the spirit of the Corinthians; but when brought to a proper sense of things, what carefulness it wrought in them; yea, what clearing of themselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal;

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yea, what revenge. In opposing the extreme of false tenderness, others are in danger of falling into unfeeling severity. This spirit will make the worst of every thing, and lead men to convert the censures of the church into weapons of private revenge. Persons of this description know not of what manner of spirit they are. They lose sight of the good of the offender. It is not love that operates in them; for love worketh no evil. The true medium between these extremes, is a union of mercy and truth. Genuine mercy is combined with faithfulness, and genuine faithfulness with mercy; and this is the only spirit that is likely to purge iniquity. (Prov. 16: 6.) Connivance will produce indifference; and undue severity will arm the offender with prejudice, and so harden him in sin; but the love of God and of our brother's soul, is adapted to answer every good end. If we love God, like Levi, we shall know no man after the flesh, nor acknowledge our nearest kindred, but shall observe his word, and keep his covenant. And if we love the soul of our brother, we shall say, "He is fallen to-day, and I will reprove him for his good; I may fall to-morrow, and then let him deal the same with me." Love is the grand secret of church discipline, and will do more than all other things put together towards insuring success in the exercise of discipline.

It is necessary to distinguish between faults which are the consequence of sudden temptation, and such as are the result of premeditation and habit. The former require a compassionate treatment; the latter a greater portion of severity. The sin of Peter, in denying his Lord, if noticed by the enemies of Christ, might bring great reproach upon his cause; yet, compared with the sin of Solomon, it was little. Solomon first gave way to licentiousness, then to idolatry, and, on finding that God, as a punishment for his sin, had given ten tribes to Jeroboam, he sought to kill him. Cases like this are immediately dangerous, and require a prompt and decided treatment; and in such, hesitating tenderness would be the height of cruelty. "Of some have compassion, making a difference; others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." (Jude 22: 23. See also Galatians 6: 1.)

In all our admonitions, regard should be had to the age and character of the party. An elder, as well as other men, may be in fault, that may require to be noticed; but let him be told of it in a tender and respectful manner. While you expostulate with younger men on a footing of equality, pay a deference to age and office. "Rebuke not

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an elder, but entreat him as a father, and the younger men as brethren." (1 Tim. 5 : 1.)

In the due execution of Christian discipline, there are many things to be done by the members of churches individually; and it is upon the proper discharge of these duties, that much of the peace and purity of a church depends. If we be faithful to one another, there will be but few occasions for public censure. Various improprieties of conduct, neglects of duty, and declensions in the power of godliness, are the proper objects of pastoral admonition. It is one essential branch of this office, to rebuke and exhort, with all long suffering. (2 Tim. 4 : 2.) Nor is this work confined to pastors; Christians are directed to admonish one another. Indeed, there are things which a wise and affectionate people will be concerned to take upon themselves, lest a prejudice should be contracted against the ministry, which may prevent its good effects. This is peculiarly necessary in the settling of differences in which whole families may be interested, and in which it is extremely difficult to avoid the suspicion of partiality.

In all cases of personal offense, the rule laid down by our Lord, in the eighteenth chapter of Matthew, ought to be attended to; and no such offense ought to be admitted before a church, till the precept of Christ has been first complied with by the party or parties concerned. In many cases, where faults are not committed immediately against us, but are unknown except to a few individuals, love will lead us to endeavor to reclaim the party, if possible, without any exposure. A just man will not be willing, unnecessarily, to make his brother a public example. The Scriptures give peculiar encouragement to these personal and private attempts. "If any of you do err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins. (James 5 : 19, 20.)

In cases of evil report, where things are said of a brother, in our hearing, which, if true, must affect his character, and the purity of the church, it cannot be right to go on to report it. Love will not lead to this. Many reports, we know, are unfounded; or, if true in the main, they may have been aggravated; or there may be circumstances attending the case, which, if fully understood, would make things appear very different from the manner in which they have been represented. Now, it is almost impossible that any one but the party himself should be acquainted with all these circumstances, or be able to give a full account of them. No time, therefore, should be lost, ere we inquire at the

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hand of our brother; or if on any consideration we feel that to be unjustifiable, it would be proper to apply to an officer of the church, who may conduct it with greater propriety.

There are cases of a more public nature still, in which much of the peace and happiness of a church depends upon the conduct of its members in their individual capacity. The charge given by the apostle to the Romans, (chapter 16: 17, 18,) though applicable to a church, yet seems to be rather addressed to the individuals that compose it. "Now I beseech you, brethren, mark them who cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple." The characters to be avoided appear to be persons whose object it is to set up a party in the church, of which they may be the heads or leaders—a kind of religious demagogues. Such men are found, at one time or another, in most societies; and in some cases the peace of the churches has been invaded by strangers, who are not of their own community. Let the "brethren" have their eye upon such men. "Mark them," trace their conduct, and you will soon discover their motive. Stand aloof from them, and avoid them, and "avoid" striking in with their dividing measures. In case of their being members, the church, collectively considered, ought, no doubt, to put away from amongst them such wicked persons; but as every collective body is composed of individuals, if those individuals suffer themselves to be drawn away, the church is necessarily thrown into confusion, and rendered incapable of a prompt, unanimous, and decided conduct. Let members of churches, therefore, beware how they listen to the insinuations of those who would entice them to join their party. Men of this stamp are described by the apostle, and therefore may be known, particularly by three things: First, by their doctrine; "It is contrary to that which has been learned of Christ." Secondly, by their selfish pursuits; "They serve not our Lord Jesus Christ, but their own bellies." Thirdly, by their insinuating, whining pretenses of affectionate regard towards their partisans; "By good words and fair speeches they deceive the hearts of the simple."

To this may be added, there are duties on individuals in their behavior towards persons who have been under the censure of the church. If they still continue in a state of impenitence, persist in their sin, or be unreconciled to the church's proceedings with them, it is of the utmost consequence that every member should act a uniform part towards them. We may, it is true, continue our ordinary and necessary

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intercourse with them as men, in the concerns of this life; but there must be no familiarity, no social interchange, no visitings with them, nor receiving visits from them—nothing, in short, that is expressive of connivance at their conduct. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no, not to eat." (1 Cor. 5: 11.) If individual members act contrary to this rule, and carry it freely towards an offender, as if nothing had taken place, it will render the censure of the church of none effect. Those persons also who behave in this manner will be considered by the party as his friends, and others who stand aloof as his enemies, or at least as being unreasonably severe; which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do nothing. Members who violate this rule are partakers of other men's sins, and deserve the rebukes of the church for counteracting its measures.

With respect to those things which fall under the cognizance of a church in its collective capacity, we earnestly recommend, in general, that every thing be done, not only with a view to the honor of God, and the good of the party, as before observed, but with a special regard to the revealed will of Christ. That some kind of order be preserved in every community, is necessary to its existence. But if, instead of a calm, impartial, and decided proceedure, we enter into pusillanimous compromises with the offender, consenting that he should withdraw of his own accord; if the crimes of rich men be either entirely overlooked, or but lightly touched, lest the cause should suffer from their being offended; or if the misconduct of poor men be disregarded, on the ground of their being persons of little or no account, are we not carnal, and walk as men? Brethren, are there any such things amongst us? Search and consider. Such things ought not to be. The private withdrawment of an individual, if it be without good reasons, may justify a church in admonishing him; and, if he cannot be reclaimed, in excluding him; but it cannot, of itself, dissolve the relation. Till such exclusion has taken place, he is a member, and his conduct affects their reputation as much as that of any other member.

With regard to a neglect of discipline, lest it should injure the cause, what cause must that be which requires to be thus supported! Be it our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by fulfilling his commandments, let it sink. He will not censure us for not supporting the ark with unhallowed hands. And if it be criminal to fear the rich, it cannot be less so to despise the

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poor. Let brotherly love abound towards both. Do all things without partiality, and without hypocrisy.

We cannot enumerate all the particular cases which fall under the cognizance of a Christian Church, but shall mention a few which are recorded in the Scriptures for our imitation.

A departure from the faith of the gospel, or any of its leading doctrines, is an object of Christian discipline. "I would they were even cut off that trouble you." "I have a few things against thee, because thou hast them that hold the doctrine of Balaam. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." "A man that is an heretic, after the first and second admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself." (Gal. 5 : 12; Rev. 2 : 14, 15; Titus 3 : 10) It is worthy of notice, that the only passage in the New Testament wherein heresy is introduced as an object of discipline, makes no mention of any thing as composing it but what relates to the principles of the party. It may be supposed, that those who were accounted heretics by the apostles, were as impure in their lives as they were unchristian in their doctrines, and that they were commonly disturbers of the peace and unity of the churches; but, however this might be, neither of these evils are alledged as the reason for which the heretic was to be rejected. All that is mentioned is this: "He is subverted, and sinneth, being condemned of himself." He is "subverted;" that is, his professed faith in the gospel is in effect overturned, or rendered void; consequently he requires to be treated as an unbeliever. He is "condemned of himself;" that is, the gospel being a consistent whole, he who rejects some of its leading principles, while he professes to retain others, is certain to fall into self-contradiction, which, if clearly pointed out in a "first and second admonition," and he still persist, he will be compelled obstinately to shut his eyes against the light, and thus "sin" against the dictates of his own conscience.

It has been asked, by persons who disapprove of all church proceedings on account of difference in religious principles, Who is the judge what is heresy? We answer, Those who are to judge what is immorality in dealing with loose characters. To suppose it impossible to judge what heresy is, or to deny that the power of so deciding rests in a Christian church, is to charge the apostolic precept with impertinence. It is true, that the judgment of a church may be erroneous, as well as that of an individual; and it becomes them, in their decisions, to consider that they will all be revised at the great day. But the same may

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be said of all human judgment, civil or judicial, to which no one is so void of reason as on this account to object.

It has been further objected, that censuring a person on account of his religious sentiments, invades the right of private judgment, is inconsistent with the liberty of the gospel, and is contrary to the leading principles on which Protestants have separated from the Church of Rome, and Protestant Dissenters from the Church of England. The right of private judgment, while we claim no connection with others, is an undoubted right. We may be Christians, infidels, or atheists, and none but God has any control over us. But if we desire the friendship and esteem of good men notwithstanding, or claim admission to a Christian church, or should we be in it already, and claim a right to continue our situation, surely they would not be obliged to comply. If so, our right of private judgment must interfere with that of others, whose judgment tells them that there can be no fellowship between light and darkness, or communion between him that believeth and an infidel. If the liberty of the gospel consists in a right of fellowship with Christian churches, whatever be our principles, it will follow, not only that unbelievers may claim visible communion with believers, but that no exclusions for immorality can be justified, provided the party insists that his sentiments are in harmony with his practice. There is a great variety of opinion as to what is morality, and as to what is truth. One loose character believes in polygamy, another in concubinage, and a third can see no harm in fornication, nor even in adultery, provided it be undiscovered, (in cases of notorious and complicated wickedness.) If the churches of Rome and England had done nothing more than exclude from their society those characters whom they considered as deviating from the first principles of the gospel, without subjecting them to civil penalties or disabilities, however we might have disputed the truth of their doctrine, we could not justly have objected to their discipline. We should suppose, that the separation of Protestants from the one, and Protestant Dissenters from the other, was for the sake of enjoying a purer church state, wherein they might act up to the laws of Zion's King, and not that they might live as though there were no king in Israel, which is the case where every man does that which is right in his own eyes.

It appears, that in the primitive churches, immediate exclusion was the consequence. In the case of the incestuous Corinthian, there are no directions given for his being admonished; only in case of his being incorrigibly impenitent, the apostle determined what should be done "In the name of the Lord Jesus, when ye be gathered together, to de-

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liver such an one unto satan." We cannot but consider it as an error in the discipline of some churches, where persons have been detected in gross and aggravated wickedness, that their exclusion has been suspended, and in many cases omitted, on the ground of their professed repentance. While the evil was a secret, it was persisted in; but when exposed by a public detection, then repentance is brought forward, as it were, in arrest of judgment. But can that repentance be genuine which is pleaded for the purpose of warding off the censures of a Christian church? We are persuaded it cannot. The eye of a true penitent will be fixed on the greatness of his sin, and he will be the last to discern or talk of his repentance for it. So far from pleading it, in order to evade censure, he will censure himself, and desire nothing more than that testimony may be borne against his conduct for the honor of Christ. But allowing that repentance in such cases is sincere, still it is not of such account as to set aside the necessity of exclusion. The end to be answered by this measure is not merely the good of the party, but the "clearing" of a Christian church from the very appearance of connivance at immorality, and which cannot be accomplished by repentance only. Though Miriam might be truly sorry for her sin in having spoken against Moses, and though she might be healed of her leprosy, yet the Lord said unto Moses, "If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out of the camp seven days; and after that let her be received in again." (Num. 12: 14.) We do not suppose, however, that every notorious fault requires immediate exclusion. The general rule given is, that notorious evils should meet with a public rebuke. "Them that sin, rebuke before all, that others also may fear." (1 Tim. 5: 20.) But this proceeding does not appear to amount to exclusion; it is rather of the nature of a censure or reprimand, accompanying an admonition. To us it appears, that the circumstances attending a sin ought to determine whether it require immediate exclusion or not. If these be highly aggravating, if there appear to have been premeditation, intention, and perseverance in the crime, put away from among yourselves that wicked person. But if circumstances extenuate, rather than heighten the evil, solemn admonition, accompanied with rebuke, ought to suffice, and no exclusion to follow, except in case of incorrigible impenitence.

There are also faults which do not come under the denomination of notorious sins, wherein directions are given for recovering the offenders, without any mention being made of exclusion, either immediate or ultimate. There is perhaps in all churches a description of men whose characters are far from being uniformly circumspect, and yet not suf-

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ficiently irregular to warrant their being separated from communion. They are disorderly walkers, busy-bodies in other men's matters, while negligent of their own; in a word, unamiable characters. Now those that are such we are directed to exhort, and charge that they conduct themselves as becometh Christians. If, after this, they continue disorderly, observe a degree of distance in your conduct towards them; withdraw your intimacy; let them feel the frowns of their brethren; yet be not wholly reserved, but occasionally explain to them the reasons of your conduct, affectionately admonishing them, at the same time, to repentance and amendment of life. "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us. For we hear that there are some who walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 6—15.) If churches were to consult only their own reputation, they would often discard such persons at an early period; but where there is reason to hope that the heart is right in the main, great forbearance must be exercised, and long perseverance in endeavoring to recover. How many imperfections were discovered in the conduct of the twelve apostles, while their Lord was with them, and what an example of forbearance has he left us! One character reclaimed is of great account, and more to the honor of a Christian church, than many discarded. Keep a watchful eye upon the state of the church; discourage whisperings, backbitings, and jealousies; frown on tale-bearers, and give no ear to their tales. Bring together at an early period those in whom misconception and distrust have begun to operate, ere ill opinion ripen into settled dislike. By a frank and timely explanation, in the presence of a common friend, that may be healed in an hour, which, if permitted to proceed a series of years, cannot be eradicated. Be affectionately free with one another. Give tender and faithful hints where it appears to you that one of your brethren is in danger of being drawn aside from the principles or spirit of the gospel. If any one take offense at such treatment, give him to understand, that he who cannot endure a caution, or a reproof, is unfit for Christian society.

The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body,

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than good discipline is to the prosperity of a community. If it were duly considered, how much the general interests of religion, and even the salvation of men, may be affected by the purity and harmony of Christian churches, we might tremble at the idea of their being interrupted by us. The planting of a church in a neighborhood where the gospel is preached, and the ordinances of Christ administered in their purity, is a great blessing; it is a temple reared for God, in which he deigns to record his name, to meet with his humble worshipers, and to bless them. We have seen churches of this description, in the midst of a career of spiritual prosperity, edifying one another in love, and gathering souls to the Redeemer's standard, all in a little time blasted and ruined by some unhappy event that has thrown them into disorder. One of the members, it may be, has acted unworthily; he is reproved; his relatives or particular acquaintances take up on his side; discipline is interrupted; the church is divided into parties; hard things are said on both sides; the bond of love is broken; tender minds are grieved and retire; worship is but thinly attended, and the enjoyment of it is vanished; God's friends mourn in secret, and his enemies triumph, saying, Aha! so would we have it! Truly, it is a serious thing to occasion the ruin of a church of Christ! "If any man defile the temple of God, him shall God destroy."

ELI STILLMAN BAILEY.

With a Portrait.

The paternal ancestors of the subject of the following memoir came from Wales, and settled at Secunnet, R. I. His father, Silas Bailey, was brought up in the observance of the first day of the week. When a young man, he moved to Westerly, R. I., and married Amy Stillman, daughter of Joseph Stillman, and sister of Deacon Joseph Stillman of Westerly. She had been educated in the observance of the seventh day. Both continued to follow the tradition of their fathers—he observing the first day, and she the seventh—until they became the subjects of reviving grace, when he embraced the seventh day, and they both united with the Seventh-day Baptist Church at Hopkinton. His baptism took place October 23d, 1779, and hers March 9th, 1781, by Elder John Burdick. She retained her standing in that church till her death. Before the subject of the present sketch was born, his parents removed to West Greenwich, R. I., where his father became a member of the First-day Baptist Church, and subsequently went back to the observance of the first day. After several

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rer ovals, he settled at Kingsville, Ohio, where he became thoroughly convinced of the error of his course, and resumed the observance of the seventh day, uniting with the Seventh-day Baptist Church at Hayfield, Penn., with which church he continued an acceptable member until his death a few years since.

Eli was the second son of the before-named Silas and Amy Bailey, and was born at West Greenwich, R. I., September 23, 1783. In his fifteenth year, 1798, he went to the village of Pawcatuck, R. I., to attend school, preparatory to the study of medicine. He was the subject of religious impressions from early childhood. But in the summer of 1798, there was an extensive revival in Hopkinton and Westerly, of which he became an early subject, and soon afterwards united with the Seventh-day Baptist Church at Hopkinton. He continued at Pawcatuck, pursuing literary and medical studies, until September, 1803, when his preceptor died. After this he went to Exeter, R. I., and completed the study of medicine under Dr. Thomas Moore. He subsequently, by purchase of Dr. Moore's establishment, succeeded him in his practice. In 1806 he married Mary Clarke, daughter of James Clarke, Esq., of Exeter. In the fall of 1809 he removed his family to Brookfield, N. Y., and soon after united with the first Seventh-day Baptist Church of that town. He remained a member of this church until 1823, when he and a number of the brethren were dismissed to form the second church of that order in Brookfield. He became early impressed that it was his duty to preach the Gospel. His mind was long and painfully exercised on this subject, and after repeated calls from the church, in 1815 or '16, with much fear and trembling, he made the attempt, and was soon after licensed by the church. He continued to preach as a licentiate between three and four years. The church repeatedly called him to ordination, but he uniformly declined, saying he desired a longer probation, that the church and himself might be fully satisfied whether he was called of God to the work. At the session of the General Conference in 1819, at Brookfield, he was ordained to the work of the ministry. He continued to labor as an assistant to the pastor, Elder Henry Clarke, until he was dismissed to join the second church. With this church (with the exception of two years) he labored until the winter of 1849 and '50, when he stated to the church that he was strongly impressed with the opinion, that it would be for the mutual interest of the church and himself for the connection as minister and people to be dissolved.

On the first of January, 1850, Eld. Bailey entered the service of

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the American Sabbath Tract Society as a traveling agent. After remaining in their service about eight months, and having visited most of the churches in Rhode Island, Connecticut, New York, New Jersey, and some in Pennsylvania, he received a call from the third church in Brookfield, and entered upon his duties there on the first of August, 1850.

In the course of his connection with the first and second churches in Brookfield, they experienced a number of precious revivals. In one of these, the second church received an addition of about ninety members. This was the most extensive revival that the church has ever experienced.

In 1841 the church at Adams, N. Y., gave Eld. Bailey a unanimous invitation to labor with them a year, they being under peculiar circumstances. Having a perfect knowledge of those circumstances, he complied with their request, and saw their difficulties healed, and quite an addition made to the church.

The second church in Brookfield having obtained the labors of Eld. Samuel B. Crandall, Eld. Bailey accepted an invitation from the third church, and labored with them a year, and then returned to the second church. During his labors with the third church, there was quite an addition made to the numbers. During the greater portion of the time named above, he was engaged in an extensive practice of medicine. Although he had a large practice, he seldom disappointed a congregation. During this period he received no remuneration for his services from the church, excepting three or four years, when he relinquished the practice of medicine, and devoted himself more exclusively to the ministry. Eld. Bailey was frequently called on to supply destitute churches of other orders, and to attend protracted meetings. He early became impressed with the importance of the missionary enterprise, and labored ardently to excite a missionary spirit in the churches, and was prominent among those through whose efforts and influence the first Seventh-day Baptist Missionary Society was organized. He was an early and ardent friend of the Temperance Reformation, and indeed of most of the Benevolent Institutions of the day.

Eld. Bailey being yet in the active duties of the Christian ministry, it may not be proper for us to eulogize his character as a preacher. We have simply noticed the leading events of his life, which will serve to introduce him to the world as a prominent man in the estimation of his brethren; and we trust materials will not be wanting, at the proper time, to render a just tribute and a more faithful account of his life than at this time we are competent to do. It may

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be remarked, however, that Eld. Bailey has borne no inconsiderable part in the controversies which have served to bring to view the distinguishing truths of the Seventh-day Baptist denomination; and among the antagonists which it has been his lot to meet, we notice the celebrated Dr. ALEXANDER CAMPBELL, of Bethany, Va., who seems to have backed out after the first reply of his astute friend. The letters were published in the *Seventh-day Baptist Missionary Magazine*, of which Eld. Bailey was an associate editor.

JOHN DAVIS.*

[For a Portrait of Eld. Davis, see third number of the Memorial.]

ELDER John Davis was born in December, 1775, near Shiloh, Cumberland county, New Jersey, about thirty-eight miles south from Philadelphia, and but a few miles from the shore of the Delaware Bay. His father was of Welch descent, and came to Shiloh from a place called "Welch Tract," in the State of Delaware, settled exclusively by emigrants from Wales, where a Baptist Church was located under the following circumstances.

In 1701, a number of men and women in Pembrokeshire, in South Wales, made arrangements to emigrate to the province of Pennsylvania. They were advised by the churches they came from, to enter into a covenant, and organize into a regular Christian church. This they agreed to. Their number was sixteen, and Thomas Griffeth was their pastor. After their arrival in this country, they lived some two years near Pennepek, Pennsylvania. In the year 1703, they removed in a body to the Welch Tract, so called, in the county of Newcastle, State of Delaware. Mr. Griffeth continued their minister until his death in 1725. During this time a number of ministers had been raised up among that people, and one of the number, Elisha Thomas, was chosen the pastor of the Church. After him were Jenkin Jones and Owen Thomas. Jones soon removed to Philadelphia. In 1730, Elisha Thomas died, and the church continued under the ministry of Enoch Morgan and Owen Thomas. During their labors God raised up Abel Morgan, who went to Middletown, N. J., and David Davis, who was the ac-

* A biography of Elder Davis was written by Deacon John Bright, and forwarded to the Editors of the *Memorial*; but having been personally acquainted with Elder D. from my childhood, and for ten years having sat under his ministry, I have taken the liberty to rewrite it, and add to the original some important facts that came under my own observation, and likewise the selections from the Philadelphia Association's Minutes, and from the History of the Welch Baptists. For the principal facts I am indebted to Deacon Bright. W. B. G.

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knowledged pastor of the church. In a brief history of the Welch Baptists, we find the following: "David Davis was born in the parish of Whitechurch, county of Pembroke, in 1708—was carried to America when he was two years old—was ordained, and became the pastor of the Welch Tract Baptist Church in 1734, and died in 1769. He was an excellent man, and was much esteemed by all who knew him. His widow was a daughter of Elisha Thomas. He left behind him six children—three sons and three daughters. Two of his sons were preachers—John and Jonathan. John supplied his father's place. Jonathan became a Seventh-day Baptist." Jonathan Davis* removed from the Welch Tract, and settled on a farm about one mile from the village of Shiloh; and the same house where John was born was also his residence for seventy years.

His father being a minister of the gospel, and the pastor of the church, Elder Davis was, from his earliest recollection, blessed with religious instruction. From himself we learn, that from a child his mind was under religious influences. But his first impressions of a decided character were received under a sermon preached at Shiloh, by Rev. Thomas G. Jones, in 1804, from Genesis 19: 17—"*Escape for thy life,*" *&c.* He saw the danger that surrounded him, and resolved to escape it by accepting the proffered terms of safety. He soon after publicly professed faith in Christ, and was baptized by Elder Nathan Ayars, the officiating minister of the church. (His father had died when he was about ten years old.) At the time of his baptism, he was twenty-eight years old. He was the youngest of his father's family, and is now the only survivor of eight children—four brothers and four sisters. His brother Samuel was a preacher for many years, though not a pastor of any church. (See Benedict's History, 1848.)

Elder Davis' opportunities for acquiring an education, like the opportunities of most others in those days, were rather limited—schools and competent teachers being "few and far between;" and though the schools he attended were considered rather better than ordinary, they were far below the standard of the present day, but few branches being taught, and those in an imperfect manner compared with modern times. When but seven years of age, his school was at a distance of two miles, whither he walked through woods and storms to attend school as his daily task. Having made good proficiency, according to the opportunities he enjoyed during his youth, and wishing to give himself further opportunities for improvement, at the age of nineteen he went

* Jonathan Davis, father of the subject of this notice, was for many years the pastor of the church at Shiloh.

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to a Grammar School at Roadstown, taught by John Preston, who was considered a competent teacher, and was a student of Theology in the Presbyterian church. A number of his school-mates afterwards became professional men. Buckly Carl and Joseph Sheppard became ministers of the gospel. Dr. —— Clarke and Dea. Lewis Titsworth were among the number. The habit that he acquired of close study gave him a love for books; so that, by industry and application, he was well prepared to enter upon the great work to which his Master had called him. His domestic duties were arduous. He being the youngest of the family, and his mother a widow, it fell to his lot to stay at home, manage the farm, and take proper care of the family affairs. This he continued to do, until one after another of the family married, and left him with the care of his aged mother.

When twenty-eight years old, Eld. Davis married Mary Jones, daughter of Enoch Jones, Esq., of Welch Tract, Delaware, and sister of the wife of Rev. Thomas G. Jones. They had a family of eleven children. Ten of them lived to maturity, and eight of them professed faith in Christ, though but three of them remain members of the church at Shiloh. One of them, Enoch J., is a deacon. Four of his sons have gone to the West.

At the age of thirty, Mr. Davis was called by the church to the improvement of his gifts in publicly preaching the gospel of Jesus Christ. The church at Shiloh had been, previous to this, wading through deep waters of affliction. Moses Winchester, Jonathan Jarman, and Nathan Ayars, were preachers here, each holding and preaching different sentiments and doctrines from the other. The result was divisions and discord among the people. Each had his friends and his party, and the cause of God was bleeding at almost every pore. Mr. Winchester died; Jarman left the place, and went to Cape May, an adjoining county, where he ministered to a Baptist church till his death in 1808, when he was brought to Shiloh and buried; Ayars was old and infirm; and a deep anxiety was felt among them to know how they were to be relieved from the threatened famine, or who was to break to them the bread of life. In their extremity they employed a First-day Baptist minister, Rev. Thomas G. Jones, to preach for them about two years. During that time Mr. Davis was called to the improvement of his gifts. He continued his labors among them as a licentiate for about two years, when, by a vote of the church, he was called to take the pastoral charge. In September, 1807, the General Conference held its session at Shiloh, and by a unanimous vote of the church he was presented to the ministers then present, as a council, with a request that he might be or-

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dained to the work of the ministry. He was accordingly ordained, by the laying on of hands and prayer, September 14th of that year. The officiating ministers were Amos Stillman, from Connecticut, and his brother Mathew Stillman, from Hopkinton, R. I. On their return home, these two brothers took the yellow fever, which was then raging in New York, and of it Amos died.

There had been for some time a marked improvement in the congregation at Shiloh. Breaches were healed, wanderers came back, the congregation increased in number and in interest; and when visited by brethren from different parts of the country, to attend the session of the Conference, they were prepared to receive them, and to be profited by their labors of love. This session of the General Conference, and the preaching of the word among them, proved a blessing to the church. God was pleased by his Spirit to awaken some to a sense of their need of salvation, and the newly elected and ordained pastor entered on his labors with his hands full, under very responsible and encouraging circumstances and prospects. But after the first Sabbath from his ordination, it was his Master's will to lay him on a bed of sickness with bilious fever, where he continued for several weeks. During this time a number of candidates were waiting for baptism. At length God was pleased to rebuke the fever, and raise him up to health again, to pursue his work. He was soon made the happy instrument of good to many souls. He had the pleasure of waiting on willing followers of Christ in the ordinance of baptism, and receiving them into the fellowship of the church, nearly every Sabbath during that winter and spring until May, to the number of seventy persons. Though his beginning in the work presented many encouragements, yet he was not without his trials and embarrassments. The station he occupied was an important one. He was the pastor of a large congregation, who looked up to him as their spiritual teacher; and he was a man who could not be satisfied in going to the house of God to meet his people and deliver to them an undigested and unarranged declamation. He felt that it was his duty to instruct his people in the truths and doctrines of the gospel, and to feed them with the bread of life. To do this, he must study. Yet he had a growing family on his hands, for whom he must provide, and his salary was very limited; and though, as he advanced in years, it was gradually increased, it never was adequate to his wants. He obtained a very choice selection of books for his library, though it was not large; and he used to say, that a few books well read were better than a large number treated with neglect.

Mr. Davis was not a fluent speaker, or a natural and easy orator; but

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among the people of his charge, and where he was generally known, his talents were considered respectable, if not equal to many of the best preachers. And few, even of good taste and intellectual minds, could hear him without being instructed. His sermons were generally extemporaneous, he seldom using notes, and never any thing more than a brief outline. Grave and solemn in his aspect, with but little gesticulation, his eyes resting mostly on the Bible, with an occasional glance over the congregation, his appearance in the pulpit had a stiffness which was peculiar to him. He was usually slow and deliberate in speaking, and very careful what he said. He sometimes seemed embarrassed for want of words to express his sentiments to his mind. Being once asked by a friend, if this mode of delivery was a matter of choice with him, or whether it was because he could not help it, he replied, "that he had rather speak a few words to the point, than to pour out a stream of words without sense or meaning." Often, when animated, he would be quite free and easy in his manner.

Eld. Davis traveled considerably, usually attending the meetings of the General Conference, and other meetings of the denomination. In 1821, he performed a missionary tour, in accordance with an appointment given him by the Seventh-day Baptist Missionary Society, to visit and preach to the destitute churches and settlements in the western parts of Pennsylvania, Virginia, Ohio, and Indiana, which was then about the farthest west that the people of the Seventh-day Baptist denomination had wandered in search of new homes. This journey was performed on horseback, there being no accommodation of steamboats and railroads as now, and even carriages being little used in some of the settlements. Deacon John Bright, a brother of his own church, accompanied him on his entire journey. His visits and preaching were every where hailed with joy. Says his traveling companion: "I could but notice the difference between the people of the old settlements at home, who have gospel preaching every Sabbath, and those destitute, scattered sheep of the West." The journal that he presented to the Missionary Society at its next session, was published in the *Seventh-day Baptist Missionary Magazine*,* and will appear in the missionary department of this work. The time spent in this journey was three and a half months. The distance traveled, going and returning, was 1821 miles. He baptized on three occasions, and in Hayfield, Pa., by the request of that

* An address that he delivered before the Church at Shiloh, on the duty of Church-members attending punctually the meetings of the Church, by the request of the Church was published in the same work, Vol. 1, No. 8, page 236.

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church, ordained to the work of the gospel ministry Isaac Davis, since deceased.

Eld. Davis was one of a Committee that prepared and published a Bible Catechism, of which but a small edition was printed. In 1836 he was appointed one of a Committee to prepare for publication a Bible Question Book for the use of the denomination, which work was published by the request of the General Conference in 1837.

In April, 1811, a number of Eld. Davis' church living in Salem County, applied to be set off, and constituted a distinct church. This was agreed to, and Elder Davis being at that time the only ordained minister in the State, the official duties of the occasion devolved upon him. After the organization of the church, they called Jacob Ayars, one of their number, to the work of the ministry, and by their request he was set apart to that work by Eld. Davis, by the laying on of hands and prayer, in which he was assisted by his brother, Samuel Davis, who was then a deacon in the church. Eld. Davis has assisted in the ordination of a number of other brethren who are now active and efficient ministers in the denomination. Though he has been the pastor of but one church, and that church situated near where he was born, and over which his father presided before him,* yet in his early days he preached in distant neighborhoods and settlements, especially on funeral occasions, and in the pulpits of his neighboring ministering brethren, he was always welcome. Eld. Davis was generally esteemed as a good man, sound in doctrine, upright in his deportment, and an example in good works.

Eld. Davis is now at the venerable age of seventy-seven years. He was the pastor of the church at Shiloh thirty-four years. In 1841, he resigned his charge of the church, in consequence of his growing infirmities. Since that time he has preached but seldom. For a few of the first years after his retirement, he preached on funeral and special occasions, by the earnest request of friends; but for some years he has not been able to preach at all. During his pastoral labors in the church, he administered the rite of baptism to about three hundred persons, who were received as members of the church. With much propriety, therefore, he is considered the spiritual father of the church, and the name "Father Davis" is now often heard.

His wife dying a few years ago, Eld. Davis married for his second

* Eld. Davis' father was buried, at his own request, under the very spot where he kneeled when he was ordained, in 1768, and the place is now marked by a large table stone, with appropriate inscriptions.

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wife Jane Davis, a daughter of the late Ebenezer Davis, Esq., who is now his sole companion in his declining years.

The house in which the church at Shiloh originally worshiped, was a small frame building. In 1771, they, built a substantial brick house, in which most of the labors of this man of God were performed. Recently the church has built another house of worship, and the old one has been converted into an academy. At the opening of the new house, in 1850, Eld. Davis consented to an arrangement made for the dedicatory services, in which he was able to participate so far as to offer the first prayer. This was a solemn event to some of the aged, who were acquainted with the history of the church. The infirmities of Eld. Davis render talking at times difficult for him. His right hand and arm are in constant motion, and when engaged in conversation or prayer, his "trembling limb" becomes quite violently agitated. We here leave this venerable patriarch for the present, hoping that he may be spared to us yet many years, as an example to the young and the middle aged, and an encouragement for them to persevere in the way of righteousness.

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Historical Department.

THE SEVENTH-DAY BAPTIST CHURCH AT NEWPORT, R. I.

The Ward Family—Members of the Church in 1708—Purchase of Lot and building of Meeting-House—Discipline—Death of Eld. Gibson—Members added during his Ministry, &c

It will be seen from the portion of the Records of the Newport Church which we have copied in the former numbers, that no notices of deaths, either of ministers or members, have been given. Distinguished as some of the members of the church certainly were, this would seem almost unpardonable neglect, were it not for the fact, that such neglect generally arises from a defective system pursued by many churches in respect to such matters. Clerks generally enter upon the pages of the Church Book the proceedings of the church when in their periodical sessions; and, as members seldom die during the business hours, no provision is made for a notice of their death. So of many other events that ought to be placed upon record. Should each church, however, provide a historical and biographical committee, whose duty it should be to collect all the current events relating to the church or its members, and to report the same to the church at each business meeting, such information, after being approved by the church, would not only be proper matter of record, but should find a place on the Church Book, as of equal importance with the proceedings of the meetings. God's dealings with the church would in this way find a place of record, as well as those of the church with its members.

Among the early members who had passed away thus unnoticed, beside the pastor, Eld. Hiscox, was one of the remarkable men of his age in Newport, Thomas Ward, Esq. His father, John Ward, of Gloucester, Eng., had been an officer in Cromwell's army, and he came to New England about the time of the restoration of Charles II. His second wife was Amy Smith, a grand-daughter of Roger Williams. He was much in the Assembly of Rhode Island, either as Delegate or Assistant, from about 1666 till his death, which took place, according to the tomb-stone now standing in the Newport burying-ground, Sept. 25th, 1689, in the 48th year of his age. He was an early member of this Church, and from him descended Gov. Richard Ward, who was also a member, and Gov. Samuel Ward, who was a member of the Westerly Church,* and nearly if not quite all the

* Mary Arnold, wife of Zion Arnold, was a daughter of Thomas Ward by his first wife. She was admitted a member in 1704. A sampler worked in 1686 by Mary Ward, then in her seventh year, is still preserved in the family of Richard R. Ward, Esq., of New York.

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members of Mr. Ward's family, and descendants to the close of the war of the Revolution, were members of this Church or the Church at Westerly. Eld. Hiscox died May 24th, 1704. He had been pastor of the church about thirty-three years, and was succeeded by Eld. William Gibson.

Roger Baster, one of the founders of this Church, was a block-maker, and died April 23d, 1687. His monument still remains in the grave-yard of Newport.

The Church Clerk from 1692 to 1708 was Joseph Clarke, a nephew of Dr. John Clarke, of the 1st Baptist Church in Newport. Of course the book from which we have copied was kept by him. His son, Joseph Clarke, Jr., succeeded him, and both became members of the Westerly Church, 1708. Their record was kept in the old book from which we have copied, as far as they relate to the Newport Church. We now give the names of members as they appear in the list on the seventh page of the third volume.

List of Members of Newport Church, July 25th, 1708.

WILLIAM GIBSON, Pastor.

Peter Barker,
John Read,
Joseph Emerie,
Ebenezer Moon,
James Fowler,
Joseph James,
Israel Barney,
Peter West,
William James,
William Martin,
Jonathan Sabin,
Amy Collins,
Elizabeth West,
Ruth Treby,
Rachel Langworthy,
Damaris Bliss,
Elizabeth Martin,
Freelove Barker,
Sarah Arnold,
Mary Arnold,
Edith Higgin,
Hannah Read,
Ester Ayres,
Elizabeth Emerie,
Hannah Ayres,
Philip Chase,
Elizabeth Chase,
Ester Ayres, the younger,
Ruth Philips,
Ellen Rogers,
Sarah Rogers,
Hannah James,
Catharine Sabin,
Elizabeth Millard,
Ruth West,
Elizabeth Barney,
Margaret Bennet,
Rebecca Clarke,
Sarah Martin,
Hannah Stone,
Rachel Weeden.

The Church of Newport did not fully ratify the separation from the brethren at Westerly till some time after the yearly meeting, though the church at Westerly had become completely organized, and had ordained John Maxson, Sen., their pastor; for it was pro-

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vided, in the original proposition, that the consent of the absentees at the yearly meeting at Westerly, on the 17th of the 7th month, was to be obtained before the act would be final and complete. This circumstance afforded the church at Newport an opportunity for reconsidering the proposition. This they were urged to do, because they found themselves suffering some inconvenience from want of the officers they needed to make their own organization complete. Hence they wrote a letter to the church at Westerly, dated Sept. 29, in which the church expressed a disposition to revoke, on their part, the act of the yearly meeting at Westerly on the 17th of July, unless one of the old officers would be allowed to officiate when required at Newport. Upon the receipt of this letter, a meeting of the church at Westerly was called at the house of John Maxson, Jr., Oct. 10th, to consider the question therein presented. When the church had deliberated upon the subject, they came to the conclusion to grant the requisition, especially as the principal item was that Joseph Crandall should, at least for the present, administer the ordinance of baptism at Newport; and, as Mr. Crandall had expressed a willingness to go, there was no serious objection in their estimation to the measure. The only consideration that seemed out of place, was the plea that they had no deacon authorized to baptize, when it was granted that a church had the power to ordain all the officers required for the performance of its functions. The Westerly church thereupon, however, sent the following letter to Newport.

WESTERLY, the 19th of 10th month, 1708.

The church of Christ in and about Westerly, keeping the commandments of God and the faith of Jesus, to the church of Christ in and about Rhode Island, in the same faith and order of fellowship with us, sendeth greeting; desiring that all grace, mercy and peace, may be multiplied in you, and that you may be rooted and established in love, and a blessing to each other, by the Spirit of God dwelling in your hearts, as long as you shall remain in this tabernacle. Amen.

Beloved brethren, by this you may understand, that we have received your letter sent by brother Barker, dated 29th of the 9th month, 1708, wherein you signify, that if Joseph Crandall may be, at least for the present, looked upon as the administrator of baptism to both us and you, you can and do consent with us that we may be henceforward two churches, as above said, in association. Whereupon we, taking it into consideration, do at present consent that he may be administrator of that ordinance, if you desire it; notwithstanding, we should be glad to have you set apart one among you for the office of deacon, knowing it is the church's duty to be supplied with those officers which they stand in need of. So we commit you to

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God, and the Word of his grace, and remain your brethren in the bonds of the gospel.

Signed in behalf of the church, JOHN MAXSON, Sen.,
JOSEPH CLARKE, Sen.,
PETER CRANDALL,
JOHN MAXSON, Jr.

The first place of public worship occupied by this church is supposed by some to have been the old chapel at Green End, which was destroyed about the time of the Revolutionary War; but in 1706 a deed was taken from Jonathan Barney for a lot of ground* situated on the corner of what is now called Spring-St. and Barney St., extending on Spring-St. 40 ft., on Barney St. 75 ft., by Barney's burying ground on the south-east—and on Gov. Cranston's land on the north-east 85 ft. The consideration for this lot was "twenty-one pounds, six shillings, and eight pence, current passable money, at eight shillings per ounce silver." The deed was made to Arnold Collins, goldsmith, who was a member of the congregation, and the father of the distinguished Henry Collins, who afterwards took a leading part in the affairs of this church, as well as of the town of Newport. Soon afterwards a small piece of land on the east side of the meeting-house was bought for an addition thereto—Peter Barker, Joseph James, and Jonathan Sabin, being the Trustees of the church, to receive the deed in their own name for that purpose. In 1716, a resolution was passed by the church, prohibiting the appropriation of the land by said persons to any other use than for the service of God and the use of the congregation for which it was intended in the purchase.

In 1718 the church "voted, that Richard Ward and Jonathan Sabin shall have full power to enter on the back of the deed under the hand and seal of Sarah Barney, made to Peter Barker, Joseph

* "Being in Newport aforesaid, butted and bounded south-west on a highway or lane, to be be laid out by the said Jonathan Barney and Sarah Barney his wife, from a lane which leads from the end of Griffin's Lane, along by the now present Gov. Samuel Cranston, Esq., and the late Gov. Henry Bull, deceased, their housen, towards the pound; south-east by a piece of land reserved by the said Jonathan Barney and Sarah Barney his wife, for a burying place; north-east on Gov. Cranston's his land; north-west by the said lane which leads towards the pound. And containing as followeth, viz: forty feet in width, fronting the said lane leading towards the pound, and from the lane aforesaid to be laid out by the said Jonathan Barney and Sarah Barney his wife, to Gov. Cranston's his land, and eighty-five feet deep from said lane leading towards the pound, adjoining Gov. Cranston's his land, to the said piece of land reserved for a burying place as above said, and seventy-five feet adjoining said lane, which is to be laid out by said Jonathan Barney and Sarah Barney his wife, and from the said lane leading to the pound to the abovesaid burial place, as it is now staked and laid out."

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James, late deceased, and Jonathan Sabin, the purport of which was read at said meeting, in order that the church and congregation of Seventh-day Baptists may have full power and lawful authority to claim, challenge, and demand all the rights and profits arising or in anywise appertaining to the said Peter Barker and Jonathan Sabin, or any buyer under them, for any other use than the true intent the land was bought and purchased for, and the charge to be paid by the church."

At a meeting of the church Oct. 31st, 1729, a resolution was passed by the church as follows: "Voted, that Jonathan Weeden and Henry Collins take a deed of Mr. Job Almy of the land on the backside of the meeting-house, for the use of the church, and be appointed trustees to take a deed in their names for the use of the church aforesaid."

And at a church meeting Nov. 9, 1729, it was also voted, "that a meeting-house be built, 36 feet in length and 26 feet in breadth, on part of that land whereon the present meeting house now stands; and voted, at the same time, that Jonathan Weeden and Henry Collins be appointed a committee to undertake the whole affair of erecting said house, and to raise the money by subscription. Voted, at the same time, that the two afore-mentioned brethren do their endeavors to make sale of their present meeting-house to the best advantage they can, and dispose of the money towards the better furnishing of the house they are to erect."

The house thus built now stands,* but the quantity of land is by no means preserved to the use of the church, nor do we find in the records any order for the sale of any portion of it, unless the authority for selling the old meeting-house, in 1729, included the selling of the land also; but the direction of the church to build the new house on part of the land whereon the present meeting-house "*now stands*," would be rather difficult to perform, if the land was sold with the house. The original deed is still in the possession of that church, and appears to have been properly acknowledged before Nathaniel Coddington, assistant, 1707, and recorded by William Coddington, town clerk, in book of land evidence, No. 15, pages 321 and 322, June 13, 1761. Thus it appears, that the church bought land at three different times for the purposes of the meeting-house, and at the present time the lot occupied is much smaller than the original purchase.

The faithfulness of the church in its discipline, and the affectionate treatment of the erring members, certainly commands the admiration of judicious minds. The eyes of the church were constantly open to

* See engraving in No. 1 of the Memorial.

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the conduct of its members, jealous of its own honor, and zealous for their good. The following letter is a specimen of the communications of this kind to those whose faults were made known.

NEWPORT, 20th of 4th month, 1709.

The church of Jesus Christ keeping the commands of God and the faith of Jesus, to Peter West, one of our brethren, living at Martha's Vineyard:

We being informed by our Elder, and also by your mother, that you have forsaken the Lord's holy Sabbath, and are become very vain in your words and actions, altogether unbecoming a person who makes a profession of the name of Christ, and we having considered what we have heard, believe it is our duty to exhort you to repentance, in the name of our Lord Jesus Christ, who shall judge the quick and dead at his appearing; we admonish you to repentance, and warn you to the fear of God, to forsake your sinful ways and practices, and to reform your course of life, and make good your place in the church. Look to the Lord while he may be found, and call upon him while he is near. "And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven." "Now the just shall live by faith; if any man draw back, my soul shall have no pleasure in him." We desire you to send us a few lines, that a reason may be given us why you have forsaken the Sabbath, and walk so disorderly.

And so we rest, and remain your loving brethren in the bonds of the gospel. Farewell.

Signed in behalf of the church,

PETER BARKER, EBENEZER MOON,
JAMES FOWLER, JOSEPH JAMES,
WILLIAM JAMES, WILLIAM MARTIN,
JONATHAN SABIN.

This being the first admonition.

Joseph Crandall having been called to the place of an Elder, was ordained May 8th, 1715, and took his charge from Elder Gibson, whose text was from 1st Peter, 5th chapter—"The elders which are among you, I exhort, who also am an elder," &c.

Eld. Gibson, before his death, bequeathed some of his books to the churches at Newport and Westerly. Among them were enumerated the Hebrew Bible, the Greek Testament, a Lexicography, a Latin Dictionary, a Key to the Hebrew Bible, the First Gate or Outward Door to the Hebrew Tongue opened in English, a Short Introduction to the Hebrew Tongue. These books were put into the hands of Thomas Hiscox, to be loaned to such brethren as might desire the use of them, as provided by the Elder. Mr. Samuel Harris, of New London, a son-in-law of Eld. Gibson, was disposed, however, to contest the claim of the church to the books, unless his children might

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have the same privilege that any member of the church had; which being consented to by the church, the difficulty was settled.

Eld. Gibson was born in the year 1638, and came to New England from London in 1675, in company with Mr. Mumford, who had returned to make a visit to the brethren in London a short time before. He was a member of the church in Bell Lane, London, as early as 1668, when Dr. Edward Stennett was pastor of that church. His name appears subscribed to a letter of that church to the Sabbath-keepers in Newport, in the month of March of that year. He was considerably advanced in life when he assumed the pastoral office, for he was of the same age of his predecessor, Eld. Hiscox, who was 66 years of age when he died.

Eld. Gibson visited Westerly, and was present at a Sabbath meeting on the 6th of the 5th month, 1717. Being much troubled on account of the neglect of the ordinances of the church there, at that meeting he asked the church to grant him a church meeting, that he might know the state of the church, that he might direct his prayers to God for the church, and be otherwise able to serve them; which request was granted. He was also present at the church meeting in Westerly on the 20th of the 7th month, with his colleague Joseph Crandall, when the church resolved to revive the neglected ordinance of the Supper; and as Eld. John Maxson, Sen., the pastor, was then too old to administer the ordinance of baptism, as was Eld. Gibson also, both being of the same age,* Eld. Crandall therefore administered the ordinance of baptism to Samuel Bailey, and the church celebrated the Lord's Supper, which had not been attended to for some time. This was probably the last service Eld. Gibson attended of this kind, for he soon after died.† Probably the fatigue of the occasion proved too much for his feeble frame. His death occurred within a few days after his return home, at the age of 79 years. Where he was buried we are not informed. He may still have lived in or near Westerly at this time, as he formerly did, having purchased land in that town many years before.

* Eld. Wm. Hiscox, Eld. John Maxson, and Eld. Gibson, the first three pastors, were of the same age—all born in the year 1638.

† Mr. Backus states his death to have taken place on the 12th of March, 1717; but it is to be observed, that according to the records of the Westerly Church he was present at a meeting in Westerly on the 6th of the 5th month, and again on the 20th and 22d of the 7th month of the same year, when a general meeting was held there, and he was authorized to sign a letter to the brethren in Pennsylvania, which was done, as per Westerly Church Records, page 46.

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The names of members added under Eld. Gibson's ministry, from 1708 to his death, are as follows :—

Miriam Cook, (afterward Miriam Tuckerman,)	baptized	5th	of	6th	month, 1709.
Patience Mecham	"	8	"	"	"
Joshua Weeks	"	19	4	"	1710.
Abigail Weeks	"	"	"	"	"
Esther Fleet	"	21	6	"	"
Elizabeth Vernon	"	8	7	"	"
Mary Ward	"	13	3	"	1712.
Phebe Excenior (afterward Phebe Vickers,)	"	30	5	"	"
Josiah Bliss	"	29	10	"	"
Jonathan Weeden	"	3	4	"	1715.
Elizabeth Foster	"	18	"	"	"
Mary Davis	"	6	3	"	"
Abigail Bininger	"	15	4	"	"
Mary Ritter	"	16	"	"	"
Benj. Chase, Jun.	"	25	9	"	1716.
Mercy Chase	"	15	3	"	1717.
Sarah Belcher	"	17	"	"	"
Benj. Chase, Sen.	"	14	4	"	"
James Mott	"	16	"	"	"
Deborah Excenior	"	"	"	"	"
Edw'd Cartwright	"	27	"	"	"
Susanna Dennis	"	3	5	"	"
Samuel Thomas	—	—	—	—	—

Eld. Joseph Crandall, who had been the colleague of Eld. Gibson for two years, succeeded him in the pastoral office. The first church meeting held after his inauguration, seems to have been at the "new dwelling house of Hannah James in Newport;" and at the following meeting, in the same house, a resolution was passed fixing the time of regular church meetings, "on the fifth day of the week before the time of breaking bread, the time of our yearly meeting only excepted." It was also resolved, Feb. 25, 1719, "that what those members do who attend the church meeting, shall be accounted as done by the church;" so that the most exact order was apparently determined upon in relation to discipline and the business of the church. The expenses of the church are also stated at £28 10s. for the year 1720.

On the 27th of Dec. 1719, Jonathan Weeden was ordained a deacon of the church; and on the 28th of Sept., 1721, it was resolved, "that Eld. Crandall, Jonathan Weeden, and Jonathan Sabin, shall have full power to receive a member or members into the church, when they go to hold meetings at Brother Joseph Barney's." Another regulation was voted, June 14, 1724, for the further regulation of the order of

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worship, viz., "that Jonathan Sabin shall read the Psalm." These notes of order, though not of great moment, yet throw some light on the circumstances and mode of operation of the society during a period of much historical obscurity.

The period of Eld. Crandall's administration seems to have been one of great difficulty. The records groan under the weight of complaints, first and second admonitions, &c., with all the rigid formalities of the disciplining work of committees, messengers, and church-meetings. But little else is recorded of interest, though it is doubtful if any church, in any period, could, under the circumstances, produce a more favorable account of the effects of faithful discipline, than those recorded during this period. No church of the present day would probably wade through half the labor with its refractory members, in order to lead them to repentance. Indeed, with them the soul seemed precious, and they did not sever the bond of covenant obligation without a struggle; and few were able to resist the earnest appeals and faithful dealings of the church in the cases recorded. In one case, it was not till after three years of faithful admonition, by repeated visits and patient waiting, that a copy of the final act of expulsion was read from the pulpit on the Sabbath. It was as follows:—

To Catharine Cook, a member of our Church: SISTER,—Inasmuch as our admonitions have not had any good effect on you, we having waited on you a long time, (it being near three years since you were under a second admonition,) we do now proceed to withdraw our spiritual communion from you, in obedience to the command of Christ, Matt. 18: 17—"But if he neglect to hear the church, let him be unto thee as a heathen man or a publican." Luke 9: 62—"And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." 2 Thess. 3: 6—"Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." Heb. 10: 38—"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

We further tell you, that should you return and acknowledge your offense, according to gospel rule, we shall be ready to receive you.

Signed in the name and behalf of the church,

JONATHAN WEEDEN,
JOSEPH BARKER,
JONATHAN SABIN.

The strict order observed by the church in their disciplinary measures, during the administration of Eld. Crandall, doubtless led to like formality in their business arrangements. It may, however, be owing in a measure to the fact that Newport, being then in the full tide of her prosperity as the commercial metropolis of the colonies, and some of the first of

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her merchants being members of this church and congregation, their business habits and intelligence had an influence in favor of system. For at this time Henry Collins, who was not only extensively engaged in commerce, but whose princely aid was bestowed upon the various objects which presented themselves as in any way tending to improve the best interests of Newport; and Richard Ward, for a long time Recorder, and afterwards Governor; also Josiah Bliss, and others, were the active and leading men in the interest of this church.

The general neglect of the pecuniary interests of the churches, in this as well as preceding times, is too well known. The measures for the support of the ministry were never too well attended to; but now this church, in order to have proper attention paid to this part of her duty, appointed a committee, on the 24th of January, 1730, consisting of Jonathan Weeden, Josiah Bliss, Henry Collins, and John Clarke, to "go, as the church's messengers, to Eld. Crandall, and acquaint themselves with his circumstances, and consult with him as to some measures for his more comfortable subsistence, and to know what he thinks will support his family yearly, and to make return to the church." It was also ordered, "that what money Eld. Crandall receives shall go through the deacon's hands."

A vote was taken at a church-meeting Sept. 12, 1731, in regard to the ordinance of laying on of hands. Though a uniform practice appears to have been maintained from the first in favor of that ordinance, yet there were not many of the members who would think it proper to refuse communion with such as in other respects conformed to the discipline of the church. "Voted, that all baptized persons that keep the Seventh-day Sabbath be looked upon as members, and that not submitting to laying on of hands shall be no bar to communion." Eld. Crandall, Jonathan Sabin, and William Bininger, however, protested against this vote; for that strict order which the pastor had always insisted upon was considered as violated by thus opening the door to looseness of discipline in this particular, which it was feared would prove injurious to the government and order of the church, if not prove a sin against the law of Christ.

The ordination of Eld. Thomas Hiscox and Eld. Joseph Maxson, was, by request of the church in Westerly, performed by Eld. Crandall at Newport, on the 8th of October, 1732; and on the return of those brethren from a visit to the eastward,* Thomas Hiscox was invited to continue his monthly visits, to break bread and preach, as he occasionally

* A letter had been received from brethren in Piscataqua, in the State of New Hampshire, about this time, which was one of the occasions of the visit.

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had done in compliance with the resolution which was adopted by the church Dec. 8th., 1728.†

We know nothing of the age of Eld. Crandall. It is probable, however, that he, being the son of Eld. John Crandall, one of the first settlers of Rhode Island, was quite aged when he died, in 1737. This probability is increased by the fact, that Eld. Hiscox was, so early as 1729, invited to assist him in preaching to the church in Newport. The meeting-house now standing, which was built, as before stated, in 1729, was that in which Callender preached his celebrated Century Sermon, in 1738, then one hundred years from the settlement of Newport.

The following is a list of members added to the church during the ministry of Eld. Crandall:—

Ann Marshall,	baptized	the 15th	of 1st month,	1718.
Sarah Clark,	submitted to laying on of hands	31st	of 3d month,	1718.
Will. Bininger,	baptized	28th	of 7th month,	1718
Samuel Ritter	"	12	2 "	"
Jonathan Murphy	"	"	" "	"
Joseph Barker, Jun.	"	13	4 "	1719.
Catharine Falaro	"	5	9 "	"
Ann Fleet	"	21	Feb.	"
Mary Mott	"	4	March	"
Edward Fitz Randolph		5	"	"
Peggy Arnold (colored)		6	"	"
Elizabeth Collins,	baptized	30	July	1720.
Sackfield West	"	26	June	"
Ruth West	"	19	March	"
Joseph Barney	"	17	June	1721.
Ruth Clarke	"	27	July	"
Sarah Thomas	"	"	"	"
Constant Barney,	received	8	Oct.	"
Hannah Pierce	"	29	Jan.	1723.
Widow Reed	"	"	"	"
Joseph White,	baptized	20	July	"
Anna Alesworth	"	3	Jan.	1724.
Anna Anderson	"	27	April	1725.
Joshua Davis,	received	20	June	"
Hannah Fowler	"	27	Oct.	"
Rebecca Hakes	"	30	April	1726.
Mehetable Telford,	baptized	10	Jan.	1727.
Amy Higgins	"	"	"	"
Rachel Burdick	"	"	"	"
Abigail Crandall	"	21	Dec.	"

† In the life of Eld. Hiscox, in the second number of the Memorial, the date of this resolution was erroneously printed 1758.

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Rachel Seaman, received	12	May	1728.
Sarah Langworthy, baptiz'd	23	Oct.	"
Henry Collins "	"	Nov.	"
John Clarke "	"	"	"
Lydia Rider "	31	Oct.	1729.
Abner Cartwright "	24	Jan.	1733.
Alethea Scisco "	21	Oct.	"
Martha Russell, received	11	May	1735.
John Clarke, baptized	17	April	1736.
John Champlin "	11	May	"
Abigail Hall "	2	Aug.	"
Reuben Peckham, received	14	"	1737.
John Tanner, baptized	28	"	"

Very little attention seems to have been paid to the keeping of the records of the church, after the death of Eld. Crandall, during the time of the casual preaching of Eld. Hiscox and Eld. Maxson. A list of members received into the communion of the church, seems to be the only matter recorded in the church book till 1750, when a new book was procured by Mr. John Tanner, who then became clerk of the church. The first of the minutes recorded by him was the following:—

At a meeting of the Sabbatarian Baptist Church in Newport, in the colony of Rhode Island, this 9th day of September, Anno Dom. 1750—

Whereas, Mrs. Sarah Arnold, late of Newport, widow, deceased, who was in her lifetime a member of this church, did give to said church the sum of one hundred pounds, old tenor, to be improved at interest for the use of said church, by Jonathan Weeden and John Tanner, two of the members thereof, which sum, with the interest that has already accrued thereon, amounts now to the sum of one hundred and fifty pounds, old tenor; it is therefore voted, by the members of this church, now met, that the said one hundred and fifty pounds be improved at interest by the persons above named, and their successors forever, and that the interest thereon be paid yearly to such person as shall from time to time be chosen and appointed by said church to be their elder or minister, forever.

For two years after, but two meetings are noted, both of which were in relation to the collection for the poor of the church, which was required to be made on the first Sabbath in every month.

The members added during the official vacancy of the pulpit, from the death of Eld. Crandall to the installation of Eld. John Maxson. were as follows:—

Mary Tanner,	May	1,	1738.
Michael Chase,	July	27,	1740.
Bathsheba McKee,	June	21,	1741.

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Mary Davis,	June	21,	1741.
Ann Dodge,	August	22,	"
Elizabeth Stanbourch,	"	23,	"
Samuel Mariott,	June	20,	1742.
Elizabeth Mariott,	October	31,	"
Sarah Cartwright,	January	29,	1743
Ann Anderson, 2d,	April	23,	"
Bryant Cartwright,	June	19,	"
George Bliss,	July	31,	"
Rich'd Hayward, rec'd	April	7,	1744.
Samuel Barney,	August	19,	1745.
Jonathan Clarke,	June	21,	1747.
Richard Ward,	April	30,	1753.
Content Scofield,	June	17,	"

In 1750, Eld. Thomas Hiscox was installed as pastor or leading elder of the church at Westerly, and Deacon John Maxson of that church was invited to preach in Newport, occasionally, as Eld. Hiscox had previously done. Mr. Maxson continued thus to serve the church till the 24th of November, 1754, when, in accordance with a call of the church, made on the 4th of August previous, he was ordained an elder and thence became the regular pastor.

The following copy of a letter to the Mill Yard Church, in London, is one of a series in the correspondence of those churches, which has escaped the destructive elements.

NEWPORT, Rhode Island, September 2, 1753.

The Church of Christ at Newport, observing the Seventh-day Sabbath, to our well beloved brethren of the same faith and order at London, under the pastoral care of our beloved brother Mr. Edmund Townsend, send greeting, wishing that grace, mercy and peace, may be abundantly bestowed upon you from God the Father, through our Lord Jesus Christ.

Beloved brethren, these may serve to inform you, that we have not received any letters from you for many years past. The cause of your declining we know not. We hope it is not out of any disregard to us, nor from any coldness or indifference among yourselves. But, however it may be, yet we have a sincere regard and brotherly affection for you, and a hearty desire for your furtherance and increase in every grace of the Spirit of God; and as we have been too negligent of you in time past, in not writing to you, we hope, by the grace of God assisting, we may be more careful to come up to our duty, in that respect, and all others.

May we be renewing our Christian correspondence by writing, and that we may be using our united endeavors and prayers for each other's best good and advantage; for when we look around us, and observe the great deadness among those that have made a profession of religion, and the many that are openly profane, and ridicule all re-

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ligion, these things afford a very melancholy prospect to all the true friends of religion; and O that it might quicken us to be up and doing whatsoever our hands find to do for God and the good of our fellow-creatures, while we have time and opportunity, and that we may resolve, that whatsoever others do, we by the grace of God will serve the Lord. May we be as a city set on a hill, which cannot be hid, that we may adorn our Christian profession by an agreeable life and conversation in the world.

As to our church state, at present we are destitute of an Elder, not having had one since the death of Elder Joseph Crandall, who departed this life on the 12th of September, 1737. At present we have Mr. John Maxson to preach for us, whom we esteem to be a very religious man, but is not ordained, so not qualified to administer the ordinances of the gospel; but in the summer season, Elder Hiscox, of Westerly, a town about thirty miles distant from us, where there is a large and flourishing church, visits us, and administers the ordinances as occasion requires. Our church at present is but small, and seems to be upon the decline. May our good and gracious God be better to us than our fears. May he return unto us, and bless us, and cause his face to shine upon us, and do us good. We beg your prayers for us, that God would make us his willing and obedient people. We long greatly to hear of your welfare in the Lord. We shall be glad to hear what state and condition the church is in with you, and what ministers there are with you that are in the observation of the Sabbath, and whether the Rev. Mr. Joseph Stennett communes with you. Please to inform us whether his father's sermons upon the Sabbath are likely to be printed, or what it is that retards their appearance in print. We conclude with our best wishes for your peace and comfort here, and eternal happiness in the world to come, and subscribe ourselves your affectionate brethren in Christ Jesus.

Signed by us in behalf of the church,

Samuel Maryott,	John Maxson,
Richard Ward,	Jonathan Weeden,
John Tanner,	Jonathan Clarke.

P. S. We would have you direct your letters to John Tanner, goldsmith, in Newport.

The baptism of Gov. Richard Ward, by Eld. Thomas Hiscox, took place on the 30th of April, 1753, as noticed in the preceding list. He submitted to the ordinance of the laying on of hands, and became a zealous supporter of the cause of Christ and this church.

The church, on the 1st of December, 1754, having appointed the time of communion on the last Sabbath in every month, and the regular church-meeting on the first day of the week preceding, the records assume from that time a regularity not before noticed, and being in the bold and clear handwriting of Dea. Tanner, every important transaction of the church is recorded in a proper and intelligible manner.

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Missionary Department.

HISTORY OF MISSIONS.

Reasons for issuing the Seventh day Baptist Magazine—Address of the United Missionary Society at Alfred, N. Y.—Journal of a Missionary Tour by Amos R. Wells in 1820—Proceedings of the Seventh-day Baptist Missionary Society in 1821—Tour of Amos R. Wells in 1821.

The progress of the work of missions, from such small beginnings, has a peculiar interest to the Christian—not so much from the observable increase of denominational wealth and numerical strength, as from the peculiar fruits produced, and the disproportion between the cause and effect—the result often being quite disproportionate in favor of the most humble means; like the grain of mustard-seed, which, though the smallest of all seeds, yields a tree upon whose branches the birds of the air may rest. The weapons of the Christian warfare are not carnal. Costly architectural piles, and splendid ecclesiastical equipage, ever fail in fruitfulness of spiritual gifts and graces, though the wealth of nations were bestowed to increase their magnificence and array. They are carnal, and their fruit is carnal; while the humble cottage, or the rural grove, may be abundantly fruitful of the regenerating power of God, by the unostentatious preaching of illiterate men. Thus it has proved in ages past, and our experience might perhaps but render it more satisfactory, were we to distinguish more clearly between the worldly-wise and prudent and the babes in Christ.

Hitherto the Seventh-day Baptist Missions had received no aid from a denominational press; but the periodical contemplated in the preceding article was now commenced, under the patronage of the Board; and in the address of the editors, contained in the first number, we find, among the reasons named for the publication, the following well-chosen expressions, setting forth the object:—

"1st. To bring to view a people that have long labored under almost every species of discouragement, and in consequence of their observation of the *seventh-day Sabbath* have not only suffered in common with their dissenting brethren, but have endured many hardships and inconveniences peculiar to themselves; and to acquaint the public with the sentiments and religious observances that distinguish this people from other Christian denominations.

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"2d. Another important object we have in view is to circulate religious and missionary information among the societies of our denomination—prompted with the desire and flushed with the hope of being instrumental in stimulating them to activity in the benevolent employment of giving the gospel to the destitute—of awakening in them the spirit of Christian emulation in promoting a charitable disposition towards differing Christians, and in removing those local prejudices which so often render the society and conversation of those with whom we differ unpleasant and unprofitable.

"3d. Another object, and perhaps not of the least importance, of this work, is to cultivate harmony among our brethren, that we may all speak the same thing, and that there be no divisions amongst us, but that we be perfectly joined together in the same mind and in the same judgment.

"4th. It is an object of this work, not only to announce to the world the prominent features of this people, but to unite with others in the laudable work of holding up the doctrine of the Cross, the depravity of the human heart, the necessity of repentance and the new birth, salvation by grace, and believers' baptism; and inasmuch as they differ on the subject of the Sabbath, not only with Baptists, but with the greater part of other Christians, it is intended that this work shall exhibit the cause of our difference, and the reasons of the hope that is in us, with meekness and fear, and freely discuss the subject of the Sabbath in common with other religious subjects."

The leading article in the first number is an Address from the Board of Directors of the United Missionary Society in Alfred, N. Y., and is well deserving of a place in this connection, for it speaks out the missionary spirit of that section of the denomination.

Address of the United Missionary Society at Alfred, N. Y.

FRIENDS:—

There is much said in the world about spreading the Gospel; but what we have to say, shall be in few words, and only what is urged in Scripture.

First—The Bible informs us, that our Saviour, at the time he ascended to his Father, charged his disciples, in a very solemn manner, to go into all the world, and preach the Gospel to every creature; to go and teach all nations, and administer unto such as believe the holy ordinances of the everlasting gospel. The same Bible as positively declares, that God has ordained that they who preach the Gospel, and minister in holy things, should live by the Gospel, and receive a support from the church, (1 Corinthians 9 : 14;) which being composed of many members, it renders the inference perfectly clear, that notwithstanding the charge of the Saviour, the promulgation of the Gospel depends very much on the private members of the church. The same inspired records declare, likewise, that God has ordained that

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through the foolishness of preaching the Gospel, he will save those that believe.

Second—The subject then stands thus substantiated by the standard of the Christian's faith: 1st. That Christ charged his disciples to go into every part of the world inhabited by immortal souls, and preach the Gospel unto them. 2d. It is through this means he is pleased to save a perishing world of mankind. 3d. That those who are thus employed are worthy of their reward, and shall receive their support from them for whose benefit the Gospel was intended; and that the expenses of preaching the Gospel of the Son of God to all the world, shall be defrayed by such as devote their time in secular concerns. And it follows of necessity, that every one that is not bearing a portion of this burden, cannot be gathering with Christ or his ministers; and surely none will pretend that, if they are not gathering, they are not scattering abroad; for Christ has clearly decided this question, Matthew 12: 30, and Mark 9: 40—"He that is not with me is against me, and he that gathereth not with me scattereth abroad." In Mark 9: 41, we are taught by the blessed Jesus in what way we may, as private friends to his cause, gather with him and his ministers: "For whosoever," says the Saviour, "shall give you (i. e., the public advocates of his cause) a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Let the professors of godliness, who consider themselves passive, and *care for none of these things*, remember, that whatever their good wishes may be, or however heartily they may rejoice at the spread of the Gospel, while they withhold that support which a benevolent Providence has enabled them to render, the Gospel does not receive that support from them that the Scriptures entitle it to. Whatever allowance a gracious God may make to such, on account of ignorance, or prejudices, or the traditions they may have received from their fathers, or any other branch of education, it is beyond the power of finite man to determine; but this is certain, that there is a demand from Heaven upon us, according to that which we have, and that all are amenable at the bar of God. And it is our opinion, that we shall all be judged according to our means of knowledge, and the improvement that we shall have made, and not after our ignorance, or false prejudices. That it is the duty of the professors of godliness to be useful in promoting the Gospel, the Scriptures abundantly testify, and with which all readily agree; but many of our brethren would prefer manifesting their zeal for the promotion of the Gospel, by presenting a cup of water, to any other sacrifice they can make; but the sound of money, for religious purposes, destroys all their zeal. We heartily wish that we could unanimously unite in some plan to enable the ministers of the gospel to perform their high commission; and we are assured that the wisdom of God has established the most effective plan, and it must be preferable to any other that can be devised. The principle of establishing a treasurer, collecting pecuniary funds, and other necessary supplies, is recognized by both the old and new dispensations, and established in the church in its earliest stage, and has remained God's established order to the

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present time; and if men will prefer the wisdom of God to the wisdom of men, it will be perpetuated till the Gospel is preached in all the world, for a witness to all nations.

Third—There is another class of our brethren opposed to this established method of spreading the Gospel, concluding that they can employ their talents in a way far more congenial to their temporal interest, and can see neither a scripture reason or necessity for treasurer or subscription for the purpose of publishing the Gospel. "Let us pray," say they, "for God to raise up among the heathen, and other destitute people, such men as can best preach the Gospel among them; and let us pray for the Gospel to spread; and whatsoever we ask in faith shall be done; for God is as able to spread the Gospel by them, as by ministers from a Christian land." We heartily agree with them in this, that God is able to do all this, and much more; and could we as heartily believe, that he is willing also, and that such prayers are consistent with his revealed will, we should immediately suspend our exertions, and join our brethren in such a prayer. It would greatly favor our interest, and rid us of much trouble and expense; but we believe that such prayers are opposed to his revealed plan for extending his kingdom; and not only so, we view them as thwarting his last charge to his disciples, which was, to go (not to stay at home, but to go abroad) into all the world, and preach the Gospel to every creature; while such prayers necessarily confine them at home. Should we not, in making such an inactive prayer, loudly remonstrate against the established order and regulations of God's house, and make void the high commission given by the King of kings and Lord of lords? Can we expect that God will reverse his own laws, and withdraw the solemn charge that Jesus gave to his disciples, when he ascended to his Father? Or can we expect that he will release a people, which he has long indulged with Gospel privileges, and abundantly enabled to convey the Gospel to every part of the world, merely to gratify in them a sordid self-love? Nay, we cannot unite in such a prayer; nor can we expect any indulgence so contrary to our obligations to his cause. It is God's ordinary and unchangeable purpose, in dispensing his blessings to the children of men, to make use of means; and we conceive it to be as absurd to pray for an extension of the Gospel in our own or any other country, without being willing to be chargeable with any part of the expense, as it would be to pray for an increase of the field, while we are unwilling to till the ground.

Fourth—There is another class of our brethren, that rejects in its system for spreading the Gospel, the necessity of money, and the collection of funds, from reasons which, at the first view, appear far more plausible. Brethren of this class tell us that they learn from the Bible, that when Jesus sent his disciples to preach, he charged them strictly to provide nothing for their journey; but organizing societies and raising funds is making provision for the journey; and for this reason they cannot unite with us. We are glad that any of our brethren give so much respect to our Saviour, that they are not

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willing to aid in breaking his commands. It is also in obedience to what we believe he has enjoined on us, that we are led to adopt this method. It may be useful to us to examine this part of our Saviour's instruction, with the circumstances connected with it. 1st. We learn by the context, that Jesus was then sending his disciples upon a very limited mission. He commanded them to go only to certain cities and villages, whither he himself would come .2d. They were to go only among the Jews; for the time was not yet come for the gospel to be preached to the Gentiles; nor did that time come, till after our Lord ascended Therefore he commanded them strictly not to go in the way of the Gentiles, nor even into any city of the Samaritans, who were a mixture of both Jews and Gentiles; but to the Jews only they were sent. 3d. This people had been uniformly taught to devote a part of their substance to the support of the ministry; and probably were more zealous in this part of the law than many others; for they paid tithes of mint, anise, and cummin, which were for the support of the ministry; this Christ told them they ought to do, and not leave the other more weighty matters of the law undone. 4th. This people were at this time evidently in the practice of laying up money in store for the support of the ministry, as may be seen in Mark xii. and in many other places; for the rich, of their abundance, cast much money into the treasury; and our Saviour commended the widow for casting in her two mites. Viewing these circumstances, there appears to be sufficient reasons for the instruction they received. Our Saviour was well assured, that whosoever received them and their word, would be not only willing, but prepared, to minister unto their necessities; and lest they should be scrupulous of receiving a reward, he told them plainly, that the laborer was worthy of his hire, which is the same as wages, or reward. 5th. We are informed in Matthew xxvii. 55, and Luke viii. 1, 2, 3, that our Saviour and his disciples received the assistance of their friends, who ministered to them of their substance, as they went through every city and village, preaching, and showing the glad tidings of the kingdom of God. Therefore said Jesus unto them, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Go your ways; behold, I send you as lambs among wolves, and that too without weapons of defense, or even provisions for your journey of your own procuring. And ye shall carry neither purse nor scrip. Why? Because "the laborer is worthy of his hire;" they that preach the Gospel shall live of the Gospel; and if you sow unto them spiritual things, ye shall also reap of their carnal things; for who goeth a warfare, any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? It is certain, that the seventy disciples whom the Saviour sent as lambs among wolves, to preach the word of the kingdom, to heal the sick, and cast out unclean spirits, must have had wherewithal to eat and drink, or they could not have been able to perform their mission. This being admitted, one of two methods must be adopted; that is, they must either

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provide for themselves, or those to whom they preach must make provision for them; and Jesus having prohibited their making provision for themselves, or even purse or scrip, it necessarily follows, that those who were to be benefited by their labors, were in duty bound to provide for their necessities, of their temporal substance.

From what has been remarked upon this passage, and viewed in its connection with other circumstances, it may be clearly seen, that instead of its standing opposed to the principle of collecting funds for the support and spread of the Gospel, it rather seems to urge us to this measure; and if these are all the objections that such persons have, we can see neither scripture nor reason why they may not consistently unite with us in sending the Gospel to the destitute.

We hope that what has been said upon this subject is sufficient to show to all our objectors the weakness of their pleas; and that this method of supporting the ministry in the discharge of their duty, is by no means the effect of human contrivance, but of infinite discernment. With this view of this important subject, we confidently submit it to the candid and impartial consideration of our friends, praying that we may all be united and assisted in doing unto all men as we would that they should do unto us.

Signed by order and in behalf of the Board,

A. BURDICK, } Cor. Secretaries.
A. L. DAVISON, }

Journal of Amos R. Wells' Second Missionary Tour in 1820.

A missionary tour was performed by Elder Amos R. Wells, in the year 1820, from whose journal the following extracts are made:—

After staying in my native country rising of two months, and making the necessary preparations for another tour, on the 23d of May, 1820, I left my father's house to go forth facing a frowning world, and a tempting devil, in order to persuade men to be reconciled to God. In the first place, I went to Lebanon, Connecticut; from thence to Burlington, where I staid three days, and held three meetings at the Seventh-day Baptist meeting-house. Our society in this place is destitute of regular preaching, and appears to be on the decline.

MAY 29.—Started for Stephentown, N. Y., where I arrived the second day; from thence I went to Berlin and Petersburgh; staid in these parts three days, and held three meetings; and on the 5th of June, went to Schenectady, thirty-four miles, and spoke in the evening at the Methodist meeting-house. Next day, went in company with brother Jacob Babcock to Broadalbin, about twenty miles. Here is a family of Seventh-day People who are in a lonely situation, by the name of Clarke; I had one meeting in the neighborhood, and on the 8th of

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June started for Rome, where I arrived the second day. Here I was met by brother John Green, and Deacons Zacheus Maxson and Weedon Burdick, who belonged to the De Ruyter church; I staid in these parts eight or ten days, spoke nine times, baptized twenty two persons, twenty-one of whom were received into the Hopkinton church, with the addition of four more that had been previously baptized, and assisted in organizing the brethren and sisters in this place into a church; their numbers were between fifty and sixty; brothers Thomas and Daniel Williams were ordained Deacons. From Rome I went to Brookfield; from thence to Norwich; then to Preston; and from thence to German, De Ruyter, and Truxton, attending a number of meetings in different places as I passed along. From Truxton I went to Scott; staid in these parts a number of days, spoke five times, and assisted brother William B. Maxson in constituting a Seventh-day Baptist Church in the town of Scott, consisting of between twenty and thirty members; brother Holly Maxson was ordained Deacon.

July 19.—Proceeded on my journey; arrived at Alfred the fourth day, staid in the neighborhood about ten days, held eight or ten meetings, and went to Angelica, where I staid four days, and attended four meetings among people of different denominations.

Aug. 7.—Started for French Creek, in Pennsylvania. A young man by the name of Cornwell accompanied me, who wished to travel on account of his health. The fourth day we stopped at Colonel Bailey's, who lived in the town of Northeast, in Pennsylvania, not far from Lake Erie. His wife and daughter were Seventh-day Baptists. I staid about here two or three days, had two meetings, and proceeded on for French Creek the 14th of August, where we arrived the 15th. Here is a small society of our order near Meadville, that at present are in rather a low situation. We staid among them five days, held three meetings, and then proceeded on our journey towards Virginia. With considerable difficulty, and much fatigue, I arrived at Brother Abel Bond's, in Harrison county, Virginia, the sixth day, it being the 25th of August. I staid in this county nine days, in which time I traveled upwards of 100 miles, attended a Methodist camp-meeting two days, and one church-meeting, tried to preach ten times, baptized two persons, and administered the communion.

Sept. 4.—We started for New Jersey; arrived at Elder Ayres', in Salem county, the ninth day, a distance of 340 miles. The journey was very fatigning for ourselves and horses, on account of its being very warm and dry. I staid among the brethren in Salem and Cumberland counties about a week, attended eight meetings, and went in company with a number of the brethren from these parts to Piscataway, East New Jersey, in order to attend the General Conference. Here we arrived the third day.

I feel thankful to my friends of every denomination for their kind treatment of me on both of these tours. I had now been from home about

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four months; in which time I traveled 1566 miles, tried to preach sixty-nine times, baptized twenty-four persons, assisted in organizing two churches, spent 19 dollars, and received donations to the amount of 41 dollars and 81 cents, in the following manner:

From the Seventh-day Baptists in Rome and Verona, N. Y.,	$4 78
From the Seventh-day Baptists in Preston, Chenango Co., N. Y.,	0 90
From William Burdick, in De Ruyter, N. Y.,	0 25
From the widow Mary Gardner, in the town of Northeast, Pennsylvania,	0 50
Received of the Seventh-day Baptists on Lost Creek, Harrison Co., Virginia,	8 00
Received of Jonathan Bond, at Lost Creek, Virginia,	1 00
Received of Simeon Maxson, belonging to the Salem Society, in Harrison Co., Virginia,	2 00
Do. of Nathan Davis, belonging to the same society,	1 00
Do. of Samuel Randolph,	1 00
Do. of Jesse Randolph,	0 50
Received of the Seventh-day Baptist Missionary and Bible Society, in Cumberland Co., West New Jersey,	10 00
Received of Reese Ayres, member of the church at Shiloh, N. J.,	1 00
Received of the Seventh-day Baptist Missionary Society, in Salem Co., West New Jersey,	5 00
Received by contribution made at the meeting-house in Salem County, West New Jersey,	5 25
	$41 18
Received of the Seventh-day Baptist Missionary Society in Hopkinton, R. I., previous to my leaving home,	25 00
	$66 18

Proceedings of the Seventh-day Baptist Missionary Society, 1821.

At the Annual Meeting of the Seventh day Baptist Missionary Society, holden at Hopkinton, R. I., October 8th, 1821, the following Auxiliary Societies were represented, viz:

Hopkinton, R. I.—Elder Matthew Stillman, Deacons Babcock and Langworthy.
Cohansey, N. J.—Brothers Caleb Sheppard and John Swinney.
Brookfield, N. Y.—Elders Clarke, Bailey and Coon, and Brother W. Clarke.
Berlin—Elder William Satterlee, and Brother S. Potter.
Piscataway, N. J.—Deacon L. Titsworth and Bro. Barzillai F. Randolph.
Salem, N. J.—Brother Phinehas Ayers.
Alfred, N. Y.—Deacon D. Babcock, and Brother N. Pearse.
Newport, R. I.—Elder Henry Burdick.

Chose Eli S. Bailey, President; Daniel Babcock, of Hopkinton, Vice-President; John Langworthy, Jr., Recording Secretary; Lewis Titsworth, Corresponding Secretary; Daniel Lewis, Treasurer.

The Committee appointed last year, presented a draft of a new Constitution, which was finally rejected.

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Resolved, That so much of the third article of the Constitution as relates to the nomination of Missionaries by the General Conference, be dispensed with for the present year.

Received the Reports of the several Missionaries employed by this Board the year past; and appointed Elder Matthew Stillman, brother Barzillai F. Randolph, and Deacon D. Babcock of Alfred, to audit their accounts, and to report what compensation they shall have for their services.

The Treasurers of the several Auxiliary Societies reported the following sums ready to be delivered to the order of the President, viz: Hopkinton, thirteen dollars and seven cents; Brookfield, twenty dollars; Piscataway, ten dollars; Newport, twenty dollars; Berlin, ten dollars; Alfred, twenty-five dollars; Salem, five dollars.

Appointed Elder Henry Burdick a Missionary a part of the ensuing year, and paid him twenty dollars in advance.

Appointed Elder Amos R. Wells, a Mission of six months; Elder William B. Maxson, three months; Elder John Greene, three months; and Elder Amos Satterlee, three months.

The Committee appointed to audit the accounts of the Missionaries, reported, that Elder John Davis, of Cohansey, had labored three and a half months, and that he receive thirteen dollars per month, exclusive of traveling expenses; that Elder William B. Maxson had traveled two months, and that he be allowed twenty-six dollars; and that Elder A. R. Wells traveled two months and twenty days, and that he receive thirty two dollars; which report was accepted.

Voted, That the President draw an order in favor of Elder John Davis, on the Treasurer of the Society at Hopkinton, for eleven dollars and eighty-five cents; on the Society at Piscataway, for ten dollars; and one for five dollars on the Society at Salem.

Voted, That the President give an order to Elder W. B. Maxson, on the Treasurer of Brookfield Society, for eighteen dollars and thirty-seven cents; and that Elder A. R. Wells receive an order on the Treasurer of Berlin Society, for ten dollars; likewise, on the Alfred Society, for twenty-two dollars and sixteen cents.

Voted, That Eli S. Bailey, Henry Clarke, Jr., and William B. Maxson, be Editors of the Seventh day Baptist Missionary Magazine the ensuing year, and that they publish it for this Board.

Voted, That the Journals of the Missionaries, and the Proceedings of this Board, be published in the next number of the "Seventh-day Baptist Missionary Magazine."

Voted, That this meeting stand adjourned to the New Meeting-House in Petersburg, Rensselaer County, N. Y., to meet immediately after the rising of Conference in October next.

JOHN LANGWORTHY, Jr., Recording Secretary.

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We have not room in this number for all of the reports of missionaries presented at the meeting of the Society in 1821; but we give below the journal of Amos R. Wells, and reserve till our next the journals of John Davis and Wm. B. Maxson.

Journal of Amos R. Wells' Missionary Tour in 1821.

On the seventh of February, I left my father's house in Hopkinton, R. I. I called first at Stonington, Connecticut; then at Brother James Stanton's, in Lisbon. From thence I went to Woodstock, where there is one family of our order, by the name of Church. In this town I tarried three or four days, and spoke four times, amongst the Baptists, Presbyterians, &c. From Woodstock I went to Burlington. Here I tarried nine days, being detained a number of days beyond my expectation, by storms; here I attended six meetings. Our little Society in this place have many difficulties to encounter; and, unless they have assistance, I fear they will not be able to surmount them.

February 26th, I went to Brother David Babcock's, in Granville, Mass. I spoke in the neighborhood, in a dwelling house, to a crowded assembly, principally of the Presbyterian Society; and I think the Lord was present, and assisted his unworthy servant to speak his word. From this place to Stephentown, N. Y.; then to Berlin, Petersburg, &c. At Petersburg I was solicited by Elder W. Satterlee, and the Brethren, to tarry with them the season. After much deliberation on the subject, and taking all things into consideration, as Brother Maxson had been appointed to visit some of the distant Societies, I concluded I might be as useful here as elsewhere. I therefore determined, after I had taken a journey to the West as far as Brookfield, to return. Previous to this journey, I tarried in this region twenty-four days, and held twenty-four meetings. I was absent on this journey about three weeks, traveled two hundred and fifty miles, and spoke six times. After my return I engaged in a school at Petersburg, and began the last day of April. From the time I left home to the commencement of my school was two months and twenty-two days; in which time I traveled five hundred and fifty-six miles, and tried to preach forty-three times. I expended five dollars and eighty-five cents; and received donations to the amount of five dollars and sixty-nine cents, in the following manner, viz:—

Of Jeremiah Church, Woodstock, Ct.	$ 25
" Seventh-day Baptists in Burlington, Ct.	4 00
" Dr. Robinson, Petersburg, N. Y.	50
" Joseph Crumb, Plainfield, N. Y.	94

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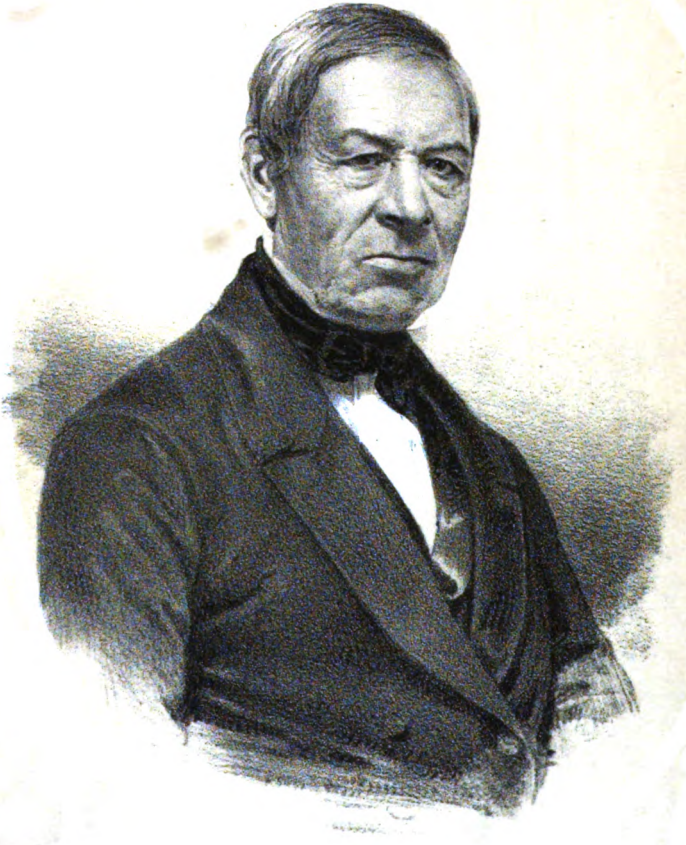

W. B. Maxson

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THE

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Biographical Department.

WILLIAM B. MAXSON.

With a Portrait.

CHAPTER I.

My Ancestors and Birth—Going to Church and School—Newport as it was—First Trip to Sea—The Duck Factory—Coaster's Harbor.

I COMMENCE by stating, that the Rev. John Maxson was pastor of the Seventh-day Baptist Church in Newport, R. I., from 1754 to 1778. He was succeeded by the Rev. William Bliss, who died in 1808. My father, Caleb Maxson, was the youngest son of Rev. John Maxson; and my mother, Mary, was the fourth daughter of Rev. William Bliss. They were married about the year 1782, and settled in the town of Newport, where he followed the occupation of a weaver. My father had five children by my mother—Elizabeth Ward, William Bliss, Joshua Babcock, John, and Content. I was their second child—was born in the town of Newport, August 21, 1785, and was called after my maternal grandfather, William Bliss.

I can recollect but little of what occurred in my early childhood, until I was about nine years old, excepting that my father would have my younger brother and myself always accompany him to church, and he was particular in having me walk at his right hand, on account of my being his eldest son, and my brother at his left hand. This practice of my father has been of immense advantage to me, as it early impressed upon my mind the importance of respecting the Sabbath, and familiarized me to attendance on divine worship.

I was put early to school, and I well remember the dreary summer days I passed under the surveilance of my teachers. That school I shall always remember. It was kept in a dwelling-house a short distance east from the jail. The teachers were a gentleman and his

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wife, both foreigners, and past middle life. They occupied separate but adjoining apartments. The lady instructed the smaller scholars in spelling and reading, and her husband those who were learning writing and arithmetic. The mistress occupied an arm-chair, with a switch in her hand long enough to reach the most distant of her charge, which she failed not to apply vigorously upon such as chanced to miscall a letter or misspell a word. When unsuccessful in training to her mind those under her care, she would hand them over to her lord, who would apply his ferule, as also for every blot or mistake in writing. They both seemed to be of one mind in this matter, viz., that nothing but corporeal punishment could have any influence in opening the understanding of their pupils, and teaching their young ideas how to shoot. This barbarous treatment kept the scholars in constant fear, and made the school-room more like a place of punishment than a seminary of learning.

My rambles about the town acquainted me with its various localities. What is now occupied for a park, on the south side of Washington Square, was then the site of a row of old cellars, where we amused ourselves in catching bumble-bees, with a pair of clam-shells, from the thistle-blows which grew under the walls. Newport has changed less, for the last half century, than most of the maritime towns of New England. In those days the streets were not named as they now are, nor the houses numbered, nor was there a night-watch kept in the town. But it is, and ever will be, loved by those who passed their early days in it. There still stands the sacred house to which I was led by my father in early childhood, to pass a portion of the holy Sabbath under the instruction of the Gospel, and where I was admitted to the fellowship of the saints; there are the sepulchres of my ancestors; and many associations of thought, some pleasant, and some painful, are connected with the place where I received my being, and learned to offer my infant prayers.

When about nine years of age, my father was prevailed upon by an aged gentleman, named Olfield, to let me accompany him to North Carolina. It was his custom to pass his winters in a southern port as a merchant, and return on the approach of warm weather. We sailed in the fall of 1793 or '94, in a small vessel, under the charge of a Captain Cranston; and after a stormy passage of ten days, we arrived in Cape Fear River. Mr. O. had his merchandise landed in Wilmington, and immediately opened his store. He was soon taken sick, and died. I was unaware of the dangerous

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character of his disease. A short time before his death, he asked what I thought would become of me, thereby evincing his anxiety on my account. He died within a fortnight after our arrival. When I saw my only protector dead, I wept, not knowing to whom to look for protection or support. But Providence looked me up a friend in a gentleman from Providence, R. I., who kindly took me into his family, and when he found a vessel bound to Newport, paid my passage, and put me on board. The captain and his mate paid but little attention to their little charge. The vessel took a trading passage, and visited many of the small towns and inlets on the coast of North Carolina, calling at Norfolk, Va., and New York; which made the passage long. I was set to cooking for the ship's company, and made to wash my own clothes. By my inexperience in this business, most of them were lost overboard. My hat blew from my head into the surf, while gathering eye-stones and sea-shells on the beach where we landed; so that I had no hat for the remainder of the voyage. In this plight, I arrived at Newport late in the spring after I left my home. Never did a mother rejoice more at the return of a son, than did mine; and I thought none could be more distressed than she was at my destitute condition. After this mingled gush of joy and grief, I was soon again clothed in comfortable apparel. This early adventure had an important influence in giving my mind an inclination for the sea, which subsequently my father seemed to favor.

Soon after my return, my father took me to see the Duck Factory, then being constructed, which afterwards became a work-shop for me. My father being a weaver by trade, worked in this establishment at weaving sail-cloth, and took me in with him as a quill-boy. For a year or two I worked in this factory, instead of being at school, as my time of life demanded.

When about eleven years of age, my father removed from the town to the island of Coaster's Harbor, a small island about a mile from the centre of the town, on which was kept the town and marine hospital. My father took charge of the hospital. Those who were attacked with contagious diseases, such as small pox, West India and yellow fevers, whether in the town or arriving in vessels from sea, were brought to this hospital, and put under the care of my father. As these diseases were contagious, particularly the former, no visitor was allowed to come and go from the island, but the physician. The whole duty, therefore, of nurse and sexton, devolved upon him; which, with the aid of myself and younger brother, he performed.

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CHAPTER II.

Death of my Mother—Jonathan Maxson—Religious Impressions—Visit to Westerly—Baptism, and admission to the Church.

Soon after the removal of our family to the hospital, I went as cabin-boy for my uncle, Capt. Thomas Bliss, who run a packet between Providence, Newport, and New York. I was with him two seasons, which still strengthened my inclination for the sea, and I was led thus early to look forward to the avocation of a sailor as my future employment.

When about twelve years old, I had the misfortune to lose my mother. I was not sensible of her dangerous illness, until near the time of her death; and then I could not realize it, until our little family was called together to kneel for prayer around her lifeless body. This bereavement was a severe affliction to me at the time, and particularly to my father and older sister, on whom the domestic care of the family devolved. My parents had not been wanting in their efforts to impress upon my mind the fundamental principles of religion. This was not done by precept only, but by the most scrupulous religious examples. But I had only a very slight sense of the value of pious parents. I was often weary of my father's prayers and exhortations, which were intended for my good. I had nothing to comfort me under the loss of my mother, but remained prayerless, without hope, and without God. Still, I had not been thoughtless on the subject of my danger. While on board of the packet, in the harbor of New York, I accidentally fell overboard; and as I could not at that time swim, I came very near drowning before I was taken from the water. This for a short season made me thoughtful; but my seriousness soon passed away. I soon forgot how near I had been to the eternal world, and the misery of the damned. And on many other occasions my depraved heart struggled against Providence, and the reproofs of the Spirit of Grace. The idea of becoming a Christian had not yet been seriously entertained by me.

In the month of September, 1798, when I was thirteen years old, I was visited by my cousin and familiar friend, Jonathan Maxson. He had just returned from a visit to Westerly, where he had attended the yearly meeting. There was at that time a revival of religion in the church in Hopkinton, and many of the youth had embraced the

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Saviour. My friend's mind had become seriously affected during his visit. On his return, he visited our family, and addressing his conversation to me, he stated his own fears, and intentions in regard to seeking an interest in Christ, and kindly and faithfully pressed me to engage with him in seeking for a hope in Christ. His conversation powerfully affected both my sister and myself. This dear friend had frequent conversations with me upon this subject, and encouraged me to seek God with my whole heart. I believed God had, by the instrumentality of my friend, called me more loudly than ever; and I dared not defer to seek for his forgiving grace. Indeed, I was fearful that I was already too late. I could remember many calls from God, that had brought my mind to a stand for the moment, and I had refused, and now in my trouble I feared he would laugh at my calamity, according to Proverbs 1: 24—31. I believed that Christ came into the world to save sinners; but I felt that I was the chief of sinners. I fancied that there was something peculiar in my case, that rendered my acceptance with God more difficult than others. Still, I did not despair, though I saw it would be just with God to cut me off forever. Both my cousin and myself needed to be more perfectly taught the way of the Lord. I supposed that if God should ever forgive my sins, He would not do so short of two or three years of painful repentance, and I feared that I should not live long enough to "read my title clear to mansions in the skies." I had my times and places of prayer. I set a watch over my conduct and conversation, and thought, if I were finally lost, I would not heap up more wrath against the day of wrath. I would at times feel encouraged, and could see a loveliness in Jesus, and felt an affection for such as I believed loved the Lord; but I could not recognize in myself what I thought an evangelical change of heart. Thus I passed several months, seldom being spoken to on the subject, except by my cousin, who had been the instrument of my awakening. In the beginning of 1799, I accompanied my cousin, J. M., on a visit to Westerly. While on this visit, I was conversed with by an aged aunt, relative to my hope in Christ, and I frankly told her I had none. She related her own exercises in early life upon the subject. She said she had done all she knew that God had commanded her, except being baptized. She read the apostolic exhortation to "be baptized for the remission of sins," (Acts 2: 38,) and resolved to obey, and found peace in believing and obeying the command. Her conversation enabled me to recognize baptism as my duty; and when I resolved to obey, I was comforted, and for the first time in my life

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could look upon Jesus as my Saviour. I had been, like Naaman, making calculations how the Lord would deliver me; and like him I was disappointed. I believed in Jesus, and that he had power to forgive sins. I believed that baptism was the duty of all believers, and therefore that it was my duty. On my return from this visit, I made my feelings known to my father, who encouraged me. My cousin and myself offered ourselves to the Seventh-day Baptist Church in Newport, and on the 31st of March, 1799, we were both together buried with Christ by baptism, in the harbor of Newport, in the presence of a vast concourse of people, who had assembled to witness this solemn rite. In obedience to this command, I felt great peace of mind, and wondered that I had not seen and done my duty sooner. We were admitted on the next Sabbath to membership in the church, my grandfather Bliss being the administrator.

CHAPTER III.

Youthful Amusements—Backsliding—Another Trip at Sea—Sickness—To Sea again—Learning a Trade—Singing School—Locating at Westerly—To Sea again.

During the season in which my mind was exercised with anxiety for an interest in Christ, and for some time after I united with the church, I was conscientiously opposed to the usual amusements in which the youth engaged, believing that they were inconsistent with the spirit of piety. It however so happened, that a number of young men from the country came into the society to labor through the summer season, who were members of the Church in Hopkinton. They attended the Church on the Sabbath, and associated with the youth of the society, and soon introduced what were termed innocent amusements. I was at first surprised, that young Christians should choose such methods of entertainment, and I would not unite with them. But I had not moral courage enough to absent myself from their society. At first I declined participating with them in their vain sports; but ultimately I yielded. I was conscious that I was wrong; but I was fascinated with the agreeable society of my companions, and soon became attached to their follies. The consequence was, that I became less watchful and prayerful; I lost the sublime pleasure of communion with God, and felt an increasing embarrassment in every religious duty, whether public or private. Thus I wandered from my father's house into a far country; and though I was preserved from such acts as are termed immoral, or

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were, strictly considered, disciplinable in the church, I was still a wide wanderer from the way of peace.

When about sixteen years of age, I tried my chance again upon the water. I went in a small vessel to Boston. She was deeply laden, and leaked badly, and was so unfit for sea, that we could not return home with her. After remaining the greater part of the winter in Boston, I left the vessel, and walked to Providence on my way home. Before I arrived in Newport, I was taken very ill, but was enabled to reach home, where I was confined some months with pleurisy. I was insensible of my danger, and from the use of anodynes, stupid in regard to my near relation to eternity. God in mercy restored me to health again, but I seemed not to profit much by my affliction.

The following summer I went to the West Indies, and in October, 1802, I engaged as a seaman on board of a ship for a voyage to France. We visited Nantz and Bordeaux, and loaded for Baltimore, where we arrived in the spring of 1803. The only circumstances worthy of notice on this voyage, are, that we lost our mizzen-mast on our passage out, and we lost one of our men overboard on our passage home, who was drowned. I took passage from Baltimore in a vessel bound to Stonington, where I found a vessel fitting out for a fishing voyage to the Straits of Belisle. As the ship's company were Sabbath-keepers by profession, I engaged to go with them. From this voyage I returned in October, and then went to Newport, where my father and his family still resided.

I was now eighteen years old, and I began to think seriously of learning some mechanical trade, as I had been advised by my father to do. His reason for advising me to this course was, that there might be war between our country and some other nation, when it would be hazardous to pursue a sea life. I accordingly engaged to work three years with Mr. George Clarke, of Newport, in the business of a house carpenter. During this period, I attended school in the winter evenings. My studies were principally Arithmetic, English Grammar, and the rudiments of singing. When in my twenty-first year, I taught a free singing-school for the Church and Society, which the minister, deacon, and most of the younger members, attended. Our school was opened by prayer, and closed by singing a doxology. Before our school closed, many of my pupils became religiously impressed, and so deeply would they sometimes be affect-

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ed, that they could not sing for weeping. This resulted in a general revival throughout the society, and many of them united with the church. I also taught a public singing-school the following winter.

My engagement with Mr. Clarke being fulfilled, he employed me a few months as a journeyman. In the spring of 1807, I engaged at Westerly in the business of building boats for the Straits cod-fishery, and from this time made my rendezvous at Pawcatuck, where my sister Elizabeth then lived with her family. In the month of May, I engaged again in another fishing voyage to the Straits of Belisle. After the season of catching and curing our fish, I engaged as chief officer on board of a vessel which took in a cargo of fish for some port of Spain. We sailed from the Straits in the month of October, and after a stormy passage of thirty-five days, we arrived in the port of St. Lucas, a few miles from Cadiz. We were quarantined about five weeks before we were permitted to land or discharge our cargo. Here we took a cargo for New Haven, where we arrived in March, 1808. Our vessel belonging to the Derby Fishing Company, our crew was discharged, and I returned to Westerly, where I engaged in boat-building, with my brother-in-law, Joseph Stillman, until the season arrived for fitting out for another fishing voyage. I then engaged to go in the schooner Buck, Charles Deniston, master. After my return from this voyage, I engaged as a school-teacher in Westerly. When my school was dismissed, in the spring of 1809, with a number of others I fitted out a vessel for the Straits, and went as master. After our return, I commanded the same vessel in the winter, in the southern trade.

When I gave up the charge of this vessel, I concluded to abandon the seas, and employ myself at home. I therefore engaged, with several others, who were ship-carpenters, to build a ship on contract. When this contract was completed, I engaged in building a ship at Gale's Ferry, on the river above New London. When this ship was completed, I engaged to go in her as second officer, on a voyage to New Orleans, and thence to Liverpool. From the latter port I went to Belfast, Ireland, and took emigrant passengers for New York. We landed our passengers in Amboy, however, in order to avoid a certain indemnity required of those who landed foreigners in the port of New York. After returning with our ship to New London, where she was owned, I returned to my adopted home in Westerly, with the intention of going no more to sea.

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CHAPTER IV.

My Marriage—To Sea again—An affrighted Sinner in a Storm—Purchase of a Vessel—War with England—Bombardment of Stonington—Building a House to live in—My own Reflections as a Backslider—Family Prayer—Trials about Preaching—Commencing to Preach.

In the month of November, 1811, I was married to Miss Lucinda Larey, of Stonington borough. She was a daughter of poor parents, was educated in a Presbyterian society, and of a very amiable disposition. Her religious views, as I supposed, were very different from my own, and she had made no profession of religious experience. Deeming an agreement in religious sentiments an important point in the conjugal relation, I was not inattentive to it during our preliminary intimacy, and I was happy in finding an entire concurrence in our sentiments on every important religious doctrine and duty.

Soon after my marriage, I was solicited to take charge of a vessel to sail for a southern port; and notwithstanding my determination to remain at home, so strong was my attachment to the seas, that I was prevailed upon to accept the proposal, and sailed in the month of February, 1812, for a port in North Carolina. Our passage was a very stormy one, and our vessel but partially loaded; so that we were not secure from the danger of being thrown upon our beam-ends, in the severe squalls and heavy short-sea we had to encounter. We had on board two gentlemen passengers, one of whom was in middle life. He was profane in his language, and his manners indicated entire thoughtlessness on religious subjects. During a severe gale, he confined himself to the cabin, and employed himself in reading the Bible. He seemed to be much disturbed in his mind in regard to the safety of the vessel, and would inquire at every opportunity how it was with the storm, and whether the vessel was likely to weather it. He said that I might think strange of his reading the Bible at such an inconvenient season, (for it was in the dead of night,) and being so much agitated about our safety. He gave as his reason for his present disquietude of mind, that when he was a young man, a revival of religion prevailed extensively in the neighborhood in which he lived. His mind became affected with a sense of his lost condition, and he engaged with others in seeking an interest in Christ. He said he was sincere, and resolved never to go back to his former sinful course. Some of his companions obtained a hope in Christ, while he remained without hope and without God in the world. He then became partially discouraged, and concluded to wait and see

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how those young converts progressed. From this time his seriousness began to subside, and he soon concluded to let the subject rest until some future season. It was not long before he became as thoughtless and as profane as formerly; and, as he grew older, he became still more impious. He continued, that on a certain time, being at sea, on the coast of North Carolina, he was overtaken with a severe tempest. When the gale was raging with the greatest violence, and but little hope was entertained that the vessel or crew would survive until the morning, while thus tossed by the broken waves, surrounded by a thousand graves, he thought upon his former seriousness, and vowed to reform his life; and he again lifted up his prayer to God for deliverance, and again promised God, that if he would deliver him from this danger, he would devote the remainder of his life to his service. These promises, he observed, were made in good faith, and he then designed to keep them. But when the storm abated, he forgot his vows, and sinned on as usual; and he remarked, that "whenever I am at sea in a storm, these broken promises rise up before me, like the ghosts of departed times, and torment me; and this is the reason of my being so restless in this severe gale." I then remarked to him, that whether we survived this storm or not, it was certain that by some means we must soon die, and that wherever our bodies were buried, either on the land or in the sea, our spirits must go to God who gave them, and there receive according to our works—that it was important that a sailor prepare for a storm in fair weather; and I begged him not to forget his God, should he again deliver him. The storm abated, and he returned to profanity. We arrived in Newbern, N. C., without disaster; and I saw nothing more of the seriousness of my friend.

After being a short time in Newbern, I purchased a part of a vessel, and leaving the other, I engaged in carrying naval stores to Philadelphia. On our first trip we had the misfortune to lose our foremast by a white-squall, through the inattention of the mate, who had charge of the deck at the time.

In the spring of the same year, I returned with our vessel to Stonington, and fitted her for a fishing voyage. But before I sailed, we had news of the declaration of war by the United States against England. This put a stop to my proceeding on the voyage, and the vessel was laid up till fall, when I took a freight to Philadelphia. But even coasting was attended with too much danger of being captured by British cruisers, to warrant an exposure. Being thus thrown out of business, with our vessel, she was laid up in port.

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In the spring of 1813, I engaged to carry a freight to the eastern part of the State, but the vessel was captured by the British on her passage, and we lost her, with her cargo.

In August of this year, a British squadron attacked the borough of Stonington, and with bombs, cannon-shot, and rockets, endeavored to destroy the town. A regiment of Rhode Island militia was called into service on this occasion, to defend the River, and prevent the landing of hostile forces. At the time, I held a commission of captain of an independent company; but as it was not called into service on this occasion, I volunteered, and joined the campaign. We served but a few days, and had no opportunity of showing our valor. As we were within a few miles of Stonington, we had a fair view of the bombardment, the results of which may be found in any history of the late war.

Being released from the charge of a vessel, I turned my time and attention to work at my trade as a house-carpenter. I soon commenced building a house for myself, upon a lot I owned in the village of Pawcatuck; and moved into it in the spring of 1815. In doing this, I found it necessary to involve myself to some extent in debt. But I was enabled to support my family by my work.

From the time when I first began a sea-faring life, I had enjoyed but few seasons of spiritual refreshing from the presence of the Lord, and these of short duration. I was too much engaged in the pursuit of worldly objects to engage in the service of religion, such as I deemed it the duty of a Christian. There had been seasons when I had been much more divested of the spirit of the world than at other times, some of which I recollect with pleasure. Circumstances connected with them have at times greatly encouraged me to labor as a servant of God in behalf of the lost, which otherwise I might not have done.

After my marriage, I frequently conversed with my wife relative to her seeking for an interest in Christ, and often prayed with her. She was often deeply affected, and I was encouraged to hope that she would take her stand upon the Lord's side. My mind, too, was much exercised on the subject of family prayer. This practice was shamefully neglected by many heads of families, in the vincinity, who professed religion. Although convinced of this duty, I felt incapable of performing it. I tried to pacify my conscience in seeking privacy. But I was not at rest, until I was willing to attend to this duty in open daylight. The performance of this duty has from that period to the present time been essential to my own peace of mind.

Some time in 1815, my mind was arrested by a series of reflections upon my destitution of religious comfort. In a retrospective view

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of my religious course, I was reminded of my neglect, for a considerable time, of prayer in my family—that I had taken no active part in our prayer and conference meetings—that I had been remiss in all religious duties—and, in short, I had "left my first love." I began to pray for strength to rebuild the family altar, and to confess my faults publicly, and wherever I was sensible that I had dishonored the Christian name. I was also conscious that I had neglected my duty in omitting to place myself under the care of the church where I ordinarily attended public worship. I had lived within the bounds of this church since I left Newport (about eight years) without transferring my membership. I endeavored to amend my course in all these respects. Still, I was not at rest in my mind. Something, I feared, was not right. When I was about thirty-two years of age, my mind was often deeply exercised in regard to my duty, for I was impressed that God required more of me than I had hitherto yielded to him, and I gradually entertained the fear, that it ultimately would be my duty to enter the ministry. This impression increased, until I became extremely unhappy and disspirited. I knew that I was incompetent in every respect. I had neither learning nor piety sufficient for such a work; neither had I sufficiently studied the Scriptures. Besides these objections to entering the ministry, the support of my family presented another, equally insurmountable. I therefore opposed this impression, as inconsistent with other known duties, and could look upon it only as a temptation of the adversary. I prayed that I might know my duty, but feared to be informed. I felt that I was unwilling to be any thing for Christ's sake. I would speak and pray in our society meetings; but this afforded me no comfort. I could not prevail upon myself to make my impressions known to my most intimate friends—not even to my wife, lest she should become as unhappy as I was. After many trials upon the subject, I succeeded in surrendering myself, for God to do with me as he pleased—to set me to preaching, or sweeping the streets, or any thing else he might choose. A few of my first attempts at preaching nearly satisfied me that I had mistaken my calling; and I doubted not but others were quite satisfied of the same thing. But I could not satisfy myself that I should do right in refusing to speak when I was requested to do so. My wife, too, had serious objections in her own mind to my engaging in the ministry. She did not oppose me, but wept day and night on the subject. She could see nothing but poverty and reproach, and something worse than widowhood, before her. The state of her feelings on this subject greatly increased my embarrassment. But as I had put my hand to the plough, I dared not

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look back. Thus I continued to preach occasionally, for about two years. There were several other young men, members of the same church, who engaged in preaching about the same time, viz., Thomas V. Wells, Daniel Coon, and Amos R. Wells. The church, though she indulged us in using the pulpit, was nevertheless very cautious in giving premature approval.

CHAPTER V.

Call to Ordination—Removal to Schenectady—Journey to Brookfield, to Scott, to Rhode Island, and New Bedford—Removal to Homer—Organization of the Church in Scott—Call by the Church in Brookfield.

Being somewhat in debt, in consequence of building my house, I had made arrangements to remove for a short season to Schenectady, N. Y., to work in company with my brother John in the manufacture of machines for shearing cloth, in hope thereby of relieving my indebtedness the more readily. When this was known to the church, a meeting was called, to take into consideration the propriety of calling to ordination the several brethren who had recently commenced preaching. This meeting resulted in a resolution to call a council from other churches for this purpose. This council, consisting of Elder Henry Burdick from the church in Newport, and Elder Lester Rogers from the church in Waterford, Conn., together with Elder Matthew Stillman, of the Hopkinton church, met at the meeting-house in Hopkinton, April 4, 1819. The church presented Daniel Coon, T. V. Wells, and myself, as candidates. It was intended that A. R. Wells should have been ordained at the same time; but he was absent on a preaching tour. The conclusion of the council was, that the three candidates presented should be forthwith ordained as evangelist ministers of the gospel. Elder H. Burdick preached on the occasion, from Titus 1 : 5—"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." I was first set apart by ordination, and then requested to assist in laying on of hands upon the other two candidates. Elder Stillman gave me the charge in writing. The following is a copy of the certificate of my ordination:—

These may certify, to all whom it may concern, that on the fourth day of April, A. D. 1819, brother William B. Maxson, being a member of the Seventh-day Baptist Church in Hopkinton, State of Rhode Island, being of good report within and without the church, was this day ordained and set apart for the work and office of an Evangelist.

MATTHEW STILLMAN,
HENRY BURDICK,
LESTER ROGERS,
} Elders.

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I had said nothing to my wife concerning the object of the previous church meeting. After my return, she inquired what was the object, and then the result of the meeting. But the information thus obtained rendered her very unhappy; for nothing seemed to afflict her so much as the thought that I was to be a preacher. She however attended the ordination, in order to avoid the censure of her friends.

In the spring of 1819, we made arrangements for our journey to Schenectady. In May we left our home and friends, and sailed via New York and Albany, and safely arrived at S. We immediately made arrangements for a meeting on the Sabbath, which was continued during my sojourn in that city. Our meeting was held in our own hired house. The few Sabbath-keepers—who consisted mainly of the families of brethren Joseph Stillman, John Maxson, and our own—were here gathered together for Sabbath worship. Our devotions were, conference in the morning, and preaching in the afternoon and evening. In the evening we generally had the company of the few Baptists residing in the city, (for there was no Baptist church there at that time,) and some Methodist brethren. For a great part of the summer, my health, and that of my wife and one of our children, was much impaired; which greatly discouraged me as to the pecuniary advantage of my removal. But God was with us in our religious meetings, and a family revival followed. My brother John's wife, who was a member of the Presbyterian church in Stonington, became dissatisfied with her sprinkling for baptism, and desired to be immersed, and join the church with her husband. My wife, too, obtained a more substantial hope in Christ, yielding all her objections to my preaching, and wished also to follow Christ in baptism; and both were soon buried by baptism in the Mohawk River—the first baptisms that were known to have been performed in that city. This was a matter of great joy to our little society, and was soon followed by the conversion and baptism of several others, one of whom was afterwards Deacon Abel Ward, of the Seventh-day Baptist Church in Schenectady, but now gone to receive his reward.

In October, we attended our General Conference in Brookfield, N. Y., and assisted in the ordination of brethren Eli S. Bailey and John Greene. At the close of this meeting, we visited Scott, New York. There were a number of families there observing the Sabbath, being members of eastern churches. They held meetings on the Sabbath at one of their dwellings. After holding a few meetings in this place, we returned to Schenectady.

In November, I with my wife visited Stephentown, Berlin, and Petersburg, in Rensselaer County. We staid a number of weeks in

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those towns, and held a number of meetings. After our return, in the winter of 1819, '20, I preached a number of times in Clifton Park, and baptized a Bro. Crossman, who also became a member of the church with us.

While residing in Schenectady, from some attempts of a Baptist brother to impose upon me, while debating the subject of the Sabbath, by misinterpreting certain Greek words, I resolved, if life was continued, that I would, with the blessing of God, render myself sufficiently acquainted with the Greek to protect myself against further imposition. I therefore obtained a Greek Grammar, Lexicon, and New Testament, and commenced studying and praying for strength and vigor of mind sufficient for the accomplishment of my object. But for want of suitable elementary books, my progress was slow. I also wrote a treatise on the subject of the Sabbath, of thirty-two pages, octavo, and with the aid of brother Jacob D. Babcock and others, published an edition of two thousand copies, and distributed them gratuitously, by mail and otherwise, to first-day brethren.

As I had not obtained my object in this sojcurn in Schenectady, viz., in being able to liquidate the debt I owed, and as our friends in Scott appeared anxious that I should settle in their vicinity, I had come to the conclusion to remove into the town of Homer, with my brother, who was preparing to go there in the Spring, in order to pursue his mechanical business. In April, 1820, I visited Westerly, Newport, and New Bedford. In Newport I had the company of Elders T. V. Wells and A. R. Wells. We were cordially received by the Baptist and Methodist ministers in the town, and were invited to occupy their pulpits, which we did for two first-days. To New Bedford and Dartmouth, Mass., I was accompanied by Bro. A. R. Wells. We visited the Sabbath-keeping brethren in that vicinity. I preached in New Bedford, Fair Haven, and with my uncle (Elder Arnold Bliss,) visited Matapau sett, and attended a number of meetings there. I returned by Newport, where I passed several weeks, preaching in the Seventh-day Baptist Church on the Sabbath. While standing in that pulpit, I felt that it was a holy place, and that more than a common responsibility rested upon me; for in that exact spot had stood those venerable and holy men, Elders John Maxson and William Bliss, performing, much more efficiently, the same work that I was endeavoring to do. In returning to Westerly, I preached in the Court-House in Littlerest, (South Kingston.) About the first of June, I returned to Schenectady, and then made our removal to Homer, Cortland County, N. Y., a few miles from the settlement of our brethren in Scott.

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I immediately commenced preaching at Scott, and visiting the families. In order to do something for the support of my family, I labored a part of my time in the machine-shop, with my brother John. But I found it very difficult to do much at this business; for I was deeply impressed with the spiritual wants of the society, and the necessity of devoting a portion of my time to study and mental improvement.

In the month of July, this year, we were visited by Bro. A. R. Wells, who was on a missionary tour. By the request of the brethren in Scott, we organized them a church in fellowship with the Seventh-day Baptist General Conference, and John Maxson and Holly Maxson were chosen to serve the church as deacons. This little church, which when organized consisted of twenty-four members, was increased to forty when received into the Conference the September following. This Conference was held in Piscataway, N. J., which I attended, in company with several brethren from Brookfield. After my return, I continued to preach in Scott, laboring occasionally in the machine-shop, until December, when I left home upon a missionary tour, to which I had been appointed by the Missionary Board at its preceding session. In this tour, I visited Truxton, Lincklaen, Preston, Brookfield, Verona, and Whitesboro. In the latter place, I formed an acquaintance with the Rev. Mr. Galusha, and Rev. Mr. Frost, who invited me to their pulpits. I also here baptized Bro. Reuben Wilcox, whose excellent wife was a member of the church in Brookfield. In Brookfield, the church was favored with a season of revival, and I labored with them a number of weeks. This church received an accession in this revival of about one hundred and forty members. Elders Henry Clarke, Eli S. Bailey, and Daniel Coon, were then preaching to this people. While I was in Brookfield, I received an invitation to remove to that place, and take the pastoral charge of the church, Elder Clarke having proposed his resignation as pastor. I was not, however, prepared to accept the call, as the church in Scott would thereby become destitute, and I declined it. I was absent on this tour about three months. I then returned, and continued my labors in the church in Scott until October, 1821, when the General Conference convened in Hopkinton, R. I., which I attended as a delegate from the Scott church. On my return, I visited Stephentown, Berlin, Petersburg, Schenectady, Broadalbin, and Brockfield. While at the latter place, I was urgently pressed to accept the call of the church, which I was not yet prepared to do. After consulting with my friends and the church in Scott, I consented to accept the call of the church, which was made without any stipulations whatever as to support; and I gave them to understand, that I would

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remove among them the following Spring. One great inducement to remove to Brookfield was that I had been appointed to edit and publish the *Seventh-day Baptist Missionary Magazine*, a quarterly publication, in connection with Elder E. S. Bailey and Bro. Henry Clarke. As the principal labor of compiling this work devolved upon me, together with the whole care of printing and distribution, I was under the necessity of passing a considerable portion of my time in Brookfield, that I could have the opportunity of consulting with my colleagues in the preparation of the work.

CHAPTER VI.

Removal to Brookfield—Constitution of the Church in Adams—Arrangements for supplying Scott Church—Missionary Magazine—Revivals in the Church—Hymn Book—Ordination of Elders Richard Hull and Daniel Babcock—Mission to Fox, Clearfield County, Pa.—Constitution of the Church in Fox, and a Church in Cuba, N. Y.—Domestic Afflictions—Call to New Market, N. J., and removal to that Society—Second Marriage.

Having made arrangements, I removed to Brookfield the first day of March, 1822, and commenced my labors with that church. I located my family at the village of Unadilla Forks, in a hired tenement. Our friends here were very kind, aiding us to every necessary of life.

In the Summer, the church having received a request from the brethren in Adams, appointed Elder D. Coon and myself to visit them, and, if thought proper, to organize a church. We attended to this appointment, organized the Adams Church, and ordained William Greene to the work of the ministry. On our return, I left our company, and visited Deacon Obadiah Johnson, formerly a First-day Baptist, but who, with his wife, was now keeping the Sabbath. They lived in the town of Mexico, with no other Sabbath keepers near them. I passed the night at their house, preached a sermon to the family, and met my companions at sunrise the following morning. We visited the church in Verona on our return home.

I had made arrangements for visiting the brethren in Scott once in two months, at their regular communion seasons, which I continued to do until Bro. Joel Greene supplied them.

I could now attend to the business of the *Magazine* with much more convenience than before I removed to Brookfield. Still it was attended with considerable hindrance to my other labors, as I had to make frequent journeys to Morrisville, to correct the proof, while it

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was printed there; and after this to Albany, a distance of eighty miles. This work was discontinued at the end of four years, on account of not being properly sustained, and probably of not being better managed in its concerns. The Missionary Board awarded me about a hundred dollars for editorial services; but as they had no surplus funds, I presented to the Society the claim.

During the Winter of 1822 and '23, the First Brookfield Church enjoyed a precious revival, in which many of the youth were hopefully converted. In the Winter of 1824 and '25, the church enjoyed another precious revival, and a number of the youth and middle-aged were added to the church. In the year 1823, the number of members was much diminished by the second and third churches being constituted, and dismissed from this body. A happy state of union existed between these churches after their separation.

Having been appointed by the General Conference of 1823, together with Elders Eli S. Bailey and John Greene, I visited Friendship, Allegany county, N. Y., in company with these brethren, and organized the church in that town. We also visited Alfred, in the same county, and ordained to the work of the ministry brethren Richard Hull and Daniel Babcock. Some time this year, (I think,) with Elder John Greene, we ordained Bro. Joel Greene, in the church of Scott.

In the Spring of 1825, I visited Piscataway, N. J., and had the satisfaction of seeing the work of the Lord revive, and a number of members added to the New Market Church.

At a previous session of the General Conference, I was appointed, with Eld. E. S. Bailey and Dr. H. Clarke, to compile a volumne of Hymns for the use of the churches, that should be in accordance with the usages and sentiments of our denomination; and to publish it, if sufficient encouragement should be afforded to warrant the expense. This Hymn Book was published in 1826. But for various causes it failed to meet the expense of publication, by a considerable amount.

Nothing of unusual importance occurred, relative to myself or family, till 1827, excepting that the church had several seasons of revival. I occasionally performed a tour of two or three months, one of which was in Adams, Jefferson county, N. Y., where I had the pleasure of seeing a good work commence, and pleasantly progress, and a number of converts added to the church. In the summer of 1827, having been appointed at a previous session of the General Conference, I performed a journey to Fox, Clearfield county, Pa., in order to constitute a church in that town. I was accompanied from Alfred by Elder Richard Hull.

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I preached in this vicinity, and with Elder H. constituted the Seventh-day Baptist Church of Fox. The members of this church have since generally removed and scattered, so that the church has become extinct. On our journey, we visited and preached in Troupsburg and Rich Valley. In the latter place there had been no preaching for the previous six months. We also visited Friendship. Here Bro. H. left for home. I here met with Elder John Greene, and together we organized the church in Cuba, (now First Genesee,) and ordained two brethren deacons. On my return, I visited Scott and De Ruyter.

In the month of June, 1828, we suffered a domestic affliction in the loss of our eldest son, twelve years of age; and in the following June, (1829,) I lost my beloved wife; and in June, 1830, our second daughter, of eight years, died. These afflictions, thus annually repeated, prostrated and dispirited me to a great extent, in regard to my domestic and worldly comfort. My health became considerably impaired.

In the Summer of 1830, I visited, by request, the church in Hayfield, Crawford county, Pa., and labored several months in the Society.

In the Spring of 1831, I again visited the churches in New Jersey, and witnessed a season of revival, both in the New Market and Shiloh churches. To the latter about one hundred members were added. The circumstances of the New Market church were such as to induce them to request me to settle among them. But not being willing to break my connection with the church in Brookfield abruptly, or without their consent, I proposed to them to communicate with the church in Brookfield on the subject, and that my removal should depend upon their approbation. Accordingly, they wrote to the church in Brookfield, setting forth their circumstances and request, and I remained in New Jersey until September, when I returned to Brookfield and resumed my labors there.

The Brookfield church having finally consented to my accepting the call of the New Market church, I arranged my domestic affairs as well as circumstances would enable me to do, and removed in May, 1832, placing my children under the care of my friends. After visiting Cumberland county, I commenced my labors in the New Market Society, and was received into the family of my kind and highly valued Bro. David Dunn, of which I was an inmate until the following spring.

In August, 1832, I was married, in Philadelphia, to a daughter of Dr. Geo. F. Alberti, who was, a few weeks afterward, baptized, and united with me to the New Market church.

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CHAPTER VII.

Mission to Newport—New Market Church—Mission to the Jews—Called back to Brookfield—Removal to Berlin—Recalled to Brookfield.

At the General Conference of 1832, I was appointed to visit and labor several months in the church at Newport. I therefore passed most of the Winter of 1832–'33 in Newport and its vicinity. I afterwards, however, continued my labors in the New Market church until the winter of 1838.

During my stay with this Society, I held a discussion on the subject of the Sabbath with Rev. William Parkinson, of the city of New York, through the *American Baptist*, published in that city, and which was reprinted in the *Protestant Sentinel*, published in De Ruyter, and since was compiled and printed in book form, by John Maxson. This discussion continued for nearly two years, and presented the strong points of our different positions. I also compiled a volumne of Scripture Questions for Sabbath Schools, by the appointment of the General Conference. This volume contains a little more than two hundred pages, and was printed in 1837. I also employed my leisure hours in studying the Greek and Hebrew Scriptures. I also studied systematically the theory and practice of medicine, being to a considerable extent my own instructor.

While laboring in the New Market church, she enjoyed a pleasant harmony among her members, and had several seasons of religious revival, and many members were added to her communion. The Society built a convenient house for worship near the village of New Market, and another in the village of Plainfield, a few miles distant, where many of the members resided, who were organized a separate church in 1833.

In the Winter of 1838, agreeable to the appointment of the Missionary Board, I commenced my labors as a missionary to the Jews in the city of New York. I endeavored to make myself known to the people to whom I was sent, by meeting with them at their synagogues Sabbath mornings, and calling on other days at their houses, stores, and workshops, and engaging them in conversation as often as practicable. I was generally treated respectfully, and found no difficulty in introducing conversation on the subject of Christianity; but it was not so easy to dislodge their confidence in Mosaic and Rabbinical Judaism. They were generally prepared with arguments

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to oppose what I advanced. They would seldom fail to present the divided condition of Christendom — Papists, Episcopalians, and the numerous progeny of Protestants and Dissenters — as evidence of the unsoundness of the Christian doctrine. Besides objections of this class, which the generality of them opposed to my arguments, the more enlightened having been from childhood used to the original Hebrew Pentateuch and the Prophets, failed not to present the discrepancies of our English translation of those books; and some of these could not with propriety be gainsayed. Most of them evidently looked upon me as an intruder, and thought that my main object was to shake their confidence in Moses. They generally spoke of those Christians who disregard the true Sabbath as willful violators of the Divine command. They made some exceptions in favor of those who observe the Sabbath; but as we would fraternize with such, they viewed us as nearly on a par with them. Occasionally I found a Jew who would manifest some inclination to examine the claims of Christianity; but even these had only confused ideas of the Scripture doctrine of regeneration, or of the difference between the various orders of professing Christians. All attempts at their conversion to Christianity were looked upon suspiciously; for they viewed them in no other light than as a preliminary to renewed persecution. And it must be admitted, that the treatment their ancestors received from Christian nations, was well calculated to furnish them with such impressions. Finding it useless to hope for an opportunity of addressing them in their synagogues, either on the Sabbath or other seasons, I engaged a public lecture-room on Broadway for Sabbath afternoons, and gave notice of it at their synagogues. While I occupied this house, there would an Israelite occasionally attend. In order to avail myself of every means in my power to bring the subject of Christianity to their consideration, I published a tract of about fifty pages, addressed "*To the Children of Israel, scattered and dispersed among the Gentiles.*" This title was printed in Hebrew, with the Hebrew characters, in order to draw more readily the attention of such as understood its import. I employed a Jew to print the work; and it is certain that the manuscript was perused by some of the most learned Jews in the city. The printer prepared an elaborate reply; and withheld it from the public, only for want of means to publish it. Of this little work, an edition of two thousand copies was principally distributed among the Jews in New York and Philadelphia.

During the summer of 1840, I visited the latter city, and passed some months there, occupied in a manner similar to my labor in New

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York, visiting their synagogues on the Sabbath, distributing my tract, and seeking opportunities with them at other times and places. But neither here nor in New York were there any among them to say to Christians who visited their synagogues, "Men and brethren, if ye have any exhortation to the people, say on."

After returning to New York, I continued my labors as formerly; but however encouraging was the attention of some individuals to the truths of the Christian religion, I was not able to report any well defined conversions, either to Christianity in general, or to the peculiar sentiments which I aimed at cultivating among them. They uniformly demurred at Christ's divinity. The doctrines of the *new birth*, and salvation by grace, were considered as setting aside the necessity of obedience to the law of God. The doctrine of atonement by the death of Christ, in their opinion, was opposed to the justice of God. They appeared to entertain the opinion, that sin must and would be punished after death, though not perpetually. In short, I was convinced that the veil on their heart, in reading the Old Testament, remained much as it was in the days of St. Paul, still untaken away. The hopes of the patrons of this mission at its commencement, in the conversion of the Israelites, not being realized, they became less anxious to support it. The funds of the Society would not allow of procuring a permanent and suitable chapel for religious meetings; and I became doubtful as to its being my duty to remain in the mission longer than when a more useful location should be presented. I communicated my views to the Board, and my suggestions were concurred in by them.

In January, 1840, by request, I visited Stephentown, N. Y., in order to hold a series of meetings with the Society of Seventh-day Baptists residing there. These meetings resulted in a revival, and the conversion of a number of precious souls to God.

In the following Spring, I was requested by the First Church in Brookfield to return to the pastorate of that church, and also to attend a contemplated council to settle some existing difficulties among them. In May I visited Brookfield, attended the proposed council, and labored with the church until September. While I was with this church, they unanimously renewed their request to me to return to the charge of the church. I accepted the call, and in October I removed my family to Brookfield, and obtained a tenement in Leonardsville. I here engaged to some extent in the practice of medicine, in order the better to support my family. I received from the Medical College of Cleveland the honorary degree of M. D., which, though it added nothing to my medical skill, gave my patients more confidence in me. I continued

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to labor in this church and its vicinity, and in the practice of medicine, until 1845.

In the spring of 1845, having a request to labor in the church in Berlin, Rensselaer county, N. Y., I resigned my charge as pastor, and in May removed to Berlin. The arrangement for my preaching was, that I should preach in Berlin half the time, and at Stephentown and Petersburgh the other half. I thus continued to preach to these Societies for two years, when I was again requested by the First Church in Brookfield to return to the charge of the church. I decided to do so; and in May, 1847, I again removed my family to our former residence in Leonardsville, and recommenced my labors in the Society, where I now remain, serving the same church to which I was invited in 1821, and to which I removed in 1822. My services in this Society have been interrupted by an absence of seven years in the church at New Market, N. J., two years on the Jewish Mission, and two years in the church in Rensselaer county, N. Y., leaving for my connection with this church twenty-one years.

Historical Department.

THE SEVENTH-DAY BAPTIST CHURCH AT NEWPORT, R. I.

Administration of Elder John Maxson—Elder William Bliss—Elder Henry Burdick.

It might have been less tedious to some of our readers, perhaps, to have had a more condensed account of the Newport Church; but nearly all who have expressed an opinion to us, urged the publication of the documents, in the form hitherto pursued; and as this number will complete our design in regard to this Church, we shall continue extracts from the records, omitting many of doubtful and perhaps of useful interest. It is also to be borne in mind, that our object from the first was to preserve and embody such authoritative documents as might be useful to the future historian, rather than to anticipate the work which we have not time nor talent to undertake. Our object was so stated in the introduction, and our readers would have reason to complain, perhaps, were we to abandon that course, and attempt one which might tend to supplant the proper work of the general historian. We also greatly desire a more full collection of all records, letters, and historical allusions, relating in any way to our denominational history. Al-

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most every thing of the kind will some day be important. We therefore shall not close up the path of the regular historian, but rather facilitate his work; for out of the rough materials brought to his door, he may bring forth the more finished production of literature.

The period of Eld. Maxson's administration was one of great historical interest, not only in view of the condition of the churches, but of the whole country. It was the period which formed the great leading characters who were rendered so conspicuous in the scenes of the Revolution. Though the curtain of that period has dropped, and the actors have disappeared, the great moral denouement is left for our contemplation. Every department of their history, therefore, deserves our consideration, that the impress of truth may be more perfectly secured. It is well known, that the period of which we speak was distinguished for its great simplicity of manners, strict integrity of character, and economy in all the departments of public affairs. A knowledge of the affairs of the country was also almost universally diffused. The French War gave the preliminary lesson in military tactics, which proved the capacity of our colonial fathers to manage the great enterprise of political as well as religious emancipation. It is a matter of interest to families, also, to know all the circumstances which tended to develop the genealogical importance of their name—to know how their fathers behaved, in church as well as in state.

The several Baptist churches in Newport owned a small chapel at Green End, at the head of the cove north of Easton's Beach, and near the small bridge which is thrown over the inlet on Bliss Road. This chapel was the place of meeting of the several churches on baptismal occasions, and consequently the record of all such meetings was kept for the purpose of recording the baptism of candidates for admission. This chapel was very much decayed before the commencement of the Revolutionary War, and was destroyed shortly after the close of the War; but here were held many of the meetings of the Sabbatarian Church during the lifetime of Eld. Maxson.

Extracts from the Records.

June 11, 1755, at a meeting at Green End, Eld. John Maxson preached a sermon from Psalms 119: 165—"Great peace have they that love thy Law, and nothing shall offend them." After sermon, Elizabeth Smith was baptized and added to the church.

July 2, 1755, at a meeting at Green End, Elder Maxson preached from Rom. 6: 8—"Now, if we be dead with Christ, we believe that we shall also live with him." After sermon, Michal Fish was baptized and added to the church.

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July 16, 1755, at a meeting at Green End, Elder Maxson preached from 1 Colossians 21: 22. After sermon, Capt. Joshua Saunders was baptized and passed under hands, and so added to the church.

April 30, 1757, Mr. Samuel Green was admitted a member of our church. He was formerly a member of Mr. Eyer's church.

Oct. 30, at a church meeting, it was voted, that Bro. John Tanner take the office of a Deacon.

Nov. 16, at a meeting at Green End, Elder John Maxson preached a sermon, and Susanna Brand, of Westerly, was baptized and passed under hands, and was received into the church.

Nov. 21, at a meeting at Green End, Elder Maxson preached from Luke 7: 42—"And when they had nothing to pay, he frankly forgave them both." After sermon, Capt. Job Bennet, and Mary his wife, were baptized and passed under hands, and were added to the church.

Nov. 23, 1758, at a meeting at Green End, after a word of exhortation by Elder Maxson, Ann Maxson, the Elder's wife, and his son Jonathan, and Dorothy Cartright, were baptized and passed under hands, and were received into the church. (*Note*—Dolly Cartright is now in the thirteenth year of her age.)

At a meeting held at Brother David Babcock's, at South Kingston, Aug. 21st, 1759, Eld. John Maxson, of Newport, preached from Mark 16: 15, 16. After sermon, Mr. Sylvanus Greenman, Sen., Joseph Carpenter, and his wife, were baptized and passed under hands, and were received members of the church of Newport.

At a church meeting at the house of Bro. Joshua Saunders, on the 27th of February, 1760, voted, that Bro. Job Bennet, Jun., be a Trustee, in the room of Deacon Jonathan Weeden, deceased.

June 22, Bro. John Tanner was ordained to the place of a Deacon.

Oct. 6, 1762, at a meeting at Green End, Eld. John Maxson preached from Acts 2: 3. After sermon, Mr. Henry Bliss, and Mary his wife, were baptized and passed under hands, and were received into the church of Newport.

Dec. 25, 1762, Mr. Joseph Southwick, now of Dartmouth, was received a member of the church.

June 17th, 1763, at a church meeting, Mrs. Grace Rogers, wife of David Rogers, of New London, was admitted a member of the Sabbatarian church in Newport.

August 15th, at a meeting at Green End, after sermon, Mrs. Jane Lewis, of Portsmouth, and Barsha Barker, of Middletown, were baptized and passed under hands, and were admitted members of the church.

June 21st, 1764, at a meeting at Green End, after an excellent sermon, preached by Mr. Edwards, of Philadelphia, Mr. William Bliss was baptized, and passed under hands, and was admitted a member of the church.

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At a meeting at Green End. on November 7th, 1764, after a sermon preached by Elder John Maxson, Abigail Cartright, daughter of Bryant Cartright, of Tisbrey, on Martha's Vineyard, was baptized, and passed under hands, and was admitted a member of the church.

At a meeting at Green End, on December 4th, 1764, after a sermon by Elder John Maxson, Mrs. Barbary Bliss, wife of Captain Wm. Bliss, of Middletown, was baptized and passed under hands, and was admitted a member of the church.

At a church meeting of the members of the Sabbatarian Church in Newport, on the 25th of August, 1765, voted, that Samuel Green be appointed one of the Committee to join with such others as shall be appointed by the other Baptist Churches, to confer and agree what proportion each church shall pay towards the repairs of the meeting-house at Green End, and to agree what repairs shall be made, and to make report to the church as soon as possible.

October 16th, 1765, at a meeting at Green End, after a sermon preached by Elder John Maxson, Elizabeth Marryott, daughter of Samuel Marryott, was baptized; and on the 13th of the same month, being Sabbath day, passed under hands, and was admitted a member of the church.

At a church meeting of the members of the Sabbatarian Church in Newport, April 6th, 1766, voted, that Brother Henry Bliss and Samuel Marryott be a Committee to wait upon our Sister Mary Ward, Executrix of the Last Will and Testament of our Hon. Brother Richard Ward, late of Newport, deceased, to receive of her the legacy that was given by said Brother Ward to the church, and to give her a receipt for the same; and they to deliver the same to the above-mentioned church, to pay in part towards a lot of land agreed for the use of the church.

At a church meeting specially called this twenty-first day of July, 1766—present, Elder John Maxson, John Tanner, Samuel Green, Samuel Marryott, Job Bennet, Henry Bliss, and William Bliss—voted, that Job Bennet and Henry Bliss be a Committee and Trustees for the Sabbatarian Church in Newport, to purchase a house and lot of land, of brother John Tanner, for the use of said church.

At a church meeting of the members of the Sabbatarian Church, in Newport, specially called, the 27th day of July, 1766—present, Elder John Maxson, John Tanner, Samuel Green, Samuel Marryott, Henry Bliss, Job Bennet—voted, that as Sister Sarah Greenman, being for some time under dealing, on account of what she said of Brother Joshua Saunders, deceased, to wit, that he had used oppression, and did grind the face of the poor, made an acknowledgment to the satisfaction of the church, she is again restored to her place. At the same time, it was voted, that there be added to the vote passed at a church meeting the 6th of April last, for receiving the legacy of Sister Mary Ward, executrix of the last will and testament of our Hon. Brother Richard Ward, deceased, that the money be to pay for a house and lot of land agreed for, for the use of the church.

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Newport, August 18th, 1766.—Agreeable to the above vote, we have received of our Sister Mary Ward the legacy within mentioned, being five hundred pounds old tenor, and this 24th of August have, by the consent of the church meeting now convened, together left it in the hands of Brethren John Tanner, Henry Bliss, and Samuel Marryott.

At a church meeting of the members of the Sabbatarian Church in Newport, August 24th, 1766—voted, that Brother Job Bennet and Henry Bliss apply the legacy received of our Sister Mary Ward, together with as much of the other money in the hands of Brother John Tanner as will pay for the house and lot of land purchased of said Brother Tanner, the use or profit of which is to be applied towards the support of the minister of the church, and to receive the deed and put it upon record, and make report of their doings to next church meeting. Voted, that Brother John Tanner let out the above-mentioned house and land, and appropriate the rent towards the support of the minister of the church.

March the 11th, 1767, at a meeting held at Green End, after a sermon preached by Elder John Maxson, Elizabeth Sabin, youngest daughter of the late Henry Sabin, was baptized and passed under hands, and was admitted a member of the church.

May the 13th, at a meeting held at Green End, after a sermon preached by Elder John Maxson, Lydia Macdonald, and her sister, Jane Briteson, were baptized and passed under hands, and were admitted members of the church. (N. B.—These are both daughters of the late Henry Sabin.)

The following certificate shows how strictly courteous the several churches were in their transactions with one another, though of different communions:—

This is to certify that our Sister Shairman, wife to our Brother Elisha Shairman, hath been baptized and received into our church, many years ago, and hath sustained a good character; and as she is minded to join hereafter to your church, on account of the Seventh-day Sabbath, we have no accusation against her.

By order of our church meeting, April ye 30th, 1769.

JAMES BARKER, Clerk.

To the Baptist Church in Newport, under the pastoral care of John Maxson, Elder, from the Baptist Church under the pastoral care of Gardner Thurston, Elder.

And on May the 9th she was received a member of our church.

July the 29th, at a meeting held at Green End, after a sermon by Elder John Maxson, Mr. Charles Ward, son to the honorable Samuel Ward, Esq., our late Governor, was baptized and passed under hands, and admitted a member of the church.

August the 5th, at a meeting held at Green End, after a sermon by Eld. John Maxson, Mr. Judah Cartright was baptized and passed under hands, and was admitted a member of the church.

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At a church meeting called this 24th of January, A. D. 1768—present, Elder John Maxson, John Tanner, Job Bennett, Samuel Marryott, Henry Bliss, William Bliss—voted, that John Tanner see what he can collect from the Society, by subscription, for the repairs of the meeting house and the house belonging to the Society, which amounts to £712 15s. 5d. old tenor.

May the 10th, at a meeting held at Green End, after a sermon by Eld. John Maxson, Mrs. Martha McCloud was baptized, and passed under hands, and was admitted a member of the church.

Voted, that brother Wm. Bliss is appointed to join with such persons as the other churches shall choose, to repair the meeting-house at Green End, and to exhibit the accounts of the church.

November 1st, 1769, at a meeting held at Green End, after a sermon by Elder John Maxson, Elizabeth Clarke, daughter of the late Lawrence Clarke, was baptized, passed under hands, and was admitted a member of the church.

November 8th, at a meeting held at Green End, after a sermon by Elder John Maxson, Elizabeth Clarke, eldest daughter of Mr. Henry Bliss, and wife of Mr. James Clarke, was baptized, passed under hands, and was admitted a member of the church.

June 27th, 1770, at a meeting at Green End, Elder Jonathan Davis preached an excellent sermon from Isaiah 11th chapter and 10th verse. After sermon, Mary Shreve, widow, daughter of Mr. Samuel Green, was baptized and passed under hands, and was admitted a member of the church.

September 5th, at a meeting at Green End, Elder John Maxson preached an excellent sermon from the first epistle of Thessalonians, 4th chapter, and 3d verse—"For this is the will of God, even your sanctification." After sermon, Elder Maxson's son John, and his daughter Ann, and Elizabeth Clarke, daughter of Mr. Samuel Clarke, late of this town, hatter, were baptized, and passed under hands, and were admitted members of the church.

September the 12th, at a meeting at Green End, Elder John Maxson preached a sermon from Revelations, 3d chapter, and these words in the 8th verse, "Behold, I have set before thee an open door, and no man can shut it." After sermon, Mr. Benedict Bliss, son to Mr. Henry Bliss, and Mr. Ebenezer David, son to Mr. Enoch David, of Philadelphia, and Mrs. Patience Bennett, wife to Col. Job Bennett, were baptized and passed under hands, and were admitted into the church.

26th, at a meeting at Green End, Elder John Maxson preached a sermon from Acts the 8th and 37th verse—"And Phillip said, If thou believest with all thine heart, thou mayest." After sermon, Mary Bliss, daughter of Mr. Henry Bliss, was baptized, and passed under hands, and was admitted a member of the church.

October 17th, at a meeting at Green End, Elder John Maxson

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preached a sermon from Acts 3d and 19th—"Repent ye, therefore, and be converted." After sermon, Elizabeth Bliss, and Barbary Bliss, daughters of Capt. Wm. Bliss, of Middletown, were baptized, and passed under hands, and were admitted members of the church.

At a meeting at Green End, this 24th of October, 1770, a sermon by Elder John Maxson, from Romans the 5th, and 10th verse—"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." After sermon, Brenton Bliss, son to Mr. Henry Bliss, was baptized and passed under hands, and was admitted a member of the church.

October the 31st, at a meeting at Green End, a sermon by Elder John Maxson, from John the 12th, and 26th verse—"If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." After sermon, Content Maxson was baptized, and passed under hands, and was admitted a member of the church. (N. B.—She is one of Elder Maxson's daughters.)

April 21st, 1771.—Voted, that whereas our brethren at Hopkinton and Westerly have discontinued their yearly meeting, as we are informed by Elder Joshua Clark, in a letter dated July the 30th, 1769, wherein it is mentioned that the good ends for which it was instituted are not answered; we having taken the matter under our consideration, are of the opinion, that our yearly meeting be discontinued also; and desire that brotherly love may continue with all our sister churches, and should be glad to receive their visits, and hope we may mutually visit one another; and we do request our brother John Tanner to inform our sister churches thereof.

June the 12th, 1771.—This day met at Green End. After a sermon by Elder John Maxson, Scipio, a young negro man, servant of Deacon Tanner, was baptized, and passed under hands, and was admitted a member of the church.

August the 7th, met at Green End. After a sermon by Elder John Maxson, another negro man, servant of the widow Mary Flaggs, was baptized, and passed under hands, and was admitted a member of the church.

March 13th, 1773, Mrs. Mary Hastie was received a member of the church, who was baptized by the Rev. Thomas Simmonds, at Charleston, South Carolina, and by that church recommended to our church.

At a meeting of the members of the Sabbatarian church in Newport, this 20th of June, A. D. 1773—present, Elder John Maxson, John Tanner, Samuel Greene, Wm. Bliss, Job Bennet, John Maxson —voted, that whereas the church has had information that J. L., who now stands as a member of this church, has been accused of leading a very immoral life, as drinking to excess, and of stealing of some shoes from Mr. Downing, therefore the church do withdraw their

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spiritual communion from her, until she give the church satisfaction, and that if any of the brethren should see her they do notify her of what has been done, as the church ordered her to be notified in March 1771.

C. W. being present at the meeting of the church this day, he was called upon to give an account of his conduct, as to his life and conversation. He did confess he had trangressed the holy law of God, in laboring on God's holy Sabbath day, and other gross immoralities; therefore the church do withdraw their spiritual communion from him, until such time as he shall manifest a sincere repentance and godly sorrow for sin, and do in love admonish him to lead a new and holy life and conversation in the world.

The above was accepted by the church, and voted at the church meeting September the 13th, 1773.

At a meeting of the members of the Sabbatarian Church in Newport, this 19th of September, A. D. 1773—present, Ebenezer David, Judah Cartright, Benedict Bliss, John Maxson, jun., Brenton Bliss, Elder John Maxson, John Tanner, Samuel Green, Job Bennet, Henry Bliss, Wm. Bliss. At the said meeting it was voted, that Brother Wm. Bliss is requested, as often as he has a freedom, that he would exercise his gift in public, by preaching the gospel; and on October the 30th, after the communion was over, it was unanimously voted, that Brother Wm. Bliss have a license to preach publicly, among us or elsewhere, when called thereunto, and that it be signed by the Elder and the Deacon.

November the 16th, 1773.—This day met at Green End. Heard an agreeable sermon by Brother Wm. Bliss, from Mark the 16th chapter, 15th and 16th verses—"And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." After sermon was over, Mrs. Elizabeth Larkin and Mrs. Martha Pendleton were baptized, and passed under hands, and were admitted members of the church.

23d.—This day met at Green End. After an agreeable sermon by Brother Wm. Bliss, Miss Elizabeth Ward, youngest daughter of the late Richard Ward, Esq., was baptized, and passed under hands, and was admitted a member of the church. Text was in John the 14th chapter and 21st verse—"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him."

August the 24th, 1774.—This day met at Green End. After an agreeable sermon by Elder Maxson, Mrs. Hannah Hazard, wife of Mr. George Hazard, of South Kingston, was baptized and passed under hands, and was admitted a member of the church.

September the 21st, 1774.—This day met at Green End. After an agreeable sermon by Mr. Wm. Bliss, from Matt. 3: 15—"For thus it becometh us to fulfill all righteousness," Mrs. Esther Fish was bap-

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tized by Elder Maxson, and passed under hands, and was admitted a member of the church.

Newport, February the 25th, 1775.—Mr. William Champlin, who was baptized at Hopkinton, submitted to laying on of hands, and was admitted a member of the Sabbatarian Church in Newport.

Newport, May the 27th, 1775.—It was unanimously voted, by the Sabbatarian Church in Newport, that Elder John Maxson, pastor of the aforesaid church, and Messrs. Joshua Clarke and John Burdick, Elders of the church of Christ at Hopkinton, of the same faith and order of the gospel, be requested to ordain our Brother Ebenezer David, as an Evangelist or traveling Elder.

The Sabbatarian Church in Newport, to our beloved Elder John Maxson, and Elders Joshua Clarke and John Burdick, of the same faith, in Hopkinton, greeting:

The bearer hereof, brother Ebenezer David, informs that he is about to take a journey through the country to Philadelphia, visiting and preaching the gospel to our Sabbatarian friends and others in his way; and as it may please God to bless his labors, we have thought it might be for the promotion of the gospel of Christ to present him with power to administer the ordinances of the gospel as an itenerant preacher, and we have unanimously voted to recommend it to you to perform the work, if it should be agreeable to you. If either of you should be absent, we would have the others to proceed, and desire that as many of the brethren and sisters would attend as have freedom.

Newport, May the 28th, 1775. John Tanner, William Bliss, Job Bennett, } Committee appointed by the Church.

"Hopkinton, May 31st, 1775.—This day Ebenezer David, A. B., received ministerial ordination. Here the solemnity was performed by Elder John Maxson of Newport, who began with prayer, and then preached a sermon from Revelations, second chapter, and the last clause in the tenth verse—"Be thou faithful unto death, and I will give thee a crown of life." Elder Joshua Clarke, of this town, gave the charge, and Elder John Burdick the right hand of fellowship."

At a church meeting of the members of the Sabbatarian Church in Newport, specially called at the house of Samuel Greene, in said Newport, the 4th day of March, 1776—present, Elder John Maxson, Samuel Green, Henry Bliss, Wm. Bliss, William Champlin, Job Bennett—Brother Henry Bliss is chosen to act as Clerk for the church in the absence of Brother John Tanner, who is Clerk. Brother Samuel Green is chosen to act as Deacon, in the absence of Brother John Tanner, who is Deacon.

March the 2d, 1778, Eld. John Maxson departed this life, aged 65 years, and was buried the 5th, at which time a sermon was preached by Elder Gardner Thurston, from Genesis 5: 24.

It is inferred from these records, that the preaching of the Gospel was a matter in which this people took a great interest—that they prized the privilege of hearing it, and delighted to note in their history the subjects discussed from time to time among them, by their pastor and

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others, by which they were edified, and the family of the faithful enlarged.

Another thing intimated in these extracts is, that the Gospel was administered in a very direct, urgent, practical, and effective manner, in the church by Elder Maxson at this period of its history. We infer this from the marked character of the texts preached from. They strongly and lucidly set forth the way of duty (and obedience) and powerfully and movingly press the motives to walk therein. The same conclusion as to the character of Elder M.'s preaching, forces itself upon us when we observe the frequent additions made to the church, on profession of faith, during his ministry.

The practice of this church in respect to laying on hands in receiving members into the church, is also a prominent feature of theirs, set forth in these extracts. We do not mention this as though their practice, in this or any other particular, were a warrant for others to do as they did. But it is thrown out for just what it *is*—the expression of opinion by men whose good judgment gave them and their views at least a common claim to respect.

By these minutes, it is certain that the discipline exercised by this church over its members was carried on for the purpose of bringing the wandering back to the path of duty; and *not* for the purpose of affirming that such persons were or were not Christians. Of course it is natural to form an opinion of an individual's piety from his conduct; yet admonitions and exclusions may be administered while the piety of the person is not doubted, but because it is confided in, and inspires the hope of reformation. At any rate, this church appears to have exercised its disciplinary power for the purpose of reformation, irrespective of any opinions they had of the piety of the member dealt with.

List of members added to the Church during the administration of Elder Maxson.

Elizabeth Smith, baptized	June 11,	1755.
Michal Fish "	July 2,	"
Capt. Joshua Saunders	" 16,	"
Freelove Saunders	Aug. 6,	"
Thomas West "	Sept. 13,	1756.
Amey West, his wife	" 13,	"
Elizabeth Smith "	Nov. 8,	"
Samuel Green, by letter,	April 30,	1757.
Susanna Brand, baptized	Nov. 16,	"
Job Bennet, jun. "	" 21,	"
Mary Bennet "	" "	"

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Sarah Greenman, baptized	July 23,	1758.
Ann Maxson, (wife of Eld.)	Nov 23,	"
Jonathan Maxson, baptized	" "	"
Dorothy Cartright	" "	"
Sylvanus Greenman	Aug. 21,	1759.
Joseph Carpenter "	" "	"
Mrs. Carpenter "	" "	"
Mary Jersey "	Aug. 5,	1761.
Henry Bliss "	Oct. 6,	1762.
Mary Bliss "	" "	"
Joseph Southwick	Dec. 25,	"
Grace Rogers "	June 17,	1763.
Jane Lewis "	Aug. 15,	"
Barsheba Barker	" 15,	"
Wm. Bliss "	June 21,	1764.
Abigail Cartright "	Nov. 7,	"
Barbary Bliss "	Dec. 4,	"
Elizabeth Mariott	Oct. 16,	1765.
Elizabeth Sabin "	M'ch 11,	1767.
Lydia MacDonald	May 13,	"
Jane Brightson "	May 13,	"
Mrs. Shairman "	May 9,	"
Charles Ward "	July 29,	"
Judah Cartright "	Aug. 5,	"
Martha McCloud	May 10,	1768.
Elizabeth Clarke	Nov. 1,	1769.
Elizabeth Clarke	Nov. 8,	"
Mary Shreve "	June 27,	1770.
John Maxson "	Sept. 5,	"
Ann Maxson "	Sept. 5,	"
Elizabeth Clarke	Sept. 5,	"
Benedict Bliss "	Sept. 12,	"
Ebenezer David	Sept. 12,	"
Patience Bennet	Sept. 12,	"
Mary Bliss "	Sept. 26,	"
Elizabeth Bliss "	Oct. 17,	"
Barbary Bliss "	Oct. 17,	"
Brenton Bliss "	Oct. 24,	"
Content Maxson	Oct. 31,	"
Scipio Tanner "	June 12,	1771.
Arthur Flagg "	Aug. 7,	"
Mary Hastie, letter,	M'ch 13,	1773.
Elizabeth Larkin, baptized	Nov. 16,	"
Martha Pendleton "	Nov. 16,	"
Elizabeth Ward "	Nov. 23,	"
Hannah Hazard "	Aug. 24,	1774.
Esther Fish "	Sept. 21,	"
William Champlin "	Feb. 25,	1775.
Ann Rodman "	June 17,	1776.
Mrs. Flagg "	Nov. 27,	"

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With such evidences of a successful and faithful discharge of the stewardship committed to him—with such ample reasons to hope for a crown of glory beyond the grave—a crown with many stars and everlasting rejoicings, when he, with those whom God had made him instrumental in bringing to his heavenly kingdom, should be gathered there—how easy, how blessed, for Eld. Maxson to bid farewell to all the joys and sorrows of life, and be with Christ.

Mr. Bliss was licensed to preach by the church Oct. 30th, 1773, and was ordained as an Evangelist the 7th of December, 1779, as appears by the following record of the event:—

"Westerly, December the 10th, 1779.—This may certify, to all whom it may concern, that our well-beloved brother, Mr. Wm. Bliss, was solemnly set apart and ordained to the work of the evangelical ministry, by imposition of hands, at the old Sabbatarian meeting-house in Hopkinton, on the seventh day of December, in the year of our Lord 1779, by Elder Joshua Clarke and Elder John Burdick. Deacon John Tanner and Brother Job Bennet assisted at the solemnity by laying on of hands. Elder Clarke prayed; after prayer gave the charge, and Elder Burdick gave the right hand of fellowship, in testimony whereof, we set our hand, the 10th day of December, 1779.

JOSHUA CLARKE, } Elders.
JOHN BURDICK, }

JOB BENNET, } Deacons.
JOHN TANNER, }

Elder Bliss was installed the pastor of the church in 1780, as appears by the following:—

"At the church meeting of the members of the Sabbatarian Church in Newport, specially convened at the house of Elder Wm. Bliss, in Middletown, this 20th day of June, 1780, together with several of the brethren and sisters of the church of Hopkinton, of the same faith and order—present, Elder Wm. Bliss, Col. Job Bennet, Wm. Champlin, Jonathan Maxson, Paul Clarke, Scipio Tanner, Amos Stillman, (Henry Bliss, silent,) Catharine Burdick, Amy Bliss, Hannah Clarke, Mary Shreve, Barbara Bliss, Elizabeth Bliss—requested by the members present, that Brother Wm. Bliss take upon him the watch-care of the church, and administer gospel ordinances among them; also, to appoint church meetings, and to endeavor to carry on gospel order and discipline in the church."

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The Newport church thereupon wrote to the church of Hopkinton the following request for the purpose of solemnizing the installation of Wm. Bliss :—

"We, the subscribers, members of the Sabbatarian Church at Newport, being acquainted with the proceedings of said church in regard to our well-beloved brother William Bliss, when called by the said church to take upon him the office of an itinerate preacher, about three years past, which by reason of the British troops taking possession of Rhode Island was prevented, and since that time our well-beloved Elder John Maxson having died—therefore, in behalf of said church, we request of our well-beloved Elders Joshua Clarke and John Burdick, and the whole of their church, that they would join in solemnizing so good and great a work, that he might be clothed with authority to administer the ordinances of the gospel of Jesus Christ.

JOHN TANNER,
JOB BENNET,
FREELOVE TANNER,
PATIENCE BENNET."

After Elder Bliss' installment, which was on the 24th of December, 1780, Deacon John Tanner addressed the church in the following words :—

"I now ask leave to address myself in a few words to this church. Brethren and Sisters—This church has from the beginning been favored with a succession of Elders distinguished for their fidelity and zeal. When it pleased God to remove our late worthy and pious Elder, Mr. John Maxson, who was a scribe well instructed for the kingdom of heaven, I wept and mourned for you under the bereaving hand of God. Things were so circumstanced then, that I could not be with you, to mingle my prayers and tears with yours; but I trust that you, as well as myself, made our prayers to the great Head of the church, that he would in his own appointed time give you another Elder to stand in the place of the deceased. This day we see our desires accomplished. The Lord has granted us the petition that we asked of him; the God of the spirits of all flesh has raised up one among us, who, I trust, will be a faithful minister of the New Testament. By a long and intimate acquaintance which I have had with him, I am persuaded that he is animated by the Spirit of Christ in taking this office upon him, and that he desires no greater honor, or happiness, than to be an humble instrument to promote the kingdom of the dear Redeemer; which gives us the pleasing prospect that he will walk in the steps of his pious predecessor, now with God—that the pure and unadulterated gospel may still be preserved in this church, and transmitted down to distant posterity. May you long rejoice in the happy advantages you now enjoy, by a devout attendance on the labors of your Elder. May your profiting appear unto all men, that you may every day be more prepared for the

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general assembly of the church of the first born—the happy society of the spirits of just men made perfect. There may you and all the nations of the redeemed finally meet, and with transported hearts and harmonious voices, chant forth unceasing hallelujahs to Him who hath washed us from our sins in his blood, and hath made us kings and priests unto God, forever and ever. Amen."

By the foregoing address, and the records of the church about this time, it is very evident that Elder Bliss commenced his pastoral duties under highly encouraging circumstances. And that the church continued to flourish under his administration, as it had done under that of his predecessor, is clearly shown by its minutes.

The church, however, did not escape trials, nor did its Pastor fail of sharing at least proportionably in the same with the church.

Near the commencement of his pastoral responsibilities, a difficulty arose in the church, which involved the standing of Henry Bliss' wife. Mr. B. being the only natural brother of the Elder, and becoming offended with him in some way, took a course which, in connection with the case, sorely tried both the church and its Pastor.

In a letter from this church, September 5th, 1783. addressed to the Conference convened at Hopkinton, we find the following allusion to those troubles: "There is some that have used all their arts and subtlety to break our peace and harmony, but, blessed be God, all their designs have proved abortive." Again they say, "There is some, we understand, that have suggested, that upon the death of Elder John Maxson, the church here was dissolved. This we think is a pretty extraordinary piece of logic; for we never knew that the Elder of a church was the head of it, but that Jesus Christ was the only head of the church, and the Elder, if he knows his place, is the servant of the church; and that when an Elder dies or leaves a society, that the members of the church that are destitute have power to elect another in his place. But we would not do anything to stir up strife, but those things that may promote love and unity among us." Thus ran on the history of the church through alternate scenes of prosperity and adversity.

The following is a list of members of the church, living August 18th, 1784:—

Males.

Rev. Wm. Bliss, Elder,
John Tanner, Deacon,
Job Bennet,
Reuben Packham,
William Champlin,
Jonathan Maxson,
William Saunders,

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John Maxson,
Joseph Carpenter,
Scipio Tanner, } Negroes.
Arthur Flagg, }

Females.

Lydia Clarke,
Elizabeth Smith.
Mary Hastie,
Amy Bissel,
Elizabeth Weeden,
Mary Shreve,
Freelove Tanner,
Sarah C. Bliss,
Mary Pearse,
Mary Bliss,
Patience Bennet,
Elizabeth Bliss, wife of Elder.
Barbara and Elizabeth Bliss, daughters of Elder.
Ann Cartright,
Dolly Fry,
Catharine Burdick,
Ann Babcock,
Esther Fish,
Barbara Barker,
Elizabeth Larkin,
Sarah Greenman,
Elizabeth Packham,
Ann Wilcox,
Prude Saunders,
Martha Pendleton,
Content Maxson,
Naomi Coggeshall,
Mrs. Herrick,
Mrs. Carpenter,
Three colored women.

Col. Job Bennet died August 21, 1784; he was a leading member of the church for about twenty-six years, and at the time of his death, which was greatly lamented, was a trustee of the church with Deacon Tanner. Deacon John Tanner also, after having served the church with the utmost fidelity, in the capacity of Deacon, Trustee, and Clerk, died Jan. 20th, 1785. After their death, Elder Bliss was appointed clerk, Jan. 22d, 1786, and Jonathan Maxson, Thomas Ward Bliss, and Elder Bliss, were chosen trustees to attend to the secular affairs of the church.

To indicate what supremacy this church gave to the Scriptures, as the law of the church and its rule of discipline, we quote the following act of the church at Hopkinton, and subjoin the Newport church's response to the same:—

"At our church meeting, Feb. 18th, 1781, resolved and voted, that no member who belongs to and comes from either of our sister churches to tarry and reside among us, shall have the liberty of acting as members of the church, without they bring with them a letter of recommendation or certificate from the church to which they belong; and we recommend to our sister churches to pass a vote or resolve similar to this, if they see fit."

This vote of the church at Hopkinton being laid before the Newport church, (to use their own language,) "They concluded that the best rule for the government of the church was the Scriptures."

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At a church meeting, held Sept. 17th, 1786, specially called at the request of Elder Joshua Clarke, of Hopkinton, and held at the Sabbatarian Baptist meeting-house at Newport, to appoint a person to meet and confer with Elder Clarke and Elder Burdick, as a committee to seek redress for our brethren of the same faith and order of the gospel at Bristol in the State of Connecticut, who by letter inform us that their Elder, John Davis, has been rated and four-folded contrary to their law, and that no relief has been obtained, although application has been made to the Town and their General Assembly, voted unanimously, that Elder Bliss be and is hereby appointed to join the committee from Hopkinton to confer what measures may be taken for the relief of our brethren.

May 31, 1788.—Personally appeared before the church, this day, John Pickens, of Fair Haven, with Mrs. Mary Parker, wife of Avery Parker, and Sarah Adsett, widow, both of Bedford, also Sarah Wait, widow, of Ponegansett, who was a member of Elder Louis's church, and made a declaration of their faith and practice, and desired to be admitted members of this church. Having been all baptized and passed under hands, and being found to be of good character, and of the same faith and order of the gospel, they were received under the church's care; and by reason of their situation and distance from us, the church at their request thought it proper that they should enjoy the privilege of communion among themselves, when Elder Bliss is with them, or any qualified person in full communion with us, to break the bread to them. And also, to receive to communion any persons of the same faith and order of the gospel, whose characters are answerable to their professions. The church received at the same time a letter from Patty Cushman, of Ponegansett, (who was baptized by Elder Bliss, March 15th, 1788, at Ponegansett, and passed under hands,) desiring to be admitted a member of this church. The church accordingly took her request into consideration; and concluded that it was proper that she should enjoy communion with those members at Bedford, but that she should personally appear before the church to put herself under their watch and care.

At a church meeting held at Newport, Dec. 4, 1795, a day set apart by the church for fasting and prayer before God for direction in the choice of a Deacon; after prayer and supplication being repeatedly offered up to God, by the several members of the church, Brother Clarke Burdick was unanimously chosen to that office; and being satisfied in his mind that it was agreeable to the will of God, accepted the call, and stands propounded for ordination. And the time appointed is the 24th day of this month, and at this place; and it is also desired by this church, that Elder John Burdick and Deacon Joseph Stillman should assist at the ordination, and be timely informed of the church's request.

Dec. 24th, 1795.—According to the request of the church, Elder Burdick and Elder Asa Coon and his brother Abraham Coon, attended, Deacon Stillman being prevented from coming by the sickness

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in his family. And the church met together according to appointment. We had also the agreeable company of Elder Nelson, with Brother Arnold Bliss from Poneganset. We then proceeded to the ordination. Elder Burdick began the services by prayer; then a hymn was sung suited to the occasion. Then Elder Burdick preached from first Peter, fourth chapter and tenth verse: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Then the Deacon was appointed by prayer and the imposition of hands. Elder Burdick made the prayer, and Elders Burdick, Coon, Bliss and Eddy, joined in laying on of hands. Elder Burdick gave the charge, and Elder Bliss gave the right hand of fellowship. Then a hymn was sung, and Elder Eddy closed the services by prayer. The whole was performed with the utmost solemnity and decency.

Jan. 30th, 1802.—This day Henry Burdick made a declaration of his faith, was baptized, passed under hands, and received a member of this church.

Feb. 8th, 1803, the church determined on the ordination of Arnold Bliss, son of Elder William Bliss, as an Evangelist; and on the 22d of said month he was solemnly consecrated to that work, at Poneganset, near New Bedford, Mass., by a council of ministers and brethren from Hopkinton and Newport, as appears by the following extract:—

"Feb. 22d, 1803, Elder William Bliss, and Eld. Abraham Coon, and Matthew Stillman, a public brother, both from Hopkinton, with brother George Clarke, Caleb Maxson and Daniel Burdick, from Newport, attended the ordination of Brother Arnold Bliss as an Evangelist. And the work was done at Poneganset, at the time appointed, when he was consecrated and set apart to the office of an Evangelist, by Elder William Bliss, Elder Abraham Coon, assisted by Brother Matthew Stillman, in the following manner: Singing a hymn; introductory prayer, by Brother Stillman; sung another hymn; then a sermon by Elder Coon from 1st Tim. 4th chapter and forepart of the 6th verse: 'If thou put the brethren in remembrance of these things, thou shall be a good minister of Jesus Christ,' &c. Consecrating prayer by Elder Coon; hands laid on by the two Elders and Brother Stillman; then the charge by Elder Bliss, and the right hand of fellowship; then sang an hymn, and the service concluded by prayer by Elder Caleb Green of Newport."

The following is the charge given to the candidate by his father, Elder Wm. Bliss, of Newport, which we find in his own hand writing:—

Dear Child and Brother,—As it hath pleased God to bestow on you spiritual gifts, and to move on your heart to be useful in promoting the cause and interest of the Redeemer's kingdom in the

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world, by prayer, and exhortations, and instructions, for the quickening of the people of God in a life of godliness, and directing and enlightening seeking souls, and in calling sinners to repentance and faith in Christ, that they might receive forgiveness of sins and an inheritance amongst them that are sanctified; and as you have been frequently called upon by the people of this place and elsewhere to improve amongst them, and your labors being well accepted, the church at Newport, of which you stand a member, taking these things into consideration, saw fit to give you a recommendatory letter of license for the farther improvement of your gifts, where called for. And whereas it hath pleased God to accompany your labors with the out-pouring of his Spirit amongst the people, in the conversion of some and conviction of many, it appeared duty in the church to call you to ordination as an Evangelist, by their universal suffrage. And as you have accepted the call from a sense of duty, and as the Elders of the church have been called upon to perform this work, and they being satisfied of your qualifications, and of its being the will of God, have accordingly attended at the time and place appointed, in the name of our Lord Jesus Christ, and performed the work, by appointing you to the work of an Evangelist, by prayer and laying on of hands. I do, therefore, in the name of our Lord Jesus Christ, charge you, in the presence of God, and the holy angels, and this assembly, to do the work of an Evangelist, and make full proof of thy ministry. Study to be approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth, that every one may have a portion in due season. Preach the word. Be instant in season and out of season; reprove, rebuke, exhort, with all authority. Let no man despise thee. You are to be a good minister of Jesus Christ, nourished up in the word of faith and good doctrine, whereunto thou hast attained, and to watch for souls as those that must give account. You are also to administer the ordinances of Christ, (on believers professing penitence,) holy Baptism, in the name of the Father, Son, and Holy Ghost, and the Lord's Supper, when called thereto amongst those of the same faith and order of the gospel, and solemnize marriages when requested lawfully so to do. You are to visit the sick and afflicted, and to pray with them when desired; to instruct them, and to do all the duties of an Evangelist, as a faithful servant of God, that in so doing you may both save thyself and them that hear thee; which God grant for Christ's sake. Amen."

It appears that a number of persons in Arnold Bliss' neighborhood had embraced the views of the Seventh-day Baptists, (probably through his influence,) and had united with the Newport church. They had previously to his ordination desired, and the Newport church had granted, that they might have the Lord's Supper administered at such times as they could have an administrator among them to attend to it, and we conclude that they were considered by that church

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as a branch of it. But we have to observe, that it turned out with them, as with branches of churches commonly. They seem to have prospered somewhat for a time, but many of them were soon after dispersed or absorbed by surrounding influences. And such we believe to be the natural consequence of attempting to secure church privileges and at the same time avoid the responsibility of church organization. Nor can any one who has observed the effects of this practice of setting up branches (so much followed by our older churches) fail to trace its bad effects. The truth is, that there is but one successful course to take in the cause of Christ, and that is to meet and discharge the duties of that profession in the *form* as well as the spirit required. If our brethren had constituted churches instead of branches, of course a different sense of obligation would have been felt from what was felt by those concerned, and they would have been much more likely to perform fully their duties, and sustain the cause of God, than when acting under the idea of being only a *branch* of a church, and feeling that they have not the right to do what often might appear necessary to be done.

Jan. 11th, 1807.—At a meeting of the Sabbatarian Church, it was voted unanimously, that Brother Henry Burdick be requested to improve his gift in preaching the gospel to us, as often as opportunity offers and he has freedom.

Nov. 13th, 1807, it was unanimously voted, that our beloved Brother Henry Burdick should receive ordination as an Evangelist, and be clothed with the authority of a gospel minister, and that the first Fifth-day of December next is appointed for that work, and that Elders Coon, Stillman, and A. Bliss, be requested to assist in the performance of it.

Dec. 10th, 1807.—Pursuant to the previous arrangement, Brother Henry Burdick was ordained to the Gospel ministry. Elder Bliss and Deacon Clarke Burdick of Newport, Elder Abram Coon and Deacon Joseph Stillman of Hopkinton, assisted at the solemnity by laying on of hands. Elder Arnold Bliss of Ponegansett, made the consecrating prayer, and Elder Eddy, of the First Baptist Church of Newport, the concluding prayer.

Elder Bliss died May 4th, 1808, when the care of the church devolved on Elder Burdick.

List of Members added to the Church during the administration of William Bliss.

Amy Bissel,	baptized	June	20th,	1780,	received	July 23d, 1780.
Anne Wilcox,	"	"	"	"	"	April 28, 1781.
William Saunders,	"	"	"	"	"	June 23, 1782.

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Prude Saunders, baptized June 20th, 1780, received June 23, 1782.
Elizabeth Weeden, (widow.) baptized and received July 30, 1782.
Sarah Thurston, baptized July 9th, 1782, " Dec. 7th, 1782.
Naomi Coggeshall, " " 30, " " " " "
(wife of Elisha)
Peggy Flagg, " " " " " April 15, 1783.
(daughter of Arthur)
Mary Gears, " " " " " May 27, "
(wife of John)
Charity Cuzzens, (colored) " " " " Aug. 12, "
Thomas Ward Bliss, } Children of Eld. Bliss.
Mary Maxson, } " " " " Nov. 28, 1785.
Sarah Bliss, }
Arnold Bliss, } April 12, 1786, " July 22, 1786.
George Bliss, } baptized and received " 24, "
Frances McDonald, " " " " " Sept. 6, "
Violet Flagg, " " " " " Nov. 16, "
(daughter of Arthur)
Margaret Irish, " March 24, 1787.
Mary Parker, baptized Dec. 3, 1786, " May, 31, 1788.
(wife of Avery)
John Pickens, " " 2, 1787, " " "
Sarah Adsett, " " " " " "
Sarah Wait, " " " " May 31, 1788.
Patience Easton, baptized and received Jan. 16, 1789.
Clarke Burdick, " " July 16, 1794.
Lydia Burdick, " " July 30, "
Sarah Maxson, baptized Aug. 27, 1794, received Aug. 30, "
(wife of John)
Margaret Crandall, baptized and received Feb. 25, 1795.
(wife of Philip)
Caleb Maxson, (son of Eld. John,) baptized and received July 18, "
Rosanna Arthur, " " May 7, 1796.
Phœbe Arthur " " "
Jonathan Maxson, (son of Jonathan,) " " March 31, 1799.
Wm. Bliss Maxson, (son of Caleb,) " " "
John Bliss, (son of Eld.) " " Feb. 28, 1801.
Elizabeth Bliss, (wife of Arnold,) " May 30, "
Abigail Bliss, " "
(wife of William, of New Bedford)
Henry Burdick, " " Jan. 30, 1802.
George Clarke, Jr., " " Feb. 20, "
Jonathan Burdick, " " "
Hannah Bliven, (wife of Henry,) " " "
Henry Bliven, " " March 27, 1803.
Nancy Thurston, " " "
Daniel Burdick, " Oct. 23, 1802.
Susanna Burdick, " "
John D. Moranville, " " July 30, 1803.
Catharine Adams, " " "

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James Marriott		baptized and received	Sept. 3, 1803.
Sarah Stacy		" "	17,
Abigail Sears		" "	Oct. 5, 1803.
Amy Bliss,	Children of Eld. Arnold.	" "	May 26, 1804.
Elizabeth Bliss,		" "	Aug. 25, "
Arnold Bliss, Jr.,		" "	25,
Clarke Bliss,		" "	March 9, 1806.
John Thurston,		" "	"
Dwelly Moranville		" "	"
Catharine Maxson,		" "	March 29, 1806.
Betsey Fry,		" "	"
Jeremiah Bliss,			
Polly Bliss,			
Aldredge Saunders,			
John Maxson,			
Elizabeth A. Bliss,		All baptized and received	April 6, 1806.
Barbara Bliss,			
Sarah Bliss,			
Sarah Allen,			
Polly Pearce,			
Rachael Moranville,			
Joseph Bliven,			
Charles Burdick,			
Deborah Green,			
Mary Bliss,		All baptized and received	April 13, 1806.
Mary Barker,			
Mary Maxson,			
Elizabeth Champlin,			
Abigail Maxson, received			April 20, 1806.
Adam Burdick,			
Henry Bliss,			
Keturah Clarke,		Baptized May 3, and received	May 10, 1806.
Phœbe Clarke,			
Anna Cartright,			
Edward Allen, baptized and received			May 10, 1806.
George Clarke,			
Keturah Clarke,		Received	May 24, 1806.
Augustus Clarke,			
Jedediah Clarke,			
Benjamin Thurston Bliss, received			June 1, 1806.
Mary Burdick, baptized and received			28,
Bathsheba Burdick, " "			"
Richard Closon, " "			Aug. 9, 1806.
Cuffee Benson, baptized Dec. 7, 1806, and received			Jan. 3, 1807.
Arthur Flagg, Jr., "		"	"
Sanford Harvey, received			11,
Charlotty Davis, "			"
William Bliss, 2d, baptized and received			Sept. 12, 1807.

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June 5th, 1808.—At a meeting of the members of the Sabbatarian Church at Newport, after addressing the throne of Grace for divine direction, Elder Burdick was chosen moderator. It was resolved, as follows: Whereas, our worthy andmuch respected Brother, Deacon John Tanner, deceased, in his last will and testament, presented this church with a number of valuable books, which have been in the care of our late reverend and much respected Elder Bliss, deceased,* it was unanimously voted, that Deacon C. Burdick and Brother Henry Bliven be a committee to receive said books, and to deposit them at present with Deacon Burdick. And likewise, after the death of our former brother, the reverend John Maxson, his heirs did give unto our late Elder Wm. Bliss, and after, to his successor, a certain book entitled "The Cambridge Concordance," therefore it was voted, that our dear and well beloved Brother Elder Burdick is considered successor to Elder Bliss so far as to entitle him to the immediate reception of said book. Voted, that the rents of the Mansion House and the lot on the hill belonging to this church, that shall arise above the repairs, from the time of Elder Bliss' death, be given to Elder Burdick.

It is also voted, that Brother George Clarke and Brother Jeremiah Bliss, be a committee to settle a dispute with Mr. James Westgate, concerning the north bounds of the parsonage house lot. Voted, that Brother Henry Bliven be chosen a trustee in the place of Mr. Caleb Maxson, who resigns.

List of living members as they stood August, 1808.

Males.	
Jonathan Maxson,	Caleb Maxson,
John Maxson,	Jonathan Maxson,
Scipio Tanner,	William B. Maxson,
Arthur Flagg,	Henry Burdick,
Arnold Bliss,	George Clarke,
George Bliss,	Jonathan Burdick,
Clarke Burdick,	Henry Bliven,
	Daniel Burdick,

* The following fine Acrostic on the name of Elder William Bliss—written by some friend of his—found among his papers, we think, is worthy of insertion, and may properly be placed in connection with the above allusion to his death, when its noble sentiment seems to have been most happily realized:—

"What shall I say, to answer thy just claim,
In crostic verse to spell thy happy name?
Let it suffice one ardent wish to send,
Long life and useful be thy lot, my friend.
In temple work may'st thou a pillar be;
And in God's house much of his glory see.
May peace attend thy footsteps day by day;
Before our eyes thy life should mark the way.
Lastly, to close my humble heart's desire,
In a bright chariot of celestial fire,
Send down, dear Lord, and take thy prophet home,
Shout all ye heavenly choir, Another pilgrim's come."

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John D. Moranville,
James Marriott,
Arnold Bliss, jr.
Clarke Bliss,
John L. Thurston,
Daniel D. Moranville,
Jeremiah Bliss,
John O. Saunders,
John Maxson,
Edward Allen,
Adam Burdick,
Henry Bliss,
Jedediah Clarke,
George Clarke,
Augustus Clarke,
Benjamin T. Bliss,
Richard Closon,
Cuffee Benson,
Arthur Flagg, jr.
Sanford Hervy,
Joseph Bliven,
Charles Burdick,
William Bliss.

Females.

Ann Cartright,
Catharine Burdick,
Content Scofield,
Bathsheba Barker,
Elizabeth Peckham,
Mary Bliss,
Elizabeth Greenman,
Barbara Bliss,
Content Maxson,
Elizabeth Larkin,
Ann Wilcox,
Elizabeth Bliss,
Sarah C. Bliss,
Naomi Coggeshall,
Mary Gears,
Violet Flagg,
Lydia Burdick,
Sarah Maxson,
Margaret Crandall,
Phœbe Benson,
Rosanna Flagg,
Elizabeth Bliss,
Abigail Bliss,
Hannah Bliven,
Nancy Thurston,
Susannah Burdick,
Abigail Sears,
Elizabeth Bliss,
Amy Bliss.
Catharine Dart,
Catharine Saunders,
Elizabeth Closen,
Mary Bliss,
Elizabeth E. Bliss,
Barbara P. Murphy,
Sarah Stillman,
Sarah Allen,
Polly Pearce,
Rachael D. Moranville,
Deborah Green,
Mary Maxson,
Mary Clarke,
Mary Alger,
Elizabeth Champlin,
Abigail Maxson,
Keturah Clarke,
Phœbe Clarke,
Ann C. Way,
Keturah Clarke,
Mary Burdick,
Bathsheba Burdick,
Charlotty Davis.

For a time things passed on with the church, under the ministration of Elder Burdick, as they had done before. But, like the once flourishing town in which it was located, the church never recovered from the misfortunes of those times. Elder Burdick was a man of undoubted piety, and devoted to the cause of God, and the doctrines and interests of the church he served. He was also a most remarkable man at prayer; both in his manner and the modulations of the voice, there seemed to be more of the spirit of importunity than is often met with. Yet the church did not under his labors retain its

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former efficiency or numbers, but gradually declined. Whether this was the result of deficient or unsuitable gifts and qualities on the part of Elder Burdick, or for want of the requisite activity on the part of the church, does not appear; but possibly the judgment of the church might be inferred from the fact that he was never formally installed pastor of the church.

August 20th, 1811, Jeremiah Bliss was elected Deacon in the church, and on the eighth of November following, he was ordained to that office. He seems to have served the church in that capacity acceptably for a time. He was a man of good capabilities for usefulness. But at length some complaints arising against him for what was regarded a want of strictness in keeping the Sabbath, they continued in an unsettled state, which in the year 1825 resulted in a vote to dismiss or exclude him from the church. The loss of such a man at that period must have been a very unpropitious circumstance for the body. It has been remarked, by some intimate with the subject, that a change which took place in Mr. B.'s views about this time in regard to the divinity of Jesus Christ, and his connection with the Masonic Order, operated unfavorably in respect to a reconciliation between him and the church. It has also been alleged by some, that too much rigor was exercised in dealing with Mr. Bliss. But of those things it is difficult to determine. The church, however, continued to decline; and in 1836, being no longer able, or at least disposed, to repair and keep in tenantable condition the property willed to the church by Deacon Tanner for the use of the minister of the church, they petitioned the Legislature and obtained authority to sell the same, and invest the proceeds in some productive stock, which they accordingly did. The money is in two of the banks in that town. By this time Elder Burdick had become so infirm, that he was unable to perform the duties of a Pastor, and fears were expressed by some, that the church would become extinct.

In 1843, missionary labor was commenced in the church, and in the fall of the same year, Elder Burdick departed this life, and we believe entered into rest—rest, no doubt, to him, for he had been a man of much toil. As he lived, so he died, praying that God would build up that church. The missionary labor commenced then, as above noticed, was interrupted at its most hopeful period, and resumed again to be broken off in a similar manner. For about six years the church has had no preaching, except a sermon occasionally by some minister who chanced to have business that way, which has been very

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unfrequent. Still there are those who hold on by faith and prayer that the church may yet arise; which may God grant. May he teach us our duty in reference to that object, and may we perform the same as we ought.

List of Members received during the administration of Elder Henry Burdick.

Ruth Clarke,	received	Feb. 24, 1810.
Ann Rogers,	baptized and received	Jan. 2, 1813.
Clarke Burdick	" "	"
Henry Burdick	" "	July 20, 1813.
Susanna Burdick	" "	"
Enos Burdick	" "	Sept. 11, 1813.
Susanna Bliss	" "	Oct. 9, "
Susanna Hiscox	" "	July 20, 1816.
Susanna Cotrell,	baptized Sept. 22, 1816, and received	Sept. 28, 1816.
Mary Congdon	" June 8, 1817, "	June 28, 1817.
Nathaniel Cotrell	" " "	"
Ruth Bliss,	baptized and received	Nov. 21, 1818.
Eliza Burdick	" "	May 6, 1820.
Ruth Burdick	" "	20,
Mary Barker	"	June 27, "
Sarah A. Burdick	" "	3,
Isaiah Barker	" "	10,
Amy Bliss	" "	May 11, 1822.
Martha Bliss	"	Aug. 24, 1823.
Ebenezer D. Bliss	"	"
Benj. Barker	" "	May 10, 1828.
Ichabod Burdick	" "	"
Patience Burdick	" "	"
Julian Kenyon	" "	"
Henrietta Burdick	" "	"
Ira Stillman	"	March 23, 1830.

We have glanced at the events recorded in the Church Books, and though many most interesting items of intelligence are omitted, we have noted such as may preserve to our readers and the world much that tends to illustrate the character and circumstances of the church. We however hope to draw still more from the same fountain, to enrich the Biographical Department of the "Memorial," and therefore feel less reluctance in passing so rapidly over the period included in the scope of this article. The volume of the records from which the foregoing extracts in this number are made, contains about 160 pages, and is of small quarto size, bound in vellum, and is in the hand writing of Deacon John Tanner, Elder Wm. Bliss, Caleb Maxson, Jeremiah Bliss, and others; and contains the records of the church from the date of 1750 to 1836.

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Statistical Department.

LIST OF SEVENTH-DAY BAPTIST MINISTERS, WITH THEIR POST-OFFICE ADDRESS.

[Errors or changes in the following list will be corrected on the receipt of information.]

Leman Andrus, Richburg, N. Y.
Jacob Ayars, Westerly, R. I.
D. Babcock, Johnstown Center, Wis
Rowse Babcock, Alden, N. Y.
Simeon Babcock, Pratt, Ohio.
T. E. Babcock, Independence, N. Y.
Hiram W. Babcock, Hebron, Pa.
Eli S. Bailey, Brookfield, N. Y.
Jas. Bailey, Little Genesee, N. Y.
Halsey H. Baker, Berlin, N. Y.
E. Barnes, Sackett's Harbor, N. Y.
Asa Bee, White Oak, Va.
Ezekiel Bee, New Milton, Va.
Thomas B. Brown, New York.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, Scott, N Y.
Hiram P. Burdick Alfred, N. Y.
Russell G. Burdick, DeRuyter, N.Y
Alex. Campbell, Adams Center, N.Y.
Zuriel Campbell Utica, Wis.
Chris. Chester, Verona Mills, N. Y.
Henry Clarke, Potter Hill, R. I.
Joshua Clarke, Brookfield, N. Y.
David Clawson, Shiloh, N. J.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Southampton, Ill.
Hiram Cornwell, Alfred, N. Y.
L. M. Cottrell, Gowanda, N. Y.
Lucius Crandall, Plainfield, N. J.
P. S. Crandall, West Genesee, N. Y.
John Davis, Shiloh, N. J.
John Davis, Montra, Ohio.
Lewis A. Davis, Farmington, Ill.
Peter Davis, New Salem, Va.
Samuel D. Davis, Lost Creek, Va.
Samuel Davison, Farmington, Ill.
Azor Estee, Petersburg, N. Y.
Walter B. Gillett, Shiloh, N. J.
S. S. Griswold, Mystic Bridge, Ct.
H. P. Greene, Little Genesee, N. Y.
Joel Greene, Rockville, R. I.
W Greene, Stowell's Corners, N. Y.
Joshua Hill, Farmington, Ill.
N. V. Hull, Alfred Center, N. Y.
O. P. Hull, Walworth, Wis.
Varnum Hull, Milton, Wis.
James R. Irish, DeRuyter, N. Y.
Wm. M. Jones, Shiloh, N. J.
Jared Kenyon Alfred, N. Y.
Chas. M. Lewis, Ashway, R. I.
Wm. B. Maxson, Leonardsville, N.Y.
Isaac Moore, Plainfield, N. J.
Wm. G. Quibell, Carthage, N. Y.
A. A. F. Randolph, Sagerstown, Pa.
B. F. Robbins, Friendship, N. Y.
William Satterlee, Berlin, N. Y.
Wm. J. Somes, East Rodman, N. Y.
J. Summerbell, Adams Center, N. Y.
George B. Utter, New York.
George R. Wheeler, Salem, N. J.

Solomon Carpenter, Seventh-day Baptist Missionary, Shanghae, China.
Nathan Wardner, " " " " "

William Henry Black, Elder of the Mill-Yard Church, London, Eng.
John Francis, Elder of the Church at Natton, near Tewkesbury, Eng.

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S. Carpenter

LITH. OF SARONY & MAJOR, N.YORK.

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THE

Seventh-day Baptist Memorial.

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Biographical Department.

SOLOMON CARPENTER.

With a Portrait.

Solomon Carpenter was born in Stephentown, Rensselaer County, N. Y., on the 16th of March, 1808. His father being an enterprising agriculturist, his early years were mainly spent in the cultivation of the soil. As might easily be inferred, the dignity of labor was a lesson early learned and never forgotten by him. In connection with this vocation, the facilities for acquiring a good common-school education were freely afforded him. In his twentieth year he engaged in school teaching, with the hearty approbation both of his employers and of those appointed to judge in such matters. His first effort in public was on the 4th of July following, when he read, before the Temperance Society of his native town, a prize essay on Intemperance.

Under the guidance and instruction of parents possessing a high moral character, and who were enabled to illustrate in their lives, to a good degree, the principles of our holy religion, he early imbibed sentiments of respect for the Bible and its Author. Moreover, that portion of Rensselaer County in which he was reared, abounds in natural scenery at once beautiful and sublime. It may be impossible to estimate with exactness the amount of one's indebtedness to these outstanding memorials of the power and goodness of God for any abiding convictions of truth; yet it is undeniable, that the sublime and beautiful of the outer world do exert upon us an influence, silent it may be, and imperceptible, yet certainly powerful and lasting. But notwithstanding all the moral influences by which he was surrounded, his childhood and youth are best described by the pen of inspiration, which, with one stroke, writes them "*vanity*." The voice of God, speaking through his word, his works, and his providence, was ineffectual in changing the current of his affections, until the winter of 1827, when the commanding importance of eternal things thoroughly arrested his

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attention. The revelation of himself to himself rendered him exceedingly unhappy. Up to this time, although he admitted the importance of these things, yet, by putting them off to a more convenient season, he had generally managed to keep his conscience tolerably easy. But now "the commandment came, sin revived, and *he* died." Sin, by the commandment, became exceeding sinful. At length, after a half month's anguish of spirit, one evening, while in solemn prayer, in a moment, in the twinkling of an eye, his sorrow was turned into joy, and the thought flashed across his mind, that this was the finger of God that had touched his heart. The change in his inward emotions was, perhaps, not less marked than that wrought upon the outer elements, when, on stormy Gennesaret, the same authority rebuked the winds, and said to the sea, "Peace, be still."

His relation to the kingdom of heaven being now changed, he began to seek the advancement and glory of that kingdom. This was the theme of his conversation, and the burden of his prayers. About a year after his conversion and baptism, and pursuant to an invitation extended to him by his venerable pastor, Elder Wm. Satterlee, he spent a few weeks in laboring from house to house within the precincts of the church of which he had become a member. Having thus traversed, to a considerable extent, the hills and vallies of Berlin, with some marks of divine approbation attending his labors, the church now added its voice of encouragement in the form of a call to explain the Scriptures publicly.

The work of the ministry, with its solemn responsibilities, now came up before him. For this work he clearly saw that all valuable qualifications were the gift of God; yet not so the gift of God as to preclude effort on his part in the attainment of them; and that, while some were to be sought by means of prayer simply, others required diligent and patient study also. Of this latter class was the ability to read the Scriptures in the languages in which they were written. To acquire this ability, he left the paternal roof, with the paternal blessing, and commenced a course of studies, which, opening up as he advanced, led him through several years.

In regard to his religious experience, during these years of preparatory study, we are precluded from saying much; for, although he kept a diary, he afterwards destroyed it. Indeed, he never intended it for any one's eye except his own. We are permitted to say, however, that in 1831, Mr. Carpenter participated deeply in those feelings which are denominated "travailing in birth for souls," and which accompanied the remarkable revivals of that year. The particular type of his feel-

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ings, and burden of his prayers, for many successive days, was a desire for a general revival of religion. At another time his mind was continuously for several days and specially exercised in prayer for one of his sisters. That sister obtained a hope in Christ not long after, and on the 29th of June, 1849, was called to her home in heaven. Another sister, who departed this life on the 29th of November, 1850, in her last letter to him, written but a few days before her decease, holds the following language: "I well remember the faithful warnings I received of my brother S., in my younger days, to flee from the wrath to come, and I often think he was the instrument in the hands of God of turning my heart. I wish the blessing of God always to attend him." While in the midst of his preparatory studies, his mind was considerably exercised in reference to preaching Christ to some portion of the vast heathen world.

In September, 1837, Mr. C. graduated at Brown University, and soon after was married. At that time, it being impossible for him to carry out his desires in reference to the heathen, and the thoughts of the denomination being strongly directed towards the establishing of a Literary Institution at De Ruyter, which should be under its own control, he was easily induced to aid, by his personal service, so worthy an enterprise. The succeeding four years he spent in assiduous efforts to meet the numerous and pressing duties of this situation. These being brought to a termination, Providence next directed his steps to Pawcatuck, R. I., where he raised a flourishing school. In this situation, as also in the one previously occupied at De Ruyter, it was his privilege to form an acquaintance and contract a lasting friendship with many of the youth of our own and of other denominations, who have since shown that the time spent under his instruction was not in vain. While yet engaged in his school at Pawcatuck, and a member of the church in that place, he was examined by a Committee appointed by the Seventh-day Baptist Eastern Association, convened at Hopkinton, on the 29th of May, 1842, and ordained to the work of the Gospel Ministry. Soon after this, and in connection with Elder John Green, he spent some weeks in the town of Richmond, the Lord working with him. In the latter part of 1843, in compliance with an invitation to that effect, he spent a few weeks with the church in Shiloh, N. J. This led to his removal to that place in the following spring. Here he found himself in circumstances which allowed him to devote his time to the work of the ministry, more exclusively than he had ever been able to do before. Sustained by the sympathy and prayers of so many pious brethren, he felt much at home, and a growing interest in his work. And seeing that his labors were

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appreciated, as was evinced by a very general attendance upon the ministration of the word, prompt attention to his temporal wants, and finally by the reluctance with which the church gave him up to the Missionary Society, it was not without a struggle that he could contemplate the termination of his labors with that people. But God had other and sterner duties for his servant. The desire excited in him, years before, to preach Christ where he was unknown, was now about to be realized.

At the meeting of the Missionary Society, held in Plainfield, N. J., in May, 1845, when the duty of engaging in the foreign mission effort was solemnly canvassed and decided on, he was present, delivered the opening discourse, and heartily participated in its deliberations. Afterwards, when the call for volunteers in this service went forth throughout the churches, he excused himself from responding to it, for a while, from a sense of the responsibility he should assume, from the hope that others better fitted for the work would be found willing to engage in it, and from other considerations not necessary to detail in this place. But when he was singled out, and called by name, finding it incompatible with his sense of duty and prevailing desire to preach Christ where his name had not been heard to give a negative reply, the question now assumed in his mind an intensity of interest which he had not felt before. On the one hand, there was the sundering of the tender and sacred ties which bound him to the church in Shiloh—a separation, probably for life, from his kindred according to the flesh, his brethren, churches, and all the scenes of his father land; he was also aware that trials would await him, the severity of which could not be foreseen. On the other hand, was the last command of the risen Saviour, and the concordant voice of some, at least, of his esteemed brethren, saying, "Go." Under these circumstances, he promptly made up his mind, offered himself as a candidate for this service, and was accepted by the Board.

Accordingly, on the 31st of December, 1846, together with his associates, he was set apart to the missionary work, by appropriate exercises held with the church in Plainfield, N. J., and on the 5th of January, 1847, he sailed from New York, in the ship Houqua, bound for Canton, China.

The incidents of the voyage, his arrival at Hong Kong, and subsequent passage to Shanghae, together with his labors among the Chinese, having been so recently spread before our readers, it is deemed advisable to defer to another time a connected notice of the character and doings of our brother in the missionary field.

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WILLIAM DAVIS.

In preparing the biography of those men who advocated the cause of the Sabbath, and who lived and labored among the early settlers of New Jersey, we find it necessary to be brief, for the work has been so long neglected, that the materials have mostly perished. The subject of the present sketch was of that class of ministers called *Evangelists.* He was a peculiar man, experienced many vicissitudes, and seems to have been ever in difficulty; yet his life will not be read without its useful influence.

William Davis was a native of Wales, born in 1663, of respectable parents, who early sent him to school, and finally to Oxford University, intending him for the gospel ministry. While a member of the University, he became greatly enlisted in the sentiments of George Fox, the founder of the sect of Quakers, which finally led him to embrace the views of that people. He then left the University, and became a public speaker among them. The persecuting spirit of those times led many to leave the country for the settlements in America; and Mr. Davis, with others of that people, formed a colony, and came over to settle in Pennsylvania, under the protection of William Penn. He arrived in 1684.

In 1691, eight of the number, of whom Mr. Davis was the principal leader, broke fellowship with the Penn Quakers, and about five years afterward he embraced the views of the Baptists, and was baptized by Elder Killingsworth, who was pastor of the Baptist church in Cohansey, now Roadstown, N. J., and soon after he became a member and minister in the Baptist church in Pennepeck, near Philadelphia.

In 1698, Mr. Davis was disowned by that church, for what they called heresy. He maintained that the human and divine nature were blended in the person of Christ—that he was neither God nor man, but a mixed nature, like "wine and water in a glass."

In 1700, Mr. Davis was brought in contact with Abel Noble, who was traveling and preaching in Pennsylvania and New Jersey. Mr. Noble maintained the supremacy of the Moral Law, and the perpetually binding force of all its precepts, and that men ought to remember the seventh day as taught in the fourth commandment. Mr. Davis therefore immediately entered upon the investigation of this system of divinity, and soon became convinced of the claims of the law in regard to the Sabbath. He professed his views accordingly, and joined the company of Sabbath-keepers then organized in Penn-

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sylvania. The same year he wrote a book entitled, "*Jesus the Crucified and Eternal Son of God,*" which was answered by Mr. Watts, of Pennepeck, in a book entitled "*Davis Disabled.*"*

In consequence of the difficulty that arose from the supposed peculiarity of Mr. Davis' views, between him and the societies in Pennsylvania and New Jersey, in 1706 he applied to the church in Newport, but was denied admission was a member, complaint having preceded him.

In 1710, Mr. Davis applied to the church in Westerly, which had been organized about two years, and the following is the record of that church in regard to him:—

"At a church meeting the 11th of the 4th month, 1710, there was a letter signed by the church, in order to be sent to the yearly meeting, the 16th of the above said month, to be signed by the church there in association with us, which letter was to Thomas Rutter and the brethren in fellowship with him in Pennsylvania, with reference to the offenses Thomas Rutter had alledged against William Davis, viz: That his principles were the chief cause of offense, and next some personal offenses. Therefore the church in said letter did desire T. R. to give, under his hand, in writing, the articles of his faith to William Davis, and that W. D. should also declare, from under his hand in writing, his assent or dissent thereunto. If he dissent, to give his reasons wherefore, and send them to T. R., who should give his answer thereto, and so send it to W. D., who should make his reply; and so also concerning his personal offenses; and if not agreed, to send the premises so written to us, in order to give our sense in the same, in answer to the desire of both parties."

"At a church meeting the 22d of the 6th month, 1711, it being proposed whether Bro. William Davis has complied with the rule of Christ in order for a reconciliation to the brethren in opposition to him in and about Pennsylvania, viz: Thos. Rutter, Abel Noble, and others; and their allegation and replies thereto being laid before the congregation, and duly considered; the church do judge that Bro. William Davis hath come up to the rule of Christ, in order to satisfaction." Signed by order of the church,

JOHN MAXSON, Sen.

Vera copia. JOS. CLARKE, Jr.

"At a yearly meeting, the 14th of the 7th month, 1711, at the meeting house in Westerly, it being proposed whether the act of the church bearing date 22d of the 6th month, 1711, in which act the church had judged that Bro. William Davis had come up to the rule of Christ in order to give satisfaction to the brethren that were dissatisfied and in opposition to him in the province of Pennsylvania, viz: Thos. Rutter, Abel Noble, and the rest in society with them. . .

* Morgan Edwards' History of the Baptists of New Jersey.

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. . . The answer the meeting gave to the aforesaid proposal was, that it is necessary to scan those things over again in order, for general satisfaction."

The meeting therefore proceeded to the investigation of the cause, as it is said, "in order."

"1st The allegation of the aforesaid brethren against Bro. Davis was laid before the meeting. which allegation consisted of two parts. 1st. They alledged his principles, as the matter in chief. 2d. By personal offenses, relating some particulars, intimating. also, that there were more things which they could recite; all which they desired him to retract and amend in order to an effectual reconciliation with them.

"2d. Bro. Wm. Davis' answer thereto was judged before the meeting; in which, to the first he said, 'To retract his judgment or principles, would in his judgment be to deny the God who made him, and also redeemed him; therefore he could not do it.' To the second he said, 'As to personal offenses, he was sorry, and did repent of the wrong that he had done them, desiring them to forgive him that wrong.'

"The meeting took the premises into consideration, and after debate of the same, judged that the principles vindicated by William Davis were no bar to fellowship, and therefore we judge that the desire of the said brethren is contrary to us, as also unreasonable, as they have stated it. And as to the second, concerning the personal offenses, considering his confession relating to it, that it included and comprehended all and every particular offense, specified or not specified, wherein he had done them any wrong, he was sorry and did desire them to forgive him, the meeting did therefore judge, that it answered to the rule of Christ in order to obtain forgiveness and reconciliation with the said brethren. And upon the consideration of the whole, the church did receive the said William Davis as a member of this church, in full communion and church fellowship."

Mr. Davis appears to have filled his place in the church in Westerly for a season acceptably. He was invited to preach in connection with the leading elder and other brethren. His wife, Elizabeth Davis, was also admitted into the church, on the 12th of 10th month, 1710, in full communion and fellowship, "the church having had satisfactory information that she is a person rightly qualified thereunto, both by profession and conversation, according to the rule of the gospel."

The act of the church in Westerly, in receiving Mr. Davis into its fellowship, was followed by a serious controversy with Eld. Gibson of the Newport church, Jonathan Davis, and the brethren in Pennsylvania. Joseph Crandall, also, then a member of the church in Westerly, refused to commune with the church on the same account. Yet the church maintained its position in defense of Mr.

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Davis, and encouraged him in the exercise of the ministry, and informed those brethren, in answer to their allegations, dated Oct. 5th, 1712, and sent by the hands of Isaac Ayars, "that what they had written, formerly or latterly, or what they should write in future, would not be noticed for the purpose of passing judgment upon them, unless they should produce the evidence according to the Scripture rule, or unless the truth of such allegations should appear from William Davis' own hand, or from his own mouth."

In 1713, by vote of the church, and by request of the parties, Mr. Davis administered baptism to Elizabeth Lewis, wife of George Lewis, and to his own son John Davis, both of whom were admitted as members of the church on the 22d of the 6th month, 1713. Upon this, Mr. Joseph Crandall took occasion to write a letter to the church, complaining of the action of the church in the premises, alledging that Mr. Davis was not called nor qualified to administer any ordinance in *that* church. Mr. Crandall was, however, called upon to make his place good in the church, or give a reason why the church should not proceed with him as a disorderly person, in refraining from the communion of the church. Mr. Davis wrote to the church in relation to this difficulty, and the church answered. The difficulty then seemed to be healed.

On the 1st of March, 1714, Mr. Davis requested a letter of recommendation from the church to the brethren in England, as he said he intended to remove thither; and as there was no good reason for refusing, Jos. Crandall was requested to draw up a letter, and present it to a meeting especially called for the purpose of signing it, on the 5th of the same month. The friends of Mr. Davis, who wished him to remain, soon after took some steps to discourage his going to England. A subscription was started, money collected, and obligations entered into, &c., to compensate him for the loss he might sustain in giving up his contemplated voyage. After having been as far as Newport, ready to embark, he concluded to yield to the importunity of his friends, some of whom had gone as messengers to the general meeting at Newport, and thus were enabled to see him personally. As soon, however, as he returned, a report was circulated among his opponents, that his intention of going to England was only a pretense for the purpose of obtaining money, &c. Complaints were made to the church, also, that a certain bond had been mutilated by Mr. Davis or his wife. The church therefore called a meeting to hear and con-

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sider the complaint of Mr. John Hill and Daniel Lewis. The meeting took place on the 21st of January, 1716, as it was said—

"To hear and issue the difference depending between them and Bro. Davis, wherein they alledge that Bro. Davis, or his wife, had clandestinely broken off the hand and seal that Bro. Davis had set to a bond that he had given to said Hill and Lewis, the sum of said bond being one hundred and fifty pounds. Sister Davis then declared, that she did break off her husband's hand and seal from said bond, alledging that the unrighteousness and illegality of the condition of said bond was the reason thereof. After the hearing and debate thereof, the church proposed, whether both parties would be obligated to stand to the judgment of the church in those controversies. The said Hill and Lewis declared they would be obliged thereto; but Davis declared he would not; and so nothing was done on that head."

This matter appears to have been taken before the magistrate, and decided by arbitration, execution being issued against Davis for at least a part of the amount.

At another church meeting, held on the — of — month, 1716, "It was ordered by the meeting, that Br'n Samuel Burdick and Thomas Clarke go to Bro. William Davis, and desire him to appear before the church this day fortnight, to give satisfaction to such of them as are dissatisfied in respect to his acknowledgment to the church meeting 10th of 3d month, 1716, and also respecting his setting up of papers at the mill door, as is supposed, and his refraining from the Sabbath meetings, and also respecting his charges against the church of their bringing him back from his old England voyage, with several other seeming reflections, inserted in a letter to the church bearing date Oct. 30, 1716. But if Bro. Davis shall not conclude or purpose to come, and manifest the same to them, they are hereby ordered and empowered to require him, in the behalf of the church, then and there to appear before the church as aforesaid."

The messengers returned and reported that they had been with Bro. Wm. Davis, and desired him to come to the meeting; who signified to the messengers, that he should or would not come to the meeting, except the church would first give him an answer to his questions, sent to the church in his letter. The answer, however, had been written, and was ready for delivery, in proper order, at his appearing before the church; therefore the church could not allow the exception. Other messengers were therefore sent to require his attendance, but he still declared that he would not come; upon which "return" of their messengers, the church "did judge that William Davis had neglected or refused to hear the church." At said meeting the voice of the church was expressed as follows, viz: that the church do withdraw their communion from him. Brethren Joseph

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Clarke, Jr., Samuel Burdick, William Clarke, and George Stillman, declared their dissent against said act.

The propriety of this severity in the dealing of the church may perhaps be called in question, and the dissent of such members as the above named goes far to strengthen our doubts of the propriety of their summary proceedings. Yet the emphatic tone of Eld. Davis' communications and criminations were doubtless highly censurable, and did in a measure thwart the efforts of his friends in his defense. He took every occasion to publish the faults of his enemies, and thus exasperated them to the highest pitch of resentment. He however now determined to remove from Westerly, and though his character stood in an unfavorable light, yet some of his friends took it upon themselves to write a letter of recommendation, which was given him at the time of his departure from Westerly. The following is a copy.

"WESTERLY, May 16th, 1717.

"Whereas, Mr. William Davis, minister of the gospel, is forced to move out of this town, above mentioned, by some envious persons forcing his estate from him, and raising false and scandalous reports against him; but we who have for these many years past lived under the ministry of Mr. William Davis, in the town of Westerly and colony of Rhode Island, do entreat any church or churches, or any other Christian people within America, to receive our dearly beloved friend or brother, Mr. Wm. Davis, who is disposed to leave us and transport himself into your country. These are to commend him to you, as one that we judge to be a sincere Christian, and faithful and powerful minister of the gospel of Christ among us, for these many years past, and one that is found in the commandments of God, and principles of the doctrine of Christ, and do desire you to receive him as such an one, since by the providence of God he is like to leave us. And so, as it is our loss, we hope it will be your gain. So we commend you to the Lord, and the word of his grace.

Signed by us whose names are under written.

John Saunders,
Thomas Burdick,
Robert Burdick,
Samuel Burdick,
Samuel Burdick, Jr.,
James Babcock,
Seth Lanphere,
William Crum,
Anne Lewis,
Sarah Lanphere,
Mercy Crum,
Tobias Crum,
Joseph Johnson,
John Davis,
Martha Burdick,
Martha Burdick, 2d,
Rebecca Burdick,
Mary Burdick, Jr.,
Mercy Babcock,
Silence Saunders,
Abigail Slack,
Elizabeth Pendleton,
Mary Thompson."

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As the signers of this letter were not authorized by the church, and as their statements were in some measure rash and in conflict with the views of the church, as established upon the evidence presented, the members whose names were subscribed were summoned before the church at a meeting held on the 6th of 5th month, to answer for their conduct; whereupon the church judged, "that what they have said do amount to satisfaction."

The following extract from the Church Records indicates the residence of Mr. Davis, and the proceedings in regard to him, which followed his removal:—

"At our general meeting at Westerly, in the colony of Rhode Island, the 22d of the 7th month, 1717, it was agreed and ordered by said meeting, that our brethren William Gibson, Joseph Clarke, Jr., Samuel Beebe, and Joseph Clarke, Sen., shall in our behalf sign our letter to our brethren in Pennsylvania and places adjacent in fellowship with us. It was likewise ordered by our above said meeting, that all such papers that relate to the letter above said in the case of William Davis, to give demonstration thereof, shall be sent to our brethren above said, in or with said letters.

Entered upon record by order of the above said meeting by me. JOS. CLARKE, Sen."

Mr. Davis seems, notwithstanding his removal, to have had continued trouble in regard to his affairs; but we know nothing of the proceedings of the brethren in Pennsylvania, except what appears from the following letter, which he published with others in a book, a fragment of which is now in possession of Dea. Wm. Stillman, of Westerly. The beginning of the article seems to have been lost, and though some of it appears rather irrelevant, yet to preserve it we copy all that remains of it. Whether this is in answer to the church letter and accompanying papers above mentioned, of course we do not know, but it has that appearance, and his hard words would seem to indicate a great provocation.

Extracts.

Mr. Hill's letter to London against me is a vile forgery, on which I perceive is built most of their falsehoods in their letter.

Joseph Clarke's letter I answered long before I came from Westerly; to which he never replied; my son hath the answer.

My principles, which were so troublesome to your members, I will here set down, viz:—

1st Principle—Jesus, the son of the virgin, is the one and only Christ, and only Son of the living God.

2d Principle—To the truth of this principle, there are three in heaven which bear record, which is the Father, Son (himself,) and

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Holy Spirit, who, as they are (one) in this record, so in their divine nature, eternal and divine attributes, equal in power, honor and glory.

At which principles none could be troubled but Socinians and Anti-Trinitarians.

That venomous insinuation, that my going to England was not real, proceeds from the poison of asps that is under their lips. And this I suffer for your sakes, as I do the other abuses, which is your duty to consider of, which way and how we shall be righted for these spiritual and temporal abuses; for it was for your sakes that I returned, when in my way and fitted for my voyage thither, which was by the earnest suit of your members and messengers to the Island, to prevail with me to return, when our inclinations were strong for England, and our interest only there. All this I denied for your sakes, (and not for seaside men,) when I was over persuaded, and my wife too, by your members, by arguments, *that your meeting would fall if I went away*, who importuned us to accept of the money subscribed by your two elders, and most of your principal members, as a small requital for our great damage for not going, and tarrying with you at such a time, when we wanted it not, or desired it not. But upon my accepting of it, and returning, it was made my own proper right by the donors' own voluntary act, without any other proviso on my part, in contradiction to what is alledged about my bargaining with seaside men; which aggravated the heinousness of the sin of those that were either accessory or active in the taking of it away again afterwards, to the destroying of my family, and forcing and driving us away from you, in vengeance to me, for my principles before named, and for my preaching to seaside men on the fourth command. Deeds unaccountable! But I confess I had no regard in my return to old Mr. Clarke, Joseph Crandall, or Thomas Hiscox, who I know had no regard for me; though Samuel Clarke I then esteemed as a true brother, who afterwards manifested himself to be a false one, and great hypocrite. These four seventh-day men I esteem Mr. Beebe's chief employers, with some weaklings.

Now all this enmity among seventh-day men arose against me originally from a noted seventh-day man and soul-sleeper in this country, who above twenty years ago opposed me about my principles of immortality of human souls, and afterward proceeded to differ with me about my faith in Christ and the Trinity, who, having poisoned several other seventh-day men with the mortal and atheistical notion, and set them against me, he secretly conveyed this drench over to Westerly, to the persons before named, who, complying with him in their judgments in the Socinian and Anti-Trinitarian error, drank it greedily down before I came among them, which was the cause of their enmity against me. Since that time there hath been a secret correspondence by writing between these New England and Pennsylvania siders against me, as is evident by a letter from London, in which are these words, "As to your unhappiness in New England, I take to be much owing to some designing men, that always were your enemies, both in New England and Pennsylvania." And in another letter from London are these words, "There is a letter from your friend George Stillman, by which it appears, that some had a mischievous design against

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you from your first coming there, which was at last accomplished." These your members before named, I take to be those designing men, who always were my enemies among you, the effects of which I saw but lately in a letter sent from Piscataway, signed by J. D and E. D.,* in which they manifest in a backbiting way nothing but envy towards me.

Thus my principles being so troublesome to your members and their abettors, and my preaching on the fourth command being so offensive to seaside plunderers and robbers, viz: Capt. John James, Mr. Hill, and Christopher Champlin, with their seventh-day partners and sharers, Samuel Clarke, Joseph Crandall, Thomas Hiscox, Capt. James Babcock, Daniel Lewis, Thomas Clarke, and old Mr. Clarke, your members, and the plunderers' great favorites, these all siding against me, contrived a way to rob me of fifty-three pounds current money, the which, if they restore it not again, my solemn appeal to the Great Judge, for justice against them, shall stand till we meet before Him.

This letter is sent to the church in general, except those siding members with the robbers.

In a letter from Westerly, June 10th, 1722, from my friend G. L., are these words about S. B.'s letter, "Some said there were lies in it; I have observed eighteen."

Though Samuel Beebe most falsely labors to excuse all Sabbath-keepers, as unconcerned in our return, excepting some who were drawn in (as he writes,) which were your two Elders, Justice Crandall, and most of your principal members, with other substantial men, who were Sabbath-keepers (as you know;) but though he represent your Elders, you, and other Sabbath-keepers, as insipid fools, to be drawn in by two irreligious men, Capt. James and Mr. Hall, (who belonged to no Gospel Society, owned not the ordinances nor the Sabbath, to part with your money to hire these two men a minister, as S. Beebe falsely writes,) for I knew of no more seaside men concerned at that time; yet all this devise will not excuse you from the act of drawing us from our purpose of going to England. For, as I came there at first by the inducement of your Elders and other Sabbath-keepers, so my return the second time was only from the same motives, and not from any bargain, (as S. B. words it,) I made with them two, any more than I made with you. For it was Justice Crandall in whom I chiefly confided, who engaged to me by positive agreement, under his own hand, voluntarily, in behalf of those Sabbath-keepers who subscribed to the sum, he (with three most false men) engaged to see me most honestly paid for my return, and that I was not wronged, the express words of the agreement. And yet, in room of fulfilling this promise, soon after our return, he, with those three before, worked in a plot contrived to ensnare me, require of me to oblige myself, under the penalty of 150 pounds, for to remain with them my life time; the which I fully intending, too easily yielded to that hypocritical request, (not discerning the covered intrigue,) it being the sum they had engaged for my return. Now you know this snare was covered over

* Edmund Dunham and Jonathan Dunham.

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with a fair (but false) pretense, which was their great unwillinguess of my leaving them again; but the meaning of it was, to drive me away, in order to hussel back again the 150 pounds. Now you know, young Hiscox being newly mounted the saddle, and minded to try his practice, began to ride, and made an experiment upon me, by sending his summons to haul me into this contrived plot, though I had no business there, (he being one of our secret seventh-day foes and siders with the plotters,) that I might be taken into the snare which was laid. And I not being advertised thereof, was taken at unawares, and not being willing to be held therein (to wit) to forfeit 150 pounds, if I moved but out of your town on any occasion, the plotters laid another scheme to hussel away our estate, and, as you know, they drew in Justice Crandall into the former plot, to be a cloak to their villainy, so into the second they drew in your Elder, to be a sanction to the plotters' roguery. And though they did beguile him by a lie to ratify their scheme, yet he instantly condemned it as unchristian in words to the same purpose. And upon this treacherous and wicked foundation (when there was not the least thought in my mind, as I remember, of leaving you again,) were all the after abuses built, and our estate forced from us, as testified in the testimonial published. And this you all know to be true, and yet so unkindly silent in these things; as also that heady company at B. B.'s past their act in order to give sanction to the former parts of this tragedy, and so to encourage the following act of robbery. And this you cannot deny, nor show any other good reason for it. Neither did I ever refuse to preach the gospel to any in your town, (the cause most falsely insinuated by S. B. why they acted so against me, though I was never obliged to preach to any, no further than their love and good will to the gospel did engage me,) until such time that seaside men refused to hear me, for my preaching up Sabbath duty, and my seventh-day enemies threatened to silence me for preaching against the seaside men's works of iniquity.

Neither will Mr. Hill's lying letter to London excuse seventh-day men from the blame of inducing us back, and seeing us abused afterwards, without appearing in our cause; the which if you had done (as you ought) I might have been still preaching the gospel among you, as I did desire. For in my answer to Sabbath-keepers, from the island, June 14, 1714, (which answer I have,) there is not one word of preaching to first day people, nor one word of first-day, nor no proposal made by me about any such thing, as Mr. Hill falsely writes, which is all of his own invention, as the answer shows. But the answer was writ and intended for you, who were the only motive of our return.

Neither will the stone S Beebe throws at me, i. e., men of his own choosing, excuse the persons chosen from the sin of vile hypocrisy and robbery; nor excuse seventh-day men in siding with them.

I have long ago made ready for the press a reply to S. Beebe's letter, containing four sheets, in which I have replied to 16 articles, most of which are manifestly proved false. But if you do well to take heed unto those beams of divine light, (Mat. 7: 12, Mic. 6: 8,) I may forbear the printing of it.

But as to those he calls church acts, I have wholly past them over,

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as thinking, should I regard such fopperies, so full of envy and void of reason, I should expose myself to the blame of the wise and laughter of fools.

And for a conclusion in favor to the six robbers, and the survivors of him who is deceased, I will add one seasonable passage from *The Whole Duty of Man*, page 239, i. e., "It is absolutely necessary that thou make restitution to all whom thou has wronged, for as long as thou keepest anything of unjust gain, it is, as it were, an earnest penny to the devil, which gives him full right to thy soul."

Note—This letter is writ to all Sabbath-keepers in your town, who were concerned in the subscription to induce us back, except those before excepted.

Note—I say six robbers, because I esteem Samuel Clarke the head, and Thomas Clarke the tail, of that troop.

So we remain your most abused brother and sister in the Gospel bonds, waiting for the visible and glorious appearing of the great God, and our most blessed and desired Redeemer, with assured faith of immortality and eternal life at the end of our race and finishing of our course, and in undoubted hopes of the resurrection of our mortal bodies to an immortal state in eternal reunion with our immortal souls at the resurrection of the just and coming and kingdom of our Lord Jesus Christ, into which an entrance shall be made, to live and reign with Him in the heavens of glory and life everlasting, in peace and rest from all our sorrows here, world without end. Amen.

WILLIAM AND ELIZABETH DAVIS.

From Pennsylvania, Nov. 5, 1724.

The Supplement.

1st. By the church (to whom this is written and sent) I mean all our brethren who have not consented to those ungodly deeds acted against us in your town; particularly those for whose sakes I yielded to return when going for England—those of you, who are living, viz: Justice Crandall, Justice Sanders, George Stillman, Thomas Burdick, Samuel Burdick, Robert Burdick, Hubbard Burdick, Edward Sanders, George Brown, Joseph Maxson, jun., John Davis, William Clarke, John Maccoun, James Covey, Tobias Bran, William Crum, with my old neighbor and friend, George Lewis; and all other who bear us still good will.

2d. There appears a strange contradiction between the testimonial letter before published, and the letter signed by old Mr. Clarke, Joseph Crandall, Thomas Hiscox, Samuel Clarke, George Babcock, and others of that tribe, dated June 12th, 1717, and sent to their seventh-day siding brethren (in this work of iniquity) here, in Jersey, and Pennsylvania. The one clears me from all blame, and proves our enemies violent forcers away of our estate, and consequently violent robbers. It proves them slanderers and liars, in raising false and slanderous reports against me. The other represents me one of the vilest of all men, and also belies my wife; and for my sake renders the signers of the testimonial letter far worse than atheists or devils; in affirming of some of them, they (never) profess Christ

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nor his ways; and further add, are not of the greatest credit. You may see their names now in print; and if there are none such among them, as I know there are not, then I think the slanderers ought to be dealt with according to their deserts.

3d. A man's reputation is dearer than his life. Therefore, to be robbed of it by the pens of slanderers and liars is worse than death, and more also, when they that rob him of this also rob him of his proper estate in the world, which should have been the comfort of his life, and those who belong unto him; this is murder in the worst sense, 1 John 3: 15. And into such cruel murdering hands did I and mine unhappily fall, in your town. And by so much the more is their sin the greater, by how much the circumstances of the person is higher against whom this abuse is done. As mine were the affairs of the gospel, on the account whereof you called me back, so that the gospel is hereby scandalized as much as myself, and therefore I am obliged in a twofold sense thus publicly to appear, as in the defense of my own innocence, so much more in the defense of the gospel; the great principles of which, (here published,) I stand for a witness to, and against your uneasy and unruly members, and all others who oppose these principles.

4th. Your Elder, Joseph Clarke, in his letter to me, (the copy of which is sent me from London,) owned in words fairly bearing this sense, i. e., that his fellow arbitrators drew him in to sign their award by a lie, which made him to say, that day the awarders forced away our money, that he could not wish it to do them any good, which was equivalent to wish it to perish in their estates—the thing for which Thomas Hiscox (the robbers' great friend, advocate and assistant,) with two other officious officers exposed me for a curser! and issue out an execution on my goods. (O, black envy, what monsters dost thou bring forth!) Though this arbitration was censured to be devilish, by Capt. John Babcock himself, when he said Daniel Lewis was like a devilish Indian, because he desired the money the Capt. himself awarded him. Thus their acts are censured to be devilish out of their mouths, in their own term. Again, one of your head members rudely said, "One had as good hear the *devil*, and *Quakers*, as him." Then another seconds him, saying, "The devil may hear him for me," very rude sayings, indeed, vomited out of their throats, which were an open sepulchre, more like the rhetoric of Bedlam, than the words of sober men.

Here I will add a few queries:—

Q. 1st. What works of darkness can be worse than those done at Benjamin Burdick's, which, according to the testimonial of Joseph Clarke, your Elder, and George Stillman, were unnatural, unscriptural, and unreasonable? Mind Eph. 5: 11.

Q. 2d. Whether or no such members be not very unruly, who thus headily and unreasonably refuse to obey their own ruler, when he counsels them to avoid such unnatural and unreasonable deeds? Mind Heb. 13: 7, 17.

Q. 3d. Whether or no such unruly members ought not to be dealt

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with according to these gospel rules, 1 Thess. 5: 14, 2 Thess. 3: 6, v. 14, 15, Gal. 5: 11?

Q. 4th. Whether or no all church acts ought not to be decided by the voice of some elder, in harmony with the whole church (excepting the unruly?) Acts 15: 22, 25?

Q. 5th. Whether or no there be any rule in the gospel to decide church acts by votes? Or was such a thing ever allowed before, either in church or state, for some to assume a power (when a first vote displaced them) by fraud and craft to bewray the feeble minded to make void the first vote, by voting a second time according to their will?

Q. 6th. Whether or no length of time or distance of place can break the gospel bands, or bands of love, betwixt true believers, lovers and obeyers of our Admiral, or discharge their duty one toward another?

I had almost forgot to note unto you the great hurt some of our secret foes among you did unto us, by secretly conveying over into this country a more odious lie, and contriving the spreading of it, at that juncture of time we had sustained the great loss by fire, which quite frustrated the good intent of our honorable and compassionate Governor Keith's brief, granted in order for the reparation of our loss; so that, in the room thereof, by means of the aforesaid, we got very little else but trouble and wrong thoughts and ill opinion of people concerning us."

The Sabbath-keepers in England wrote to the church in Westerly, under date of March 13, 1720, in regard to the still pending controversy with Mr. Davis; and Samuel Beebe was directed to write a letter, and all the papers were given him for that purpose. After preparing a letter, Mr. Beebe informed the church, Oct. 2, 1721, that he had received a letter from William Davis to Samuel Burdick, wherein Mr. Davis signifies that "he is content to be determined by the friends in Old England, or by Mr. Collins of Newport, and gives it as his thought, that it may be accommodated here, if we accept his offer, as at least it will be a vindication of the church's innocency." The church, however, did not concur in the proposal to leave the matter with Mr. Collins alone, but expressed their willingness if another person were associated with him; or they were willing to leave the question with the church in London. Mr. Beebe was therefore requested to write to that effect. This correspondence continued for some time, as appears by the Church Records, though the letters are not preserved. For a period of about twelve years no further notice seems to have been taken of the matter by the church. Then

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the following letter was received from Mr. Davis, which explains itself:—

To the church-meeting in Westerly, to be held the 22d day of this present instant, Oct. 1734, William Davis sends greeting:

Beloved Brethren,—

Since by the protection and order of Divine Providence, so contrary to my former intentions, and yet a gracious answer to my latter prayers, my lot is cast once more amongst you, my prayer to God is, that he in his wisdom and goodness would be pleased to turn it to some good end, in order to the obtaining my heart's desire, that is to say, peace and love among you, my brethren; and as for former offenses given by me or taken by you, you cannot possibly forget that those were accounted for and satisfaction made for the same to the church so long ago by the voice of the church herself; and I pray you, be not partial with me, but allow me the same privilege of the voice of the church with other members in the same case, and allow me my privilege further with you, in the gospel fellowship and communion; and for your further satisfaction, though I would not make any of you an offender for a word, yet I own, through provocation, I have exceeded in hard words, which hath, it may be, given you offense, for which I am very sorry, and do repent, and ask you to forgive me, as you desire of God to forgive you. And I would that you and I, and every member of the church, may remember, that God hath placed a principle in us all, which is called Conscience, which will of necessity induce a man to strictly observe that universal rule of righteousness, Matt. 7: 12; that is to say, so to act towards no man, neither by word nor deed, or otherwise, than he would have him act towards himself; and this I am sure a good conscience will oblige us all unto, not to wrong nor hurt one another, neither by word nor need; this will a good conscience do, if it be not depraved with evil habits; then it is compared to what is seared with a hot iron, which hath no feeling in it; and if I have really wronged any one of you, in any matter, excepting in hard words, and I am not convicted of it in my conscience, as I am not, and yet you can make me sensible of it, then I must own that my conscience is seared, and I will try myself by this rule, by the grace of God, and you also may try me, and I desire that every member of the church may bring themselves upon this test; for I am firmly persuaded, should I wrong any of you here, or any other, in any matter, and do not account for it here to the person wronged, then must I be accountable for it before the just Judge hereafter. Therefore I desire, that you and I, with our whole hearts, may so square all our actions as to be conformable to God's laws, as they relate to our duty, both towards God and ourselves. That we may give up our accounts with joy, and not with grief, is my sincere prayer to God for us all; and in order to our effectual reconciliation, let us all embrace the Apostle's counsel in Col. 3: 12, 13, 14. Pray read the text, and deem me worthy of a few lines from you.

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As concerning my not coming to your church meeting when you sent for me, I think I have often wished since, that I had come, and do regret of it that I did not come according to your desire.

From your sincere Christian brother, WILLIAM DAVIS.

October 21st, 1734.

This letter was read, and after some debate, further action was postponed till the next meeting. The church met again on the 19th of November, and after considering the serious charges made previously by Mr. Davis, wrote as follows:—

The church, considering some expressions or assertions in your writings, tending to the dishonor of the church, and consequently of God, you are desired to explain the meaning thereof, or your sin therein, as may most redound to God's glory; which assertions are as followeth:—

1st. That you called some persons bulls, lions, and dogs.

2d. Some of the church as robbers and thieves.

3d. Twenty-two of the church as guilty of audacious lying.

4th. That the church called you back from going to Old England.

5th. That you can prove the church have pulled the victuals out of your children's mouths.

6th. That you have abused the church in suggesting as if they were the assembly of the wicked.

7th. In denying them to be a church of Christ.

The above voted at said meeting, as attest,

GEORGE STILLMAN, Clerk.

For Mr. William Davis, in Stonington, sent by Joseph Maxson, son of Jonathan.

On the receipt of this letter, Mr. Davis wrote the following reply:

MY BRETHREN,—As to those expressions you mentioned to me from your last church meeting, which you find in my writings, I do blame myself for using them, and am sorry I did so express myself; and, as I told you in my last, I do repent of it, and desire you to pass those things by, and all other offenses that you have taken against me, as I am willing to pass by all offenses and abuses that any have committed against me and mine, and leave them to account to Him to whom we shall all be accountable, in order for peace and unity; and for the effecting hereof, pray read and consider these following texts: Luke 11: 4; 17: 3, 4; Mark 11: 25, 26; Matt. 6: 12, 14, 15. As this is as much as the great Jehovah in his gospel requires of me to satisfy you, so, if you require more, I am not able to satisfy you. So no more at present, from him who desires to live in peace and love with all men. WILLIAM DAVIS.

Westerly, Dec. 16, 1734.

This letter being read at the church meeting Dec. 24, "it was voted, that Wm. Davis have a copy of the charges alledged against

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him, that were read in the meeting, and that he shall be desired to make his appearance or come to the next church meeting."

At the next church meeting, it was ordered to be entered on record, that the copy of charges was delivered to Wm. Davis by Bro. Joseph Maxson, Surveyor.

We find no subsequent allusion to the subject in the church book; but Mr. Davis' name appears among others as a regular attendant at the meetings of the church, and it is reasonable, therefore, to conclude, that he was restored, and continued in fellowship with the church while he remained in the colony.

A small company of Seventh-day Baptists had in the mean time emigrated from Stonington and Westerly to Monmouth County, N. J. They settled in the township of Shrewsbury, between the waters of the Shark and Squam Rivers. Among the number were some of Mr. Davis' children. In 1745 he therefore left Westerly and went to end his days with this colony.

Mr. Davis had now become an old man; his work was done; and at the close of the year that he left Westerly, he died, at the age of 82 years.

Mr. Davis was twice married. His first wife was Elizabeth Brisley. By her he had four children, viz: Martha, William, John, and Mary. His second wife was Elizabeth Pavior, by whom he had seven children—Thomas, Joseph, Lydia, Edward, James, Elizabeth, and William; the first William having died.

We have thus glanced at the events of Mr. Davis' life; and though the contemplation of so much difficulty among Christians is painful, yet the lesson may be profitable to all. There were doubtless many pleasing circumstances in the life of Mr. Davis—a bright as well as a dark side to the picture; but we will not draw upon our imagination to fill up the outline so darkly drawn by the pen of history. He lived to a good old age, and time had doubtless softened the asperities of his earlier life, and given him a truer balance of judgment, so that his influence was favorable to the cause of religion. He seems never to have been without a deep-seated conscientiousness, and hence, though all men in his estimation were against him, he would not turn his back upon the law of God, as too many have done; but when, upon mature reflection, he was convinced that he was wrong, he submitted to the church as unto Christ, in deep penitence for the injury done, and thus vindicated the honor of both, and left the stronger assurance of his sincerity and piety.

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Historical Department.

THE SEVENTH-DAY BAPTIST CHURCH AT PISCATAWAY, N. J.

The discovery of that portion of the Continent of North America now called New Jersey, is usually attributed to Henry Hudson, who in 1609 explored its shores, and gave the first particular account of the character of the country—though Cabot, Verrazzano, and Gomez, successively traversed the coast in the years 1498, 1523, and 1524. But no settlement was effected by either nation represented by those navigators, till about 1634, when an English grant was made of the land between Cape May and Long Island Sound to Sir Edmund Ployden. The tract was called "New Albion." Sir Edmund exercised the office of Governor over this domain for seven years, though it is not known that any other settlers occupied the country than those who came over in the ship with him. The Dutch subsequently took the lead in the country; and in 1641 they united with a few Swedes, and broke up Ployden's settlement. The Swedes in turn were subdued by the Dutch under Peter Stuyvesant, in 1655, who thence held undisputed sway over the colony till the year 1663, when a charter was granted by Charles II. to his brother, the Duke of York and Albany, of all the lands between Connecticut River and Delaware Bay, and a fleet was sent to put the Duke in possession, which was done with but little difficulty; yet the terms of capitulation were so favorable to the Dutch settlers, that only a few of them left the country, and they mostly became subjects of Great Britain—a circumstance which accounts for the numerous families who trace their descent to Dutch ancestry.

In 1664, the Constitution of Lord Berkley and Sir George Carteret, (then sole proprietors,) was signed. This document contains the germ of those republican principles for which the State has since been distinguished, and which offered strong inducements to settlers from New England and elsewhere. Every freeman who should embark was promised, upon certain conditions, a gratuity of 150 acres of land—to females 75 acres of land, &c., &c. Liberty of conscience was guarantied to all becoming subjects of England, and permission was given to any person or persons to keep and maintain such ministers as they might prefer.*

* New Jersey Historical Collection, vol. 1, p. 34.

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In 1665, the ship Philip landed at Elizabethport, with the first colony under the Charter. There were four families found already settled at this place at the landing of the thirty persons with the Governor brought out by the Philip. The next year the Philip returned to England, and brought out "more people and goods," and other vessels followed from time to time.

In 1669, Daniel Pierce was commissioned as Deputy to lay out the bounds of Woodbridge, and the proportion of land belonging to each individual; and on the 1st of June he and his associates received a Charter, which erected the tract of land therein described (six miles square) into a township, in accordance with an arrangement made by him previously with John Martin, Charles Gilman, Hugh Dunn, and Hopewell Hull, who thereupon founded the town of *Piscataway*.

In 1682, there were but seven towns settled; among which was the town of Piscataway, containing then about four hundred persons, and forty thousand acres of land. The inhabitants were noted for their sober and industrious habits, and were said to "have all the necessary provisions for themselves and families, and for the comfortable entertainment of strangers and travelers."*

Of the religion of the Colonies of New Jersey, Gowen Lawrie, in a letter to the "Scots proprietors," dated 1684, says: "There be people of several sorts of religion, but few very zealous. The people being mostly New England men, doe mostly incline to their way. In every town there is a meeting-house, where they worship publicly every week. They have no public law in the country for maintaining public teachers. We know none that hath a settled preacher, that follows no other employment, save one town, *Newark*." An old historian says, that "New Jersey was thought by some worthy of the name of *Paradise*, because, in addition to its natural advantages, it had no lawyers, physicians, or parsons." Dr. Macsparran, in his America Dissected, speaking of New Jersey, says the first inhabitants were Quakers, Anabaptists, and SABBATARIAN BAPTISTS. "But, as your honor," he continues, "may have a curiosity to know wherein the latter differ from other Anti-pædobaptists, you are then to know, that to the errors of the other sects of this stamp, they add this, as peculiar to themselves, that they in a sort Judaize in the beginning and manner of keeping the Sabbath, and refuse all religious regard to the 'Lord's day,' by abstaining from their ordinary callings on Sunday."†

* Smith's History.

† History of Narragansett Church, p. 497.

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John Drake, Hugh Dunn, and Edmund Dunham, licensed ministers of the gospel, preached quite extensively in this part of the country as itinerants. They were among the first settlers. On the town records,* we find the following: Edmund Dunham, son of Benajah and Elizabeth Dunham, and Mary Bonham, daughter of Nicholas and Hannah Bonham, both born in Piscataway, were married in Piscataway, July 15, 1681.

In the year 1688, Thomas Chillingworth, a Baptist minister from Norfolk, England, arrived in this country, and settled in the vicinity of Cohansey, West Jersey. He very soon engaged in a religious tour through the State, and during his labors he constituted the Baptist church at Middletown, the first in the State. The next year, in company with those brethren mentioned, he organized the church in Piscataway. From this church the present Seventh-day Baptist church in Piscataway was formed, sixteen years after. Mr. C. was afterwards elected to the office of Judge in the county courts of Salem, New Jersey, and at the organization of the Baptist church at Cohansey, (now Roadstown,) in 1690, he became their pastor, which office he filled until his death in 1708. At the constitution of the Piscataway church, John Drake was ordained their pastor, and Edmund Dunham was chosen a deacon, with liberty to improve his gifts in the ministry. The church book having been destroyed in the war of the Revolution, there is no entry earlier than 1781. Morgan Edwards, in his history of the Baptists of New Jersey, says that about the year 1700, one Abel Noble traveled and preached through Pennsylvania and New Jersey, "that the seventh, and not the first day of the week, was the Sabbath."

In 1701, or 1702, while Edmund Dunham was going to attend to his preaching appointments, he saw Hezekiah Bonham doing servile labor on the first day of the week, the supposed Sabbath. As a minister and deacon, he sharply reproved him for thus wantonly violating what he considered the Sabbath of the Lord, as given in the fourth commandment. Bonham immediately challenged him to bring a single evidence from the Scriptures, proving the sanctification of the first day of the week as holy time. Dunham thought this a piece of presumption, for a man to doubt the sanctification of Sunday; but no passage readily occurring to his mind, he resolved to search and prepare himself to meet Bonham's arguments, and convince him of his error. After

* There is an old book among the records of the town, entitled, "A Catalogue of ye Marriages, Births, and Deaths, within ye town and township of Piscataway." This book contains about 200 pages, and is nearly filled with names of persons born, there being but few notices of marriages or deaths.

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fully examining the subject, he became satisfied that the challenge was just—that a divine warrant could not be found for the observance of the first day of the week as holy time. And he had learned that the seventh day was still the Sabbath of the Lord, and that the law which enjoined it was yet obligatory upon man. The subject was soon agitated in the church. Some of the members in a short time embraced Dunham's views, and he commenced holding meetings on the Sabbath in his own house. Thus things continued for some time, until the subject became one of great seriousness. Minister was arrayed against minister, deacon against deacon, and brother against brother, until those who kept the Sabbath thought that, for peace sake, and for conscience sake, they had better withdraw, and raise a standard of their own. "For how (said they) can two walk together, except they be agreed?" The number that withdrew from the church was seventeen. Having thus become a company of believers by themselves, almost alone in the world, there being but one church of the like faith in the colonies, they began to inquire what they should do. They subsequently met together and adopted the following articles of faith as expressive of their religious views. These are still the articles of the church.

Articles of Faith of the Seventh-day Baptist Church in Piscataway.

I. We believe that unto us there is but one God, the Father, and one Lord Jesus Christ, who is the mediator between God and mankind, and that the Holy Ghost is the Spirit of God. 1 Cor. 3: 6, 1 Tim. 2: 5, 2 Tim. 3: 6, 2 Peter 1: 21.

II. We believe that all the Scriptures of the Old and New Testaments, given by inspiration, are the word of God—2 Pet. 1: 19, 20, 21, 2 Tim. 3: 16, Mark 7: 13, 1 Thess. 2: 13, Acts 4: 29, 31—and are the rule of faith and practice.

III. We believe that the ten commandments, which were written on two tables of stone by the finger of God, continue to be the rule of righteousness unto all men. Matt. 5: 17, 18, 19, Malachi 4: 4, James 1: 21, Rom. 7: 25, Rom. 3: 31, Rom. 13: 8, 9, 10, Eph. 6: 2.

IV. We believe the six principles recorded in Hebrews 6: 1, 2, to be the rule of faith and practice.

V. We believe that the Lord's Supper ought to be administered and received in all Christian churches. Luke 2: 19, 1 Cor. 11: 23, 26.

VI. We believe that all Christian churches ought to have church officers in them, as elders, and deacons. Titus 1: 5, Acts 6: 3.

VII. We believe that all persons thus believing ought to be baptized in water, by dipping or plunging, after confession is made by them of their faith in the above said things. Mark 1: 4, 5, Acts 2: 38, Acts 8: 37, Rom. 6: 3, 4, Col. 2: 12.

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VIII. We believe that a company of sincere persons, being found in the faith and practices of the above said things, may truly be said to be the church of Christ. Acts 2: 41, 42.

IX. We give up ourselves unto the Lord and one another, to be guided and governed by one another, according to the word of God. 1 Cor. 8: 5, Col. 2: 19, Psalms 84: 1, 2, 4—10, Psalms 133: 1.

Then follow the names; and as they are set down alphabetically, without date, it is impossible to tell how many of them were original members of the church.

The first record on the church book, after the Articles of Faith, is as follows:—

"The church of God keeping the commandments of God and the faith of Jesus Christ, living in Piscataway and Hopewell, in the Province of New Jersey, being assembled with one accord, at the house of Benjamin Martin, in Piscataway, the 19th day of August, 1705—we did then, and with one mind, choose our dearly beloved Edward Dunham, who is faithful in the Lord, to be our elder and assistant, according to the will of God; whom we did send to New England to be ordained; who was ordained at the church-meeting in Westerly, Rhode Island, by prayer and laying on of hands by their elder, William Gibson, the eighth of September, 1705."*

There does not appear to have been any record kept of the proceedings of the church for many years, unless at the appointment of a deacon, or something of equal importance. The members of this little church were scattered throughout the Province. There are records of church meetings in Piscataway, Hopewell, and Trenton, places thirty miles apart. Mr. Dunham, at the organization of this church, was about forty four years old. Having been a number of years a deacon and a licensed preacher, he had acquired an extensive knowledge of persons and things, which greatly assisted him in obtaining an influence over minds, and also strengthened him in so difficult a duty as that of keeping the commandments of God and the faith of Jesus Christ, as well as in teaching the same to others, both by precept and example. It is evident that the numbers of the church were greatly increased during Mr. Dunham's life time, but to what extent cannot be ascertained, from the manner in which their records were kept.

In 1706, at a church meeting held at Edmund Dunham's, Benjamin Martin was chosen deacon, and ordained by the laying on of hands and prayer, by the elder, Edmund Dunham, on the 29th of December.

In June, 1714, at a meeting held in Hopewell, Jonathan Curtis was chosen a deacon, and was ordained at a meeting held in Piscataway, Oct.

* According to the record of the Newport church, it was the 11th of October.

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11, 1714, by Edmund Dunham and Jonathan Davis, ministers of the gospel.

On the 26th of June, 1724, Samuel Dunn was chosen a deacon of this church, and ordained at the house of Benjamin Dunham, in Piscataway, by Edmund Dunham and Jonathan Davis, ministers of the gospel, Sept. 4, 1724.

At a meeting held in Piscataway, Jonathan, son of Edmund Dunham, was chosen a deacon, and ordained by laying on of hands and prayer, at the house of Jonathan Davis, in Trenton, by Jonathan Davis and Abel Noble, ministers of the gospel, Nov. 2, 1734.

Abel Noble was a Seventh-day Baptist, who labored somewhat extensively in Pennsylvania and Philadelphia, and some in New Jersey; and we find among the ancient manuscripts of Elder Jonathan Dunham, a letter written by him to Mr. Dunham, in 1752. He was then in West chester County, New York, at or near Yonkers, teaching school; and from the tone of the letter, we suppose that he was trying to keep himself concealed, for some reason not explained. He had a son then living with Mr. Dunham. The letter shows that he was a scholar of no ordinary attainments.

The election and ordination of Jonathan Dunham to the office of deacon, was after the death of his father, Edmund Dunham. The church records give no account of his death, but from other documents we learn that he died in March, 1734, aged 73 years. The grave of this spiritual father, like that of Moses, cannot be found to this day. It is supposed that he was buried in the Piscataway town burying ground, where scores of the early inhabitants of this country lie waiting the resurrection morn—yet no monument can be found, telling us that he who was the founder of this church lies here. During the life time of Edmund Dunham, they held their meetings in private houses. Their scattered condition made it impossible for them all to meet at one place. About the time of his death, the most of the families living in Trenton and Hopewell moved to Cumberland County, West Jersey, and made a settlement there, now called Shiloh.

The families in Piscataway built them a house of worship, which was completed in 1736. The house is yet standing, though for fifty years it has been used as a barn. The timbers of this ancient building appear as perfect as when taken from the forest.

In 1737, those who had moved to Cohansey, in West Jersey, were unanimously dismissed from this church, to be organized into a church in that place.

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At the time that Jonathan Dunham was chosen a deacon, he was also licensed to preach, and was the only stated minister the church had, except occasional visits from Elder Jonathan Davis, who administered to them the ordinances until 1745, when Mr. Dunham was sent by the church to French Creek, Pennsylvania, about twenty miles west of Philadelphia, to attend a yearly meeting, with a request for his ordination. He was accordingly ordained, by the laying on of hands and prayer, by Elders James and Williams. He became, accordingly, the acknowledged pastor of this church.

In 1757, Micajah Dunn was chosen a deacon of this church. Soon after this a difficulty occurred among them, which induced Mr. Dunham, and a number of others, to withdraw from the fellowship of the church. They however held separate meetings for a number of years. During this time Mr. Dunham preached a part of the time to the church at Squam, about forty miles distant. In the church book we find the following item in relation to the difficulty :—

"The acknowledgment of sundry brethren who have been separated from us is as follows: We conclude, from the consequences that have attended the separation, we were to blame; and in that, and in whatever we were to blame, and wherein we have offended either God or our brethren, we acknowledge our fault, and desire to be sorry for it, and do desire the forgiveness of God and our brethren. The acceptance of this acknowledgment was certified by the signature of all the male members of the church who were present."

April, 1770, Reuben Packam, of Dutchess county, New York, (formerly of Westerly, Rhode Island,) was received a member of this church, and they gave him the following :—

"We request brother Reuben Packam to exercise his ministerial gifts among us, and elsewhere where Providence may cast his lot."

In 1772, Jonathan Garman, a licentiate from Cohansey, (now Shiloh,) came to this place, and was ordained an evangelist, by the request of this church; but his stay here was short, as he left and went to Pennsylvania in 1775 or '76.

The Revolutionary War, about this time, came upon this people, with all its terrors. This section of the State was very much exposed. The British army took possession of Piscataway, and for a long time this was their place of encampment. The inhabitants were exposed, both in person and property; and in addition to this evil, they differed among themselves in relation to the justness of the war; some were patriots, and some were bitter enemies to their country. All the patriots were either in the regular army, or enrolled in the militia, or were liable to

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be called on at any moment. The most of the patriots removed their families to the back settlements, while the tories (so called) fled to the British possessions. Those families among the mountain wilds were thus deprived of religious privileges, and of the society of friends, while husbands and sons were in the field of battle. A few of the members of this church left their friends and joined the British; but most of them were patriots, and some of them were officers in the army. For a number of years their house of worship was nearly forsaken, their meetings were broken up, and the means of grace neglected. During the ravages of the war, their beloved pastor, Jonathan Dunham, died, March 10, 1777, aged 83 years.

In 1769, Elisha Gillett, living in Huntington, Long Island, a licensed preacher among the Baptists, became a member of this church, and was licensed by them to preach the gospel. Soon after this he settled at Oyster Pond; and in 1786, at a yearly meeting in this church, he was ordained, as appears by the following entry in the church book:—

"The church in conference, on the 23d of October, 1786, being the time of our yearly meeting, elected our brother Elisha Gillett as a teacher and evangelist, and presented him for ordination unto our beloved friends and reverend brothers then present—William Bliss, John Burdick, and Nathan Rogers, elders—who the same day ordained him by the laying on of hands and prayer."

In the records we also find the following:—

"PISCATAWAY, State of New Jersey, June 19, 1791.

"At a meeting for business, by desire of Elisha Gillett and Nathan Newburn, who presented a letter from our friends at Oyster Pond, Long Island, stating that Elisha Gillett has, since fall before last, resided among them, as a teacher, during which time many souls have been called in and submitted to the ordinance of baptism, who also request that they may be organized into a regular Seventh-day Baptist church, and further desire the assistance and advice of this church, that they may be so constituted, and considered as a sister church with us. The church took the matter into consideration, and complied with the same, and appointed Elder Nathan Rogers, and Thomas F. Randolph and Jacob Martin, deacons, to attend on said business, at Oyster Pond, on the 17th of August."

Mr. Gillett took a dismission from this church, and became the pastor of the church at Oyster Pond, which was constituted according to the above request.

September 3, 1786, Jacob Martin was chosen and ordained a deacon of this church.

The church were destitute of a pastor for about ten years after the

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death of Mr. Dunham. Enoch David, a Seventh-day Baptist minister from Philadelphia, often visited and preached with them.

James Dunn was licensed to preach in this church. He was a captain in the army during the war, and in a few years after the war, he, with a number of other families, removed to Western Pennsylvania, where he raised a small church, now called Hayfield, became their pastor, and continued with them until his death.

In the spring of 1787, Nathan Rogers became the pastor of the church in Piscataway. He was from the church in Waterford, Ct., (formerly New London Neck.) He was unmarried, and devoting his whole time to the work, his labors were greatly blessed among this people. About sixty members were added to the church during one year. He continued with this church about eleven years, when he requested a letter of recommendation and dismission, which was granted; whereupon he left them, and went to Petersburgh, N. Y., where he labored a few years, and died in 1806.

In 1795, Elder Henry McLaferty came from Squam River, New Jersey, and many of the church being much attached to him, he was received as a colleague of Elder Rogers. They labored together until Elder Rogers left, when Elder McLaferty was chosen the pastor of the church, which was in 1797.

In 1800, Abraham Dunham and David Dunn were chosen deacons of this church, and ordained by the laying on of hands and prayer.

In 1802, the church built a new meeting-house, on the lot where the old one stood, concerning which we find the following record:—

"The new meeting-house was built by Jonathan Lenox, and cost about $1000. The money was raised by a tax. The old house was given to Elder McLaferty, except the inside, (including seats, &c.,) for him to use for a barn."

At the first meeting for business held in the new house, a record was made of the names of all who were present, twenty-six in number. Not one of that number is now living.

In 1808, Gideon Wooden and Lewis Titsworth were chosen and ordained as Deacons of this church. And in July, 1809, Gideon Wooden was licensed to preach the gospel as opportunity might present.

In 1810, Elder McLafferty applied for a letter of dismission from the church. A number of families had removed from this place to the Little Lakes in the State of New York, and among that number were some of his children and their families. He was now advanced in years, and he wished to go and spend the remainder of his days with

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them. The church was unwilling, and finally refused to grant him his request. He therefore continued to labor with them in the Lord.

In September, 1811, he made another request to be released from the charge of the church, and for a letter of dismission and recommendation. After due consideration, his request was granted; and in a short time he removed to the lake country, where he lived but a few years. He had been the pastor of this church about sixteen years. During that time about fifty were received by baptism.

The church being again without a pastor, Gideon Wooden continued to supply them with preaching on the Sabbath, as a licentiate. In October, it being the time of holding the New Jersey Yearly Meeting in this church, they called Gideon Wooden to ordination, and presented him to the ministers and brethren attending said meeting for examination, and, if they deemed it expedient, for him to be ordained to the work of the gospel ministry. Agreeably to the above request, he was ordained, by laying on of hands and prayer, by Elders John Davis of Shiloh, and Jacob Ayars of Salem, New Jersey, October 20, 1811. In January, 1812, Mr. Wooden was called to take the pastoral charge of the church, which call he accepted.

The business of the country was in a depressed state, in consequence of the war with Great Britain. Property had risen in price much beyond its real value; and in the midst of the speculations of the day, a revulsion took place, for many had made purchases at exorbitant prices, and when the excitement was past, and the price of property was down again to its true value, some found themselves in possession of property which would not pay the balance due. Many sold to release themselves from debt, and left the country to seek their fortunes in other parts. Some went to the new settlements; others went to the cities; while a few wisely remained and overcame the difficulties of the times, and were finally prosperous. Amidst all their discouragements, they were not forsaken. Though they were cast down, yet they were not destroyed. God was their helper. A number who were among them for worldly interest and aggrandizement, left them, and united with other denominations in their own vicinity. But God had a blessing in store for this faithful little flock; the clouds indicated rain; some mercy drops descended; and within a few weeks ten or twenty were added to their number by baptism. This was during the year 1818.

In 1819, Elder Wooden was taken sick, so that he was but seldom able to preach, his disease being a nervous affection. The church were in a destitute condition, measurably, for a number of years. They could make but little dependence on him. Barzillai Randolph

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and Manning Dunn, had been called by the church to the improvement of their gifts, and Sabbath meetings were conducted frequently by them. This state of things was very discouraging; the interest that had been felt in attending Sabbath meetings was measurably lost, and but few came up to the solemn feasts. A general sympathy was felt for the pastor in his affliction; the church did not feel at liberty to call another, while he held the station; and he did not wish to resign, hoping that he would soon be able again to resume his labors. Thus things continued until 1822, when the church applied to the Seventh-day Baptist Missionary Society for assistance. According to their request, Elder John Green, then living in New York, was sent to them. His coming was like the coming of Titus. He came at the right time; their ears were open to hear, and their hearts to understand the word preached. He labored among them faithfully, both in public and in private; and very soon it was seen that his labors were owned and blessed of the Lord. A number in the congregation had for years indulged a hope in Christ, but the discouraging state of the church had in their estimation been an excuse for not publicly putting on Christ. The saints began to pray with increased faith; some who had backslidden were confessing their wanderings; old members began to express their minds; and the impenitent to inquire, "What shall we do to be saved?" Elder Wooden's health had meanwhile improved, so that he was able to attend meetings a part of the time. Elder Green remained among them some three months, and during that time about fifty united with the church by baptism. Some of that number yet remain the strong supporters of the church, though many of them have finished their work, and gone to rest from their labors.

In Feb. 1823, David W. F. Randolph was chosen and ordained a deacon of this church.

Elder Wooden still remaining feeble, and able to preach only occasionally, in the summer of 1824, Elder W. B. Maxson labored some weeks with them acceptably; and in 1825, Elder Joel Greene made them a visit of a few weeks, and baptized four willing converts. Thus God watched over this little flock, and increased their gifts, graces, and numbers.

Phineas Dunn was a deacon in this church, but at what time he was chosen, the records give no account. He died in 1847.

In the month of March, 1826, Elder John Watson made application to be received as a member of this church. He had been for a num-

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ber of years pastor of a First-day Baptist church at Mount Bethel, about eight miles distant. For a year he had been examining the Scriptures in reference to the claims of God's holy law, and finally he became fully satisfied that God had not released his creatures from any of its claims, consequently, that the command was still obligatory, "Remember the Sabbath Day, to keep it holy," and "The Seventh Day is the Sabbath of the Lord thy God." After hearing a relation of his faith, and examining the letter of recommendation he brought from the church to which he belonged, he was cordially received as a member in fellowship with them. In August following he was invited to preach for the church in the absence of Elder Wooden, and in December the church placed him officially on equal terms with Elder Wooden, and money was raised by subscription to support him, so as not to infringe upon Elder Wooden's salary. A controversy arose, however. Some of the church were of opinion that it was necessary to provide for the labor that Elder Wooden could not do in consequence of his infirmities. Others were of opinion, that it would be doing him injustice to call another man, even for a part of the time, while he remained among them. These became much dissatisfied with the invitation the church had given to Elder Watson, and many ceased to walk with the church. In January the work of investigation commenced, and threatened the church with disastrous consequences. Those who were dissatisfied applied to be set off in a separate church, but their request was not granted. Eld. Wooden had been the leader in this division; hence he was charged by the church as guilty of engendering strife, and of making divisions among them. Thus he became a subject of discipline. But he was impressed with a belief that he was directed by God to do as he had done; therefore it would be wrong in him to make any acknowledgment or recantation. Separate meetings were held in private houses, at the same time of day as the meetings at the meeting-house. In January, 1828, Eld. Wooden was dismissed as pastor of the church, and deprived of the benefit of the funds that had been bequeathed for the support of the pastor of the church. In September, Elder Wooden appeared at a church-meeting, and a number of the disaffected members with him, and made satisfaction, and were again restored to the full fellowship of the church; and in a few months nearly all who had separated themselves were restored to their former standing in the church. But Elder Wooden became again dissatisfied, and all efforts to effect a reconciliation proved useless. Thus things continued until May, 1830, when he was rejected by the church "for disorderly

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walk, in the course he had pursued in neglecting meetings, stirring up strife, making divisions," &c.

Under the existing state of things, Elder Watson refused to become the pastor of the church, but continued to supply the pulpit while with them. He soon, however, accepted an appointment to travel as a missionary in Western New York and Pennsylvania, which appointment he filled one year. When he returned from this tour, he removed to Livingston, Essex Co., N. J., a distance of twenty-five miles. He continued to supply the church once a month until they obtained a pastor.

Elder William B. Maxson was called and became the pastor of this church in the spring of 1832. The church was now encouraged. Elder Maxson's abilities, experience, and former success in the ministry, led them to believe that he would prove a blessing to them in their afflicted state. In this they were not disappointed. In a short time twelve persons were baptized, those who had been separated from the church were mostly restored again to its fellowship, and peace and prosperity again blessed this branch of God's Zion. During the year 1832 and '33, twenty-six were baptized into the fellowship of the church; and in 1834, thirty-four were added by baptism.

In September, 1833, Randolph Dunham and Abram D. Titsworth were chosen and ordained deacons of this church.

In 1833, David Clawson was licensed by this church to preach the gospel of Jesus Christ.

In 1835 and '36, the church built their present house of worship, on the parsonage farm, two miles north of the old location, and near the village of New Market. This house is 38 by 51 feet, with full galleries, tastefully finished, and cost $3 600. It was dedicated to the service of God, with appropriate religious exercises, in February, 1837.

In September, 1836, David Clawson was called to ordination by this church, and sent to the meeting of the General Conference convened at Alfred, New York where, agreeably to said request, he was, by the ministers there present, set apart to the work of the ministry, by laying on of hands and prayer. During the summer of 1837, this church enjoyed a very precious revival of religion, when nearly forty were added by baptism.

In February, 1838, fifty-six of the members of this church were dismissed to form a church in the village of Plainfield, where they

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had been building, and had now completed a new house of worship. This reduced the number of the Piscataway church to about 140 members.

In 1838, Randolph Dunn and Isaac Clawson were chosen and ordained deacons.

In 1839, Elder William B. Maxson gave up the pastoral care of this church, and received an appointment from the Hebrew Missionary Society, to labor among the descendants of Abraham in the cities of New York, Philadelphia, and elsewhere, as circumstances might direct.

Elder Maxson was the pastor of this church eight years. He came among them at a time when assistance was greatly needed. During his stay with them, they had purchased a parsonage farm of thirty acres, and built two meeting-houses, one near New Market, and one in Plainfield; nearly one hundred and forty were added by baptism; a number who had left the church returned, and, finally, in peace and harmony, for convenience and for the good of the cause, they had become two bands, in organizing a church in Plainfield.

The church being now destitute of a pastor, a call was given, in the month of May, 1839, to Elder Walter B. Gillett, then preaching to the church in Friendship, Allegany County, N. Y. Arrangements having been made, in October, 1839, he with his family arrived, and commenced the labor assigned him as the pastor of this church.

In February, 1841, brother Shermon S. Griswold, (who had been a member of this church about eight months, having at that time embraced the doctrine of the Sabbath, and who had an opportunity offered to improve his gift,) was licensed to preach the gospel. Brother Griswold soon left to visit Shiloh, West New Jersey, to take charge of the Academy in that place. In January, 1843, Brother Griswold was appointed an agent of the Seventh-day Baptist Missionary Society, with a request that he might be ordained. The church accordingly sent a council of brethren to Shiloh, who, in connection with a council from that church and the church at Marlborough, examined and approved of his ordination; whereupon he was set apart to the sacred office, by prayer and laying on of hands, by Elders Azor Estee, David Clawson, and Walter B. Gillett.

During the winter of 1843, the Lord again visited this people in a special manner, and within about three months nearly forty were added to the church by baptism.

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In May of 1843, the Eastern Seventh-day Baptist Association held its session with the Piscataway church, when George B. Utter, who was contemplating a mission to England, was ordained to the work of the gospel ministry.

During the winter of 1848, this church was again blessed with an interesting revival of religion, when between twenty and thirty acknowledged Christ in baptism, some united by letter, and some from other denominations, who could not get letters because they were considered disorderly in endeavoring to keep the Sabbath.

In the fall of 1848, the Anniversaries of the Tract and Missionary Societies were held with this church. The season was one of general interest, and delegates were present from the different parts of the denomination.

During the year 1849, the church built a parsonage house, which added much to the comfort of their pastor's family, and to the appearance of the place. It cost about $1,200.

The present meeting-house is located about six miles north of the city of New Brunswick, four miles southwest from Plainfield, and thirty miles from New York, by the New Jersey Central Railroad, and near the village of New Market. The location is pleasant and healthy, and near the principal market towns.

Land in the vicinity of the church is necessarily dear, and consequently many young men, finding themselves unable to buy farms, go West with the tide of emigration. Others go to our flourishing cities, where, with the temptation of worldly gain, they often give up their profession, and become the followers of the multitude in the way of error. These are serious evils, against which this church has always had to contend, though it has at present a respectable proportion of intelligent and influential members of society, who are often appointed to offices of trust and honor in the State. For many years the church has been blessed with revivals of religion; no root of bitterness has been permitted to spring up among them, but peace and brotherly love have continued to abound. Surely this vine has not been neglected by the great Husbandman; he has nourished it and watered it with heavenly showers.

This church has been in existence one hundred and forty-eight years. During that time it has built three meeting-houses, and installed seven pastors—recapitulated as follows: 1. Edmund Dunham, who planted the church; 2. Jonathan Dunham, son of Edmund;

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3. Nathan Rogers; 4. Henry McLaferty; 5. Gideon Wooden; 6. William B. Maxson; 7. Walter B. Gillett. On the 18th of April last, Elder Gillett accepted a call of the church in Shiloh, N. J. The church is therefore at present destitute of a pastor. Four other ministers have been ordained from among the members of this church, who have occupied other fields of usefulness, viz: Jonathan Garman, Elisha Gillett, David Clawson, and Shermon S. Griswold. The church has appointed fifteen of its members to the office of Deacon. The whole number that have been baptized since the organization of the church is about 700.

For a number of years this church has, as far as circumstances would permit, maintained a Sabbath School, consisting of about forty scholars and eight teachers, in connection with two Bible Classes, one of the young people, and one of the brethren and sisters more advanced. They have a library of Sabbath School Books for the use of the school, of about one hundred volumes.

Thus we have given an outline of the prominent facts connected with the history of this church, and a brief notice of the many worthy brethren who have occupied important positions in the body, whose memory ought to be cherished among us, and whose piety, characterized by zeal and devotion, ought to be handed down to our children and to our children's children, even to the remotest generations. For many years this has been a favored spot. Here light, love, joy, and truth, have been maintained. Here many tears of contrition have been shed, many joys have been experienced, and ardent love to Christ has sustained, animated and encouraged the people, and has been the delightful expression of many lips. From this sacred place has gone forth an influence wide spread, and that must be felt in years to come. Our fathers, where are they? With the exception of a few, they are gone. They have sowed, and we have entered into their labors. Here they wept, here they sighed, here they prayed, here they labored; but they have finished their work; they have gone to the mansions of bliss, to receive their reward, and be forever with the Lord. The Lord grant that we, their descendants, may possess much of that spirit that taught them, and we shall learn, that "to obey is better than sacrifice, and to hearken than the fat of rams;" and at all times, until death, may we follow them as they followed Christ.

W. B. G.

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The following names appear on the records in such order as to lead to the belief that they were the original members—at any rate, they were all members previous to 1722 :—

Males.

Edmund Dunham, Eld.,
Benjamin Martin, Dea.,
Samuel Dunn, Dea.,
John F. Randolph,
Thomas F. Randolph,
Hugh Dunn,
Jonathan Martin,
Gersham Hull,
Joseph Dunn,
Benajah Dunham,
Benjamin Martin,
James Martin,
Isaac Martin,
Samuel Doty,
John Doty,
David Cummin,
Thomas F. Randolph, Jr.,
Edmund Dunham, Jr.,
Jonathan Dunham,
John Martin,
Peter Martin,
David F. Randolph,
Jonathan F. Randolph,
David Martin,
Lawrence Krith,
Jonathan Smalley,
Joseph Davis,
Elisha Smalley,
John F. Randolph, Jr.,
Ephraim Dunham,
Edmund Martin,
James Lennox,
James Martin, Jr.,
Micajah Dunn,
Hugh Dunn, Jr.,
John Dunham,
Samuel Chandler,
Samuel Dunn, Jr.,
Jonathan Dunn,
Samuel Pyatte,
Benjamin Martin,
Azerial Dunham,
Jonathan Martin,
Thomas Noble,
Jonathan Smalley.

Females.

Mary Dunham,
Sarah F. Randolph,
Elizabeth F. Randolph,
Elizabeth Dunn,
Margaret Martin,
Martha Wooden,
Hester Dunn,
Dorothy Dunham,
Sarah F. Randolph,
Phebe Dunham,
Elizabeth Martin,
Mary F. Randolph,
Lucy Lennox,
Jane Lee,
Abigail Allger,
Elizabeth Chandler,
Dinah Dunham,
Mary Stutten,
Jane Dunham,
Temperance Martin,
Philissa Martin,
Dinah Martin,
Rebecca Dunn,
Hannah Davis,
Esther Dunn,
Elizabeth Dunn,
Ann Drake,
Hannah F. Randolph,
Ann Smalley,
Hannah Martin.

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Missionary Department.

HISTORY OF SEVENTH-DAY BAPTIST MISSIONS.

Various doctrines have been propagated in the world in regard to the work of an Evangelist. And though the spread of the gospel is provided for in the Lord's commission, by the positive direction, "Go ye into *all* the world," yet restraints seem to have been often imposed upon the itinerant Evangelist, even by those most celebrated for orthodoxy. In New England even, where perhaps the greatest benefit has been conferred by such means, organized opposition has in time past been made to that class of teachers. In 1741, the Legislature of Connecticut passed very stringent laws to obstruct the labors of Whitfield, Tenant, and others, whose success alarmed the local preachers. A Consociation of the churches was also called to express ecclesiastical censure upon the work of revivals which followed their preaching. The law passed was as follows:—

"*And it is further enacted*, That if any foreigner or stranger, that is not an inhabitant within this colony, including as well such persons as have no ecclesiastical character or license to preach, as such as have received ordination or license to preach by any Association or Presbytery, shall presume to preach, teach, or publicly exhort, in any town or society within this colony, without the desire and license of the settled minister, and the major part of the church of said town or society, or at the call and desire of the church and inhabitants of such town or society, who are without a minister; that every such preacher, teacher, or exhorter, shall be sent as a vagrant person, by warrant from any one Assistant or Justice of the Peace, from Constable to Constable, out of the bounds of this colony."

Had Whitfield and others, in this memorable year of revivals, yielded to the opposition which was even then raised to the progress of the gospel, and become settled ministers, who can doubt that the work would have ceased or been greatly retarded? But they knew too well the power of the *living* gospel; for such was the quickening power of the word of grace preached by these simple and practical men, that the common people thronged the *streets*, the *fields*, and the *groves*, where they were to be heard, as they went from place to place throughout the country.

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The journals of our excellent missionaries resemble those of the men who, at the time we have been speaking of, performed so valiantly. Whitfield, just before embarking, after his first tour through the Colonies, said:—

"O my soul, look back with gratitude on what the Lord hath done for thee in this excursion. I think it is the seventy-fifth day since I arrived at Rhode Island. My body was then weak, but the Lord has much renewed its strength. I have been enabled to preach, I think, one hundred and seventy-five times in public, besides exhorting frequently in private. I have traveled upward of eight hundred miles, and gotten upwards of seven thousand pounds sterling for the Georgia orphans. Never did God vouchsafe me greater comfort. Never did I see such a continuance of the Divine presence in the congregations to whom I have preached."

Of Whitfield it was said, in his day, that "his preaching was in the manner moving, earnest, winning, and melting; but with the *manner* of his preaching, wherein he appeared to be in *earnest*, he delivered those *vital truths* which animated all the martyrs; he led his hearers into a view of that vital, inward, active piety, which is the effect of Divine power on the souls of men." Of Mr. Tenant it was said, by the same writer, that "he seemed to have no regard to please the eyes of his hearers with agreeable gestures, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and consciences—to lay open their ruinous delusions, show them their numerous secret hypocritical shifts in religion, and drive them out of every deceitful refuge, wherein they made themselves easy with the form of godliness without the power." The hue and cry against traveling preachers, at that time, was only an evidence of the lethargic state of religious feeling, which had become chronic by the continued appliances of legal and ecclesiastical forms.

The influence of the revivals of 1741 was shed upon the Sabbath-keeping churches in Rhode Island and New Jersey, and from that time much is said of traveling preachers; and to the policy then adopted we doubtless owe the existence of some of the churches of the West, and to the neglect of it we may attribute the dearth of spiritual things now generally felt. We therefore publish the more freely the evidence of that genuine spirit of the gospel manifested by our fathers, and do not feel ashamed of the apparent meanness of the pecuniary results. The gospel seems to have been promoted, and the hearts of scattered Christians comforted. The following journals show marked evidence of this result.

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Missionary Tour of Elder JOHN DAVIS, *through the States of Virginia, Ohio, Indiana, and Pennsylvania.*

I left home on the 2d of April, 1826, accompanied by brother John Bright, and reached the neighborhood of Woodbridge, in Fayette County, Pennsylvania, on the 12th, this being the first place of destination named in my commission received from the Board. Providence directed my way to the house of one Col. John Oliphants, at which place the Widow Woodbridge resides. She is a Seventh-day Baptist; but the rest of the family are not of this order. At the proposal of Mrs. Oliphants, a meeting was appointed for the evening. It reflects credit on the neighborhood, that, although they had a very short notice, the house was filled. Being much fatigued with my journey, I felt very unprepared to address the people, but attempted, in the strength of the Lord, to preach unto them the way of salvation by Jesus Christ. A solemn attention pervaded the assembly, and it was a refreshing season. An appointment was made for meeting the next evening, at the house of one Phinehas Stargess, a First-day Baptist, which meeting was also well attended. The day following, being the Sabbath, I preached in the Seventh-day Baptist meeting-house at Woodbridgetown. In the days of the Rev. Samuel Woodbridge, this house was regularly occupied, but since that time the church has been on the decline in this place, having none to take the lead in public worship, being but few in number, and living at a distance from each other. The house at present is almost entirely unoccupied; there is a burying-ground within the same enclosure with the house, and adjoining this lot are six acres of land, left by the Rev. S. Woodbridge for a parsonage, of which, however, the widow before named has the disposal, until they have a preacher amongst them, as characterized in the will. Their state at present is low, but I think not so much so but that it might revive by the application of suitable means. Ruminating on their destitute situation, I could but raise my desire to Him who walketh amongst the golden candlesticks, that he would behold them in mercy, and send relief.

April 15th.—Preached for the First-day Baptists of George's Creek; and in the afternoon, at the house of Isaac Griffin, Esq., whose wife keeps the Sabbath.

April 16th.—I preached in the evening at the school house in New Geneva, at the mouth of George's Creek, on the Monongahela.

17th and 18th, were rainy, with snow; the streams rose, and obstructed the traveling. Staid two days in New Geneva, at the house of James W. Nicholson, Esq., whose wife keeps the Sabbath. To their kindness and hospitality I acknowledge myself greatly indebted, though they are but poorly compensated by this acknowledgment.

April 19th.—Left them, and arrived at Deacon Abel Bond's, in Harrison county, Virginia, the next day. Spent eight or nine days within the bounds of Lost Creek church, visiting from house to house, and preaching as opportunity offered. Administered baptism at two different times, to two persons each time. I think I can say that my visit among them was mutually gratifying. They appear to be much pleas-

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ed with the attention of the Missionary Board, for which they tender their grateful acknowledgments, and desire the continuance thereof. As it is likely they will make communications to the General Conference, either by messengers or letter, I shall omit any further particulars.

April 30th.—Went to Salem church, within the bounds of which I staid about a week, and preached the same number of times as amongst the people of Lost Creek, viz., nine times. This society have two meeting-houses, fifteen miles apart. As it is probable they also will be represented at the Conference, I shall only mention their apparent gratitude for the attention of the Board in sending missionaries amongst them.

May 7th.—Set off, and traveling by way of Marietta and Chillicothe, was at New Market, Ohio, in five days. Here are a number of friends from New Jersey, of the First-day order of Baptists and Presbyterians, and a few that were once of our order, but do not at present observe the Seventh-day Sabbath.

May 12th.—Attended a Yearly Meeting of the Baptists, eight miles north of New Market, and at their request preached the first sermon. Returned to New Market, and the next day preached two sermons in the Presbyterian church in the village, by request of their minister, Mr. White.

May 14th.—Resumed my journey towards Cincinnati and that neighboorhood, where I arrived by the sixteenth. Here are two families of Seventh-day Baptists, about ten miles north-west of Cincinnati; the heads thereof are members of Cohansey and Salem churches in Jersey, and from their first settling in this country, have practiced the commendable duty of meeting at each other's houses on the Sabbath, alternately, for reading and prayer. I tarried in these parts four days, and preached four sermons, and besides, attended a little meeting with those two families for reading, singing, and prayer, agreeably to their usual custom.

May 21st.—Set out and traveled by the way of Brookville; arrived at the house of Jonathan Platts, in Wayne county, Indiana. This man, with his family, removed here from Jersey, about five years ago. His wife has been for many years a respectable member of Cohansey church, but Mr. Platts having been brought up in the observation of the first day as a Sabbath, continued in this observation until November last, as near as I can recollect, notwithstanding (as he has since acknowledged) he was convinced, long before he left Jersey, that the seventh day was the Sabbath of the Lord. Some time last fall the Lord visited Mr. Platts with a severe sickness; at the same time he was brought to see his lost condition, and his sins were set in terrific array, especially that of hardening his heart against the mercy of God, which had been following and calling upon him in such melting strains all his life. Said he, That passage sounded continually in my ears, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." "And," to use his own words, "knowing that I had been often reproved, and had as often hardened my heart, I expected nothing but banishment from the reach and hope of mercy." At length he was enabled to call, and the Lord, whose mercies are infinite, heard

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and delivered him from all his distresses, and he was brought to rejoice in God his Saviour. Now he came to a resolution with regard to the Sabbath, that, let others do as they would, in that matter, he would serve the Lord. They were now united in their views of Christian duties, and they rejoiced together. This was truly consolatory to his partner. They had, ever since they left Jersey, maintained a correspondence with those they left behind. But immediately after the circumstances above related, their letters were so very impressive and Macedonian-like, for some one to come over the mountains to them, (together with a letter from one of the two families before mentioned in the State of Ohio, desiring to be visited, coming shortly after my appointment as a missionary,) led me to believe that Providence designed my tour to extend beyond the limits contemplated by the Board in my appointment. This may serve as an apology for so far exceeding the limits prescribed. But to return; I had the happiness to wait on brother Platts in the ordinance of baptism, together with another person in that neighborhood, who also had been waiting some time. I preached twice in the First-day Baptist meeting-house, where these persons were examined for baptism; once in brother Platts' house, and once in the New Purchase.

May 29th.—Bade farewell to Indiana friends, and proceeded by the way of Franklin on the Big Miami. In two days called on Caleb Barratts, who, with his family, were formerly of our order from New Jersey. He lives in Montgomery county, Ohio. An appointment was concluded on for meeting at his house; but a storm coming on at the time, prevented the people from gathering. In the same manner, an appointment was frustrated in Indiana.

June 1st.—From thence I went to Fairfield, Greene county. Here lives Reuben Dunn, who moved here from Piscataway about three years ago. His wife is a member of the Seventh-day Baptist Church there. They received and treated me with much kindness and hospitality. I preached twice in the school-house in their village. Three miles distant from them is a settlement of seventh-day people on Mad River.

June 2d.—Jesse Maxson and Simeon Babcock, two brethren living in the above settlement, came to Fairfield, and conducted me to meeting in their Society—it being the Sabbath. Preached here and at Fairfield five times. A considerable part of the night before my departure was spent in exhortation and prayer. The exercise of religion has considerably revived amongst this little band of brethren recently; they keep up meetings statedly on the Sabbath, though they have none who dispense the word to them of their own order. They have preaching occasionally; and when they have none, the time is employed in reading, singing, and prayer. Their situation deserves notice. They were delighted in contemplating the prevalence of a missionary spirit among their distant brethren, of whose efforts they have shared a part, and hope to share more.

June 5th.—Resumed my journey, and going by the way of Springfield and Columbus, arrived on the 9th at Worcester, Wayne county, Ohio, where I preached twice for Rev. Thomas G. Jones; and being

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there taken ill, did not leave them till the 13th. Traveled as far as New Garden, Columbiana county, the next day; when my illness confined me another day.

June 16th—Reached Rev. William West's. Preached two sermons in this settlement. From thence I went to Warren, Trumbull county, Ohio, where are a number of people from New Jersey, of different denominations. Preached once in the court-house; then, by urgent request, attended a yearly meeting of the Baptists, at Sharon, on the Chenango, seventeen miles east of Warren. This meeting lasted four days.

June 28th.—I reached brother Phinehas Dunham's, on French Creek, near Meadville, Pennsylvania. Preached three times in this settlement, and on the 2d of July, by the unanimous request of the brethren, Deacon Isaac Davis was regularly ordained to the office of an evangelist in the Seventh-day Baptist church called Shiloh. Commending them to the hand of the Divine Keeper, I set out the next day, and reached Samuel Bond's, at the Forks of the Susquehanna, on the 8th. From thence, reached home on the 19th; having been absent three and a half months, preached forty-eight times, attended one church meeting, baptized six persons, ordained one elder, visited many scattered people of our order, and other denominations, through the different settlements; traveled one thousand eight hundred and fifty-seven miles, a great proportion of which lay through an extensive wilderness and difficult roads. The people were uniformly kind and hospitable. My expenses in traveling were thirty dollars and forty-five cents; and I received donations to the amount of forty-nine dollars and thirty cents.

Missionary Tour of Elder William B. Maxson.

To the Board of the Seventh-day Baptist Missionary Society:—

Dear Brethren,—My instructions from the Board were to visit in my route the church at Verona; but hearing of the work of the Lord which had begun in Brookfield, I was led by a sense of duty, and a desire to promote a work for which the brethren had long prayed, to visit them and the brethren to the eastward first.

Accordingly, I left my family on the 8th of December, and, I believe, not without some sense of the importance of my journey to perishing sinners. I called upon Elder Purrington (in Truxton) whose conduct towards me was such as to give me a high regard for his character. I next visited the brethren in Truxton, German, and DeRuyter, and preached among them. My visits in these settlements were well received, and meetings were well attended. The seventh-day brethren in these towns seemed to be united, and zealously engaged in religion. They have preaching by brother Greene, and others, on the Sabbath. In German, I met with Elder Amos Satterlee, who kept me company to Brookfield. We attended meetings in Georgetown and Nelson, where we were received with kindness, and requested to visit them again.

We came to Brookfield, December 14th. The reformation at this time had not become general; but, in some parts of the society, the

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Lord had evidently made displays of his saving power. This people were favored with the labors of faithful brethren, and I questioned the propriety of making a long visit among them; my mind, however, was still impressed with an anxiety to strive to be a blessing to them. Many of the brethren, too, anxiously solicited me to devote some time among them. *The harvest truly was great—the fields were white and ready to harvest, and laborers were few.* Accordingly, I continued in this part, larboring in Brookfield, Plainfield, and Sangerfield, until January 24th; in which time I attended thirty-two meetings, and made one hundred and twenty family visits. Our meetings were generally much crowded, and not a solitary family that I visited but some or all of them seemed disposed to serve the Lord.

In some of those visits, I clearly discovered the power of the religion of Jesus, and saw its triumphs over the powers of darkness. Many, who were far advanced in years, had their cheeks wet with tears of penitence; and many, of tender age, made a sacrifice of all for the blessed Saviour. Parents were frequently in tears, confessing their unfaithfulness to their children, and exhorting them to repent and embrace the Saviour. Husbands and wives were earnestly engaged for each other, and all ran together with one accord to their neighborhood meetings, where the same ardor was discovered. There were some, however, who appeared invulnerable to all the tender entreaties of their friends, the charms of the Gospel, the joys of heaven, or the fears of hell. May God, in mercy, spare them, and give them repentance unto life!

January 24th.—I went to the town of Norwich, where is one family that observe the Sabbath. I staid one day in this place, and held one meeting. I then went to Preston. The Church in this place was laboring under trials, and religion appeared to be low. My visit was gratefully received by the brethren. I staid in this place five days, and preached seven times. Our meetings were well attended, and the people heard with attention. In conversation with the people, I found some of them were deeply impressed with the importance of spiritual things, and I believe the work of the Lord will shortly be revived in this Church and Society.

On the 31st of January, I left Preston, and went through Brookfield to Whitestown, where are some who observe the Sabbath. On the Sabbath I attended a meeting at the house of brother Reuben Wilcox. The next day I preached in the Baptist and Presbyterian meeting-houses, and in the evening in a school-house, which was much crowded. In all these meetings the people gave attention, and there was no circumstance that forbid my hoping, that it will appear in the last day, that it was not all as water poured on the ground.

I was received in this place with much kindness by the ministers of the Gospel, who used their influence to make my visit useful; and I hope that our acquaintance, now only begun, will be lasting and sincere, and that the people will realize a lasting blessing from my visit. The next day I called upon some of the neighbors; one of them, a sister, who some years ago embraced the observation of the Sabbath, and with one of her daughters keeps it, although much alone as to society.

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Feb. 6th.—I left Whitestown, and went to Verona, where the brethren received me with gladness, and afforded me all the assistance in their power, that might render my visit agreeable and profitable. I was with them six days. Much of this time I was out of health. I preached six times to this people, who gave an increasing attention; and towards the close of my visit, the meetings became much crowded, and some signs of an awakening appeared; and it is my prayer, that the great Shepherd of the sheep will make my visit a savour of life unto life to some souls among them. On the Sabbath, I administered the Lord's Supper to them in the schoolhouse, and received one member of the church. This meeting was solemn and joyful. On the preceding day, they had a covenant meeting, and I was happy in seeing so much life and activity among this little band of brethren; they are striving, I believe, to enter in at the straight gate. They are favored with some useful gifts among them, and Sabbath meetings are regularly attended.

I left Verona, February 12th, and returned to Whitestown, where I remained until the 15th. I preached once at brother Wilcox's, and once at the Baptist meeting-house; after which two persons gave a public declaration of their faith, and I baptized them. They observe the Sabbath, and have for some time entertained a hope in the Saviour; but have not, until now, seen their way clear to give this public evidence of their love to God.

It had been my intention from this part to visit the Black River country, where they expected a visit from me, and which was included in my instructions; but several circumstances united to discourage me. The traveling had become bad, and my horse proved to be unfit for a long journey. My health too was such as required my care and attention. I therefore resolved to return home. On the 15th I returned to Brookfield, where I remained until the 20th, in which time I attended three appointments and one funeral.

Feb. 21st.—I left Brookfield, and came to brother Perry Burdick's, in Eaton. I think preaching in this neighborhood, by our brethren, occasionally, would be favorable to the cause of truth.

Feb. 22d.—I came to De Ruyter, much indisposed. Here I was detained by ill health until the Sabbath. I preached this day, once in De Ruyter, and once in Truxton. I was solicited to stay longer with this church, but I found the exercise of preaching too severe for my lungs, in my feeble state of health, and I returned home, February 25th; having been from home eleven weeks and two days. In this time, I preached sixty-two times, made about one hundred and fifty family visits, and baptized twenty-three persons. I have expended in my journey thirty-seven cents, and received donations in money to the amount of eight dollars and fifty cents.

Journal of Elder JOHN GREENE, *during his Missionary Tour through the Western Parts of the State of New York, and in the States of Pennsylvania and Virginia.*

I left home on the 6th of December, accompanied by Deacon Z. Maxson, and arrived at Homer the same day; but too late to attend an appointment.

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Dec. 7.—Went to Scott, and attended a covenant meeting. At evening preached at brother Ezra Babcock's. The next day being the Sabbath, preached to the church in this place, and enjoyed a refreshing season from the presence of the Lord. In the evening preached at Brother John Maxson's, Homer.

Dec. 9.—Traveled to Groton, Tompkins county, in company with Brother Ezra Babcock. Although it was about sunset when we arrived, an appointment was made for the evening; which (much to the credit of the neighborhood) was attended by a respectable number, to whom I endeavored to preach a crucified Saviour.

Dec. 10.—Preached again in Groton, and baptized two women. Both these seasons were solemn and refreshing. In the evening I preached to a crowded assembly, upon the last judgment; I hope not in vain. There are a number of brethren in this place, who have lately embraced the Sabbath of the Lord, and are striving to keep the commands of God and the faith of Jesus. May the Lord build them up in his most holy faith, and preserve them unto his heavenly kingdom.

Dec. 11.—After visiting a number of the brethren in this place, I resumed my journey. The weather being very tedious, and the traveling bad, I went to Dryden, about twelve miles, and put up with Elder Daniel M'Arthur, who is a Seventh-day Baptist. Here I was kindly received and entertained.

Dec. 12th.—This day traveled to Ithaca, and called on Judge Benjamin Pelton, who, with his family, have lately embraced the BIBLE Sabbath. Staid with him half a day, and then proceeded to Allegany county, where I arrived on the 14th, and preached in the evening at Dr. Davidson's.

Dec. 15th.—Went to Alfred, and preached on the Sabbath. There were three baptized by Elder Satterlee. Tarried in this place five days, and tried to preach five times.

Dec. 20.—Went to Angelica, accompanied by brother Daniel Pearce. Here I stayed three days, preached four times, and enjoyed an agreeable season with this branch of Alfred church.

Dec. 23d.—Went with brother Abram C. Crandall to the town of Friendship, where are a number of seventh-day people, destitute of public instruction. I preached in the evening to an attentive assembly, composed of different sects.

Dec. 24th.—Resumed my journey, and on the 27th arrived at Col. Bailey's, Northeast, Pa., tarried one night, and on the 28th went to Fairview. Here, and in Coneaught, I found a number of distant relatives in a destitute situation, anxiously desiring assistance. I staid with them three days, preached three times, and had an agreeable season; in which time we had much conversation on the subject of the Sabbath. I hope my labor was not in vain.

Jan. 1st.—Went from Coneaught to French Creek, accompanied by a Methodist minister. Here is a small church of Seventh day Baptists, which is in rather a low state; yet I think, if suitable assistance was afforded, they might become a large church. They are much pleased with the institution of Missions, and manifest a willingness to help support them. I staid in this place eight days, in which time I visited all

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the brethren, and preached eight times; once in the Baptist meeting-house, and once at the Presbyterian meeting house. * * *

Jan. 9th.—Started for Woodbridgetown, Pa., in company with Elder Owen David, half-brother to the Rev. Ebenezer David, who was a minister of our order. The weather was extremely cold; but we arrived on the 12th at Esq. Griffin's, whose wife is a Seventh-day Baptist; staid two days, attended two meetings, heard a Baptist preach once, and tried to preach once myself.

Jan. 15th.—Pursued my journey for Harrison, Va., where I arrived the second day. Called on Deacon Bond, who received me with joy. As I felt anxious to get to the end of my tour, I staid at brother Bond's but one day; preached once, and on the 18th started, in company with brother Levi Bond and Elder J. Davis, for Salem, a distance of about 18 miles. My coming among them seemed to diffuse a general joy. There was a large field opened for labor, the church being much scattered. I staid within the bounds of this church ten days, and preached twelve times, and enjoyed much liberty of mind. * * *

Jan. 28th.—Returned to Lost Creek, and found a large assembly collected at Deacon Bond's. I believe the Lord met with his people, and poured out his Spirit upon them. I spent eight days in the bounds of this church—visited much from house to house, and preached nine times—baptized one person, who with two others (who had been previously baptized) was added to the church. * * * *

Feb. 6.—Took leave of them, and proceeded, in company with a young licensed preacher of the Lost Creek church, to Woodbridgetown, where we arrived the next day at night. There we staid three days, in which time I visited the people of our order, preached four times, and had an agreeable season.

Feb. 11.—Set out for Meadville, Pa., where I arrived on the 14th; my health much impaired in consequence of the fatigue of my journey. But by the kind attention I received at brother Phineas Dunham's, I soon recovered. I staid among these brethren five days, and preached five times. Many of the Baptists in this place are exercised on the subject of the Sabbath, and some have resolved to turn, and I think the Lord is about to enlarge this little church.

Feb. 20.—Accompanied by Elder Isaac Davis, I went to Coneaught, about twelve miles; where I was requested to speak upon the subject of the Sabbath. I staid here two days, preached twice, visited some families, and found a number tried about the Sabbath.

Feb. 23.—Started for Allegany. Staid one night at Northeast, at Col. Bailey's, whose wife and daughter keep the seventh day.

Feb. 27.—Arrived at brother Jesse Rogers', Angelica. Staid here two days, and preached three times. Here for the first time I heard from home, and learning that a revival of religion had taken place in that vicinity, I thought it my duty to return.

March 1.—I left Angelica and rode to Alfred; tarried with them the next day, and preached to them, it being the Sabbath.

March 3.—Started for home, where I arrived the 6th, having been absent three months, traveled 1200 miles, preached sixty-five times, and baptized three persons.

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Statistical Department.

LIST OF SEVENTH-DAY BAPTIST MINISTERS, WITH THEIR POST-OFFICE ADDRESS.

[Errors or changes in the following list will be corrected on the receipt of information.]

Leman Andrus, Richburg, N. Y.
Jacob Ayars, Westerly, R. I.
D. Babcock, Johnstown Center, Wis
Rowse Babcock, Alden, N. Y.
Simeon Babcock, Pratt, Ohio.
T. E. Babcock, Independence, N. Y.
Hiram W. Babcock, Hebron, Pa.
Eli S. Bailey, Brookfield, N. Y.
Jas. Bailey, Little Genesee, N. Y.
Halsey H. Baker, Berlin, N. Y.
E. Barnes, Sackett's Harbor, N. Y.
Asa Bee, White Oak, Va.
Ezekiel Bee, New Milton, Va.
Thomas B. Brown, New York.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, Scott, N. Y.
Hiram P. Burdick Alfred, N. Y.
Russell G Burdick, DeRuyter, N.Y
Alex. Campbell, Adams Center, N.Y.
Zuriel Campbell Utica, Wis.
Chris. Chester, Verona Mills, N. Y
Henry Clarke. Potter Hill, R. I.
Joshua Clarke, Brookfield, N. Y.
David Clawson, Shiloh, N. J.
A. W. Coon, Albion, Wis.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Southampton, Ill.
Hiram Cornwell, Alfred, N. Y.
L. M. Cottrell, Gowanda, N. Y.
Lucius Crandall, Plainfield, N. J.
P. S. Crandall, West Genesee, N. Y.
John Davis, Shiloh, N. J.
John Davis, Montra, Ohio.
Lewis A. Davis, Farmington, Ill.
Peter Davis, New Salem, Va.
Samuel D. Davis, Lost Creek, Va.
Samuel Davison, Farmington, Ill.
Azor Estee, Petersburg, N. Y.
Walter B. Gillett, Shiloh, N. J.
S. S. Griswold, Mystic Bridge, Ct.
H. P. Greene, Little Genesee, N. Y.
Joel Greene, Rockville, R. I.
W Greene, Stowell's Corners, N. Y.
Joshua Hill, Farmington, Ill.
N. V. Hull, Alfred Center, N. Y.
O. P. Hull, Walworth, Wis.
Varnum Hull, Milton, Wis.
James R. Irish, DeRuyter, N. Y.
Wm. M. Jones, Shiloh, N. J.
Jared Kenyon, Alfred, N. Y.
Chas. M. Lewis, Ashaway, R. I.
D. E. Maxson, Alfred Center, N. Y.
Wm. B. Maxson, Leonardsville, N. Y.
Isaac Moore, Plainfield, N. J.
Wm. G. Quibell, Carthage, N. Y.
A. A. F. Randolph, Sagerstown, Pa.
B. F. Robbins, Friendship, N. Y.
William Satterlee, Berlin, N. Y.
Wm. J. Somes, East Rodman, N. Y.
J. Summerbell, Adams Center, N. Y.
George B. Utter, New York.
George R. Wheeler, Salem, N. J.

Solomon Carpenter, Seventh-day Baptist Missionary, Shanghae, China.
Nathan Wardner, " " " " "

William Henry Black, Elder of the Mill-Yard Church, London, Eng.
John Francis, Elder of the Church at Natton, near Tewkesbury, Eng.

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A. Wardner

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THE

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Biographical Department.

NATHAN WARDNER.

With a Portrait.

NATHAN WARDNER was the son of Philip and Polly Wardner, natives of Vermont. He was the youngest of nine brothers, and was born in Wheatland, Monroe Co., N. Y., April 12, 1820. His mother died when he was about two and a half years old. She was a woman of strong mind, and ardent zeal in divine things, especially in the cause of Missions. Much of her last sickness, and her premature death, was no doubt in part the result of overtaxing her strength in her efforts to forward that cause. It is said by the older members of the family, that she not unfrequently spent half the night at her loom or spinning-wheel or needle, after having discharged the ordinary duties of the day, that she might be able to contribute something for that enterprise. Some of her younger children, and her daughter in particular, (now the wife of Rev. T. R. Clark,) were in her heart and prayers consecrated to God for missionaries to the heathen. Though early summoned to her heavenly rest, numbers have arisen to call her blessed, who, by her direct agency, were led to participate in the Saviour's love.

When Nathan was about five years old, his father moved to Andover, Allegany Co., N. Y., fifty miles south of Rochester. The country being new, and his father for a long time in embarrassed circumstances, he enjoyed few advantages for mental culture while growing up, but was carefully taught to fear God and respect his authority, and was thoroughly disciplined in the use of his muscles, which gave him a firm constitution.

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At about the age of seven, he with his sister and two next older brothers fell into the habit of holding prayer-meetings by themselves, in imitation of what they had been accustomed to see. It was not long before the oldest (then about thirteen years of age) became impressed with a sense of his sins, and of his condition as an enemy to God; in consequence of which, their meetings began to wear a more serious aspect. He was also active in instructing and exhorting the rest, which had its desired effect upon them. The state of feeling thus awakened continued for some weeks. One evening, all the other members of the family being absent for the night, when the hour arrived for retiring, a season of prayer was proposed and engaged in with their usual simplicity; but before they had completed, the fire burned, and they began to feel as did Jacob while wrestling with the angel—nothing but a blessing would suffice them; and prayer was again and again offered, till they felt the presence of Him who had said, "Suffer little children to come unto me," and their supplications were turned into praises. The subsequent change in their conduct was noticed by their parents, and especially in regard to the youngest, as his childish simplicity more readily betrayed the feelings of his heart. His step-mother sought frequent opportunities for conversing with him alone, and gained an evidence that he had passed from death unto life, which she never afterwards relinquished.

To appearance, however, he soon lost all seriousness, and became like his associates, careless and rude, and occasionally indulged in profane language. After he became too large to fear punishment, he for a time tried to cultivate a habit of swearing, that he might dispel from his mother's mind the idea which she occasionally intimated, much to his annoyance, that he had once experienced a change of heart. But, happily, he never made much progress in this habit, as the sound of the oaths he uttered often chilled his blood with horror. He was often harrassed with a sense of his sins and the danger of procrastinating repentance, and at times would attempt reformation, and for weeks or months would keep up a form of private devotion. But when impressed with the duty of committing himself before others, his heart would rebel, and his seriousness vanish, leaving him more careless and indifferent than before.

In December, 1838, he went to Geneva on business, where three of his brothers were living. At the time of his arrival, a course of evening meetings was in progress in the Baptist church, which had become deeply interesting. A severe snow storm coming on just

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after his arrival, detained him more than a week. As he was then the only member of the family who had not professed religion, he at once became a subject of much solicitude on the part of his brothers, who dealt faithfully with him, and many earnest prayers, public as well as private, were offered in his behalf. These kind efforts were not in vain, and before leaving the place he secretly resolved to give himself daily to reading the Scriptures, meditation, and prayer for light and the influence of the Spirit to show him what he was and what he ought to do. He was not long left to doubt in regard to his duty; but fearing he might again fall away, and disgrace the cause of Christ, in yielding to his corrupt propensities, he for a long time wavered.

In the latter part of March following, at the time his mind was most deeply exercised upon the subject, a revival broke out at Andover village, about two and a half miles from his residence. But the distance and other engagements prevented him from attending, except on First-days. One evening, after having listened to a very animated and heart-searching discourse from Eld. J. L. Scott, his brother next older, who for some time had noticed an unusual seriousness in his conversation and manners, privately questioned him relative to the state of his mind, which he frankly expressed, and the interview closed with a season of prayer, in which both joined. By this he was strengthened for the conflict which followed. His master, whom he had so long and faithfully served, seeing him about to forsake his employment, came forward with his heaviest artillery, and commenced a deadly onset. Never before did he conceive of such formidable obstacles and such plausible arguments against the step he was about to take, never did he perceive such charms in sinful pleasures and worldly pursuits, as when now portrayed to his imagination; and the temptation to retract the steps he had already taken, and dismiss the subject till a more advanced age, well nigh prevailed. The next First-day he was very strongly impressed to commit himself publicly; but the fear of man, and temptation to procrastinate, deterred him. He left the place of meeting with feelings not to be envied. His former sins appeared ten fold blacker than before, and the mercy and long-suffering of God, in sparing such a rebel, appeared vastly more conspicuous. He hastened to his closet; but this only added poison to his cup, inasmuch as he was still wavering in his purpose; and the nearer he approached his offended God, the more aggravating did his sins appear. He arose from his

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knees, filled with shame, and almost driven to despair. The words, "*Choose ye this day whom ye will serve,*" seemed to ring in his ears, as though spoken by a voice from above; and he felt strongly impressed that that day would decide his doom. He opened his New Testament, in hope to find something applicable to his case, and his eye lit on the following passage: "If any man will come after me, let him deny himself, take up his cross daily, and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed when he shall come, in his own glory, and in his father's, and of the holy angels." The last verse was like a dagger to his soul; and he then solemnly resolved that he would not close his eyes in sleep again, till he had confessed his Saviour before the world. There was to be a prayer-meeting at the village that evening, but owing to the bad walking he was left to wend his way alone, which gave the tempter an opportunity to do his utmost, and he several times succeeded in bringing him to a stand. But the recollection of the vow he had made to Him who was cognizant of what was then passing in his mind, urged him on, and having relieved himself of his burden, he returned home with an overflowing heart. On the following Seventh-day he offered himself to the First-day Baptist Church of that place as a candidate for baptism, and was accepted. This was in the month of April; but the church being without an administrator at the time, baptism was deferred till the following June, when it was performed by Rev. Mr. Sheardown.

For two or three years previous to this he had felt a growing impression that he ought to be preparing himself for some other calling than that of a farmer; and now, with a clearer apprehension of what that particular calling was, this impression was renewed; but, feeling that his natural gifts were ill adapted to sustain such important duties, and having now passed nineteen years of his life without enjoying common advantages for education, he felt like shrinking at the thought of it, and more especially as it required the breaking up of certain connections which involved the tenderest ties and flattering worldly prospects. Being the youngest of the family, his father had always calculated on having him to lean upon in his old age, and had consequently offered him strong pecuniary inducements to remain with him. These prospects, and a desire to gratify his father's wishes,

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for a time prevailed, and he began to make arrangements accordingly. But his convictions soon revived again with increased force, and for two years he remained vacillating between two opinions. This very much affected his religious enjoyment, and at times rendered him extremely wretched, till finally he decided to give up all, and follow the dictates of conscience, feeling that peace of mind was more to be desired than wealth, and the will of God was more important than that of an earthly parent. Accordingly, he left home in June, 1841, much to his father's grief, and with painful feelings on his own part. He soon got employment for the summer, preparatory to resuming his studies at Alfred Academy, where he had spent the two preceding winters. In the autumn he took lessons in writing, and succeeded in getting a class to teach during the winter term at Alfred, which enabled him to continue without getting involved in debt. The next three months he spent in teaching, which enabled him to attend school during the remainder of the season.

It was at the Alfred Academy that his attention was first called to the claims of the Sabbath question. From infancy he had been taught to regard the first day of the week as the Sabbath set apart by divine authority at the Saviour's resurrection, and until brought in contact with those of opposite sentiments, had never doubted its truth. It was a matter of wonder to him, that a people so much in the minority as the Seventh-day Baptists, should persist in holding such unpopular sentiments, which subjected them to so much inconvenience and odium; and for a time he was inclined to attribute it to fanaticism, or some overwrought superstitious zeal, which prevented them from taking a consistent view of the subject; and he would occasionally attempt to convince those with whom he became familiar, that their reasons for keeping the seventh day had ceased to be applicable since the introduction of the gospel dispensation, as another day was then substituted in its stead by divine authority. But when called upon for proof, he always found himself embarrassed, for, on examination, he found that the passages upon which he relied were not as clear as he had supposed; and the more he tried to make something out of them, the more inconclusive and inapplicable they appeared to be. Nevertheless, he thought substantial proof of a change must exist somewhere, or it would not be held so prominent as an article of faith by the Christian world; that it could not be that so many eminent divines could all be mistaken; and he concluded that his difficulty only arose from his ignorance of the subject, and hoped

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that farther investigation would enable him to see his way clear, and refute every reasonable objection to his views. Accordingly, in all his reading, he kept an eye open for whatever might have a bearing upon the subject, pro and con, and when in company with first-day ministers, or any one whom he supposed had examined the subject, if convenient, would introduce it for a topic of conversation, and he generally found that the arguments which puzzled him puzzled them, and was often surprised to hear them turn the subject, by saying, "It does not matter much what day we keep, provided we keep one in seven properly; and as it is not essential to salvation, it is not best to be very scrupulous about it; if it were not right to keep Sunday, the Lord would not prosper those who do so as He has done," &c. But such language, in regard to so prominent an article of faith among all first-day denominations, was not very satisfactory. To plead that it must be right to keep Sunday as a Sabbath, instead of the day which God had commanded to be observed, *because* he blessed those who did so, he thought compared poorly with the reason urged for keeping the seventh day; and it seemed to him that a person must be hard driven who would use such an argument, as it would apply with as much force in favor of idolatry, or any other of the practices of heathenism; and to speak with such lightness of an institution which the omniscient Jehovah had set up and condescended to define in the most unequivocal terms, written with his own finger, urging man to its observance by numerous promises and threatenings, and to pretend, that because a person might possibly get to heaven without it, it was therefore not very important, and might be treated as a mere matter of expediency, appeared to him like treating its Author with great disrespect, however innocent might be the person's motives. Hence, instead of being content with such a disposal of the matter, it only urged him on to further investigation.

Hitherto he had never read any human production on either side of the question; but on leaving school, at the close of the term, a fellow student handed him Burnside's work on the Sabbath, which he read with interest. But when he came to the author's remarks on Rev. 1: 10, he took exceptions at his effort to show that the passage was an interpolation, although his arguments and proofs seemed weighty. Such an attempt, he thought, was an evidence that the author felt the force of this passage in favor of Sunday, which all his arguments could not remove, and that his only alternative was to

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weaken the authority of the text by casting a doubt upon its authenticity. With the discovery of this supposed flaw, he felt inclined to reject the whole. Still, he could not evade the force of all the author's reasonings, nor could he feel as much reverence for Sunday as formerly.

Soon after this, Mr. W. went to Nile, in the town of Friendship, and took lodgings in the family of Mr. Daniel Potter. He had previously attended church there on two or three occasions, (Rev. Z. Campbell being pastor at the time,) on which account he was taken to be a Seventh-day Baptist, by his host and hostess, who therefore felt no restraint in speaking their sentiments freely. In doing so one day Mrs. P. discovered her mistake, but instead of apologizing, she followed it up with friendly exhortation, urging his attention to the subject. On his professing himself willing to investigate, she handed him a printed discussion between Eld. Wm. B. Maxson and Rev. Wm. Parkinson of New York. This was just such a work as he was anxious to read. He knew, by the position Mr. P. held, that he must be a man of education and talent, and he flattered himself that he should find in him an able defender of a first-day Sabbath; and by both sides of the question being presented to him, he could weigh the arguments pro and con, and make up his mind upon each point as he proceeded. At first he was surprised to see such copious references made to all parts of the Bible by Mr. P., and his hopes began to brighten in prospect of victory over his harrassing doubts. But on looking out those references, he found that many of the passages seemed more to favor the opposite sentiment than the one advocated, while others could only be made to apply by a forced construction, and the remainder were altogether indefinite. And on reading Mr. M.'s replies, to his sorrow he found Mr. P.'s arguments and proofs completely disjointed, and scattered to the four winds; of which Mr. P. seemed sensible, as he very soon began to change his position, lay down new premises, and dodge conclusions, though each shift appeared to lead him into deeper difficulty.

The perusal of this work made a deep impression on Mr. Wardner's mind, and occasioned no little mortification, to find that the denomination to which he belonged, who gloried in having a "thus saith the Lord" for *all* their faith and practice, and who were loud in denouncing those who took up with any thing short, could deduce nothing but a doubtful inference in support of so prominent an article of their faith. Yet he thought that Mr. P.'s failure perhaps was not so much owing to the unsoundness of his

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sentiments, as his want of information on that particular subject; and that one failure was not sufficient to prove his position untenable. Still, as an honest man, he felt bound to pursue the subject till every doubt was dissipated, as "whatever is not of faith is sin;" but, wishing to examine it deliberately, and uninfluenced by others, he avoided mentioning the views he had formed of this discussion or of his purpose.

After a few weeks Mr. W. returned to Andover, where he had an opportunity of presenting the subject to his brother C., who had just entered the ministry, and who professed himself in favor of a somewhat new theory, viz: That though the Sabbath was instituted at the creation of the world, man was not commanded to keep it till the law was given on Mount Sinai; and then it was not given as a universally binding obligation, but only as a part of the Jewish covenant, which was fulfilled by the Saviour, and nailed to his cross, and substituted by a more liberal one, based upon better promises; and as the old covenant perished, the old Sabbath perished with it of course; thus making the way clear for the introduction of another day, better adapted to the new covenant, not enforced by any positive precept to lay men under bondage, but its sacred character being indicated by inspired example, leaving Christians who have the law written upon their hearts to keep it by a voluntary obedience prompted by love, &c. This at first appeared plausible; but a little thought led him to query, that if this theory be based on scripture proof, how happens it that it should require so many hundred years for it to be discovered, and even in the nineteenth century, it should be spoken of as a "new theory," and has never yet gained credence in any one denomination? Why is it that, with all the talent and learning possessed by the advocates of the first day, they have never been able to evolve a theory upon which its friends could all agree, since union is so essential to the consistency of their practice? If there was even *one* logical inference in favor of that practice, could it not be made plain enough for all to see it, who are anxiously searching for an excuse to keep that day, especially learned theologians? How happens it, that they draw so many *conflicting* inferences? Is it not proof that all such inferences are unauthorized? Has God revealed his will in such ambiguous terms, that man cannot know it? No such difficulties and differences exist among the advocates of the seventh day. Whoever among them is asked a reason of his faith and practice, unhesitatingly comes forward with his "thus saith the

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Lord," as though theories, inferences, and apologies, were out of the question. "To the law and to the testimony," is their all-sufficient appeal, esteeming it no "bondage" to obey the precepts of their Heavenly Father.

Soon after this, he visited his pastor, the Rev. Mr. Colby, and introduced the subject to him, stating that he expected to spend the season at Alfred, and he was anxious to get what ideas he could on that subject, that he might stand his ground with the seventh-day people in case his sentiments were called in question. Mr. C. presented the same theory that his brother did, telling him how to prove (?) that the ten commandments were a part of the Jewish covenant which was done away, saying, "When you have cut them off there, then let them *paddle*." He did not feel much relieved by this, fearing he should have most of the *paddling* to do himself, as he saw the burden of proof would fall upon him, and the point to be proved seemed quite doubtful. But being already convinced, from what he had examined, that the doctrine of a change of the Sabbath could not stand, he seemed driven to the necessity of adopting some similar sentiment, or of changing his practice, which he was desirous never to do, so long as he could find one scriptural apology for keeping Sunday that would bear investigation. He therefore resolved to examine this theory, and adopt it if he could. After drilling upon it for some months, he so far worked himself into the belief of it, that he began to feel quite confident in his position.

All this time he was taking it for granted that the Sabbath was never observed by man, and that he was never required to observe it, until the giving of the law on Mount Sinai. His theory was suspended entirely on the truth of this assumption. Just at this time, the Rev. J. R. Irish preached a sermon on the subject, in which he alluded to this theory as being held by some, and quoted Ex. 16th to prove that the Sabbath was observed by the Israelites at least one month before they arrived at Mount Sinai, which fact he had always overlooked. On returning to his room, he took his Bible and read the chapter attentively, and noticed that the Lord, in giving directions about the manna, stated that he was going to prove them, whether they would walk in his law or not, without specifying any particular precept, as though they already knew, or ought to have known, what he meant. And when some went out to gather on the Sabbath day, he complained, saying, "How long refuse ye to obey my commandments and my laws?" He had given them no com-

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mandment in this chapter about keeping the Sabbath, and still he declared it to be his "law," implying that he had long been grieved with their carelessness in observing it, and particularly as they had received such special favors at his hands. This conclusion was unavoidable from the fact that this breach of the Sabbath was the only act of which he complained. He read the chapter over and over, but saw no way in which he could reconcile it with his theory. His chief corner-stone was completely swept away, and down came his fabric, with a most dismal crash. Still he was unwilling to yield, and he began again at the first chapter of Genesis, determined to search the Bible from beginning to end, and note every passage which contained any allusion to the subject, near or remote, and examine them carefully in all their bearings. For several months he made this one of his chief studies, devoting to it the hours from 9 till 11 and 12 o'clock at night, to avoid the observation of his room-mates. Having thus gone through, every doubt in regard to the claims of the seventh day was removed.

Here was the commencement of his severest struggles. So long as he entertained doubts of its being his duty to change his practice, he felt comparatively indifferent about it. But now that the duty stared him full in the face, he began to look about to see what sacrifices were to be made, and what was to be their equivalent. He then belonged to one of the most popular and wealthy denominations in the country, which was well committed to all the benevolent operations of the day, with well regulated systems of education, all in vigorous operation. And there were loud calls for laborers in each of the departments, accompanied with the most encouraging prospects to stimulate to exertion. His father's family were also all united in sentiment. His favorite brother, and his brother-in-law, were already in the ministry, and his much venerated father was a deacon of the church to which he belonged. Besides, some (who knew of his intentions regarding the ministry) were devising means to assist him in his studies, and encouraging him to expect aid through his whole course. These, with many other temporal advantages connected with keeping the day in popular favor, were now portrayed to his mind in very bright colors. On the other hand was a mere handful of Seventh-day Baptists, who on account of their sentiments were despised and ridiculed, and often spoken of as a set of ignorant, illiberal, superstitious people, doing but little good, and a vast deal of mischief, by their contracted, judaizing sentiments, &c. At that time they were engaged in no permanent missionary operations, home or foreign, and seemed to

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be doing but little more than barely to perpetuate a sickly existence. So far as his knowledge extended, they seemed already to have more ministers than could find employment among them in that profession; and to connect himself with such a people, seemed very much like throwing himself away for nought. Moreover, being of a sensitive disposition, he dreaded exceedingly the taunts and sneers which he knew would be unsparingly heaped upon him, besides the many life-long embarrassments and inconveniences that would attend him. He labored hard to convince himself that the mere difference of twenty-four hours was not of sufficient importance to counterbalance the many weighty considerations which belonged in the opposite scale, and that he might be instrumental in doing more to glorify God by remaining as he was. But then again he was reminded that duty to God was not a matter of policy, but of obedience; and that his great Exemplar would not yield the least jot or tittle of God's truth for the sake of aping a popular religion, although his tenacity subjected him to the greatest ignominy, contempt and suffering imaginable; and that whoever had not the spirit of Christ was none of his. An apology to do that which the Lord had not appointed, because it was popular among men, or *seemed* to promise more usefulness, was not such an one as the Lord would accept at the last great day; for he had said, that his word should then be the standard, and that "whoever shall offend in one point, is guilty of all;" which seemed to have been spoken with a special design to cut off all such apologies, and guard Christians against such plausible temptations. He sought in vain for the least warrant of Scripture to bear him out in such a temporizing course; but, on the contrary, it was stated, that even an angel from heaven should be accursed who should presume to deviate from that rule. His Saviour had said, "If any man will come after me, let him deny himself, take up his cross, and follow me." Here lay a cross right in the path in which his Master had walked, and there was no getting around it without deserting that path. Still he continued to vacillate. Previous to this he enjoyed the exercise of prayer, not knowing but that he possessed a spirit of obedience; but now his prayers seemed like mockery. On one occasion, he was so struck with a sense of his hypocrisy in presuming to pray for a clearer knowledge of God's will in the matter while he had no doubts, and for guidance in a path of duty which he was unwilling to walk in, as almost completely to choke utterance. He felt that the place was terrible, and he hastened from it, quaking with fear lest the anger of God, which he had so impiously provoked, might be speedily executed upon him. As a necessary consequence,

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he was led seriously to doubt that he had ever received the washing of regeneration, feeling that it was impossible for a renewed heart to be the seat of such a rebellious spirit.

About this time it was reported that the Sabbath question was to be publicly discussed in a few weeks by Rev. J. R. Irish and Rev. Mr. Hutchinson of the Methodist Episcopal denomination. The latter was represented to Mr. Wardner as a man of great learning, who could speak seven languages, and was a Hercules on the Sabbath question. This was welcome news to him, and it inspired him with new hope, that possibly the said Hercules might adduce some new arguments, that would satisfy him to remain where he was. But it was not until after he had solemnly resolved that he would act according to his honest convictions that he could obtain peace of mind. The time of the discussion arrived, and he went to the place of meeting determined to seize upon and make the most of every argument that could bolster up Sunday. But his hopes were sadly disappointed. The next Sabbath Rev. J. H. Cochran reviewed the subject, at the 2d Alfred Church and after a very able defense of his sentiments, he wound up with an appeal that was like a thunderbolt to his conscience. One week from that evening he in return was reviewed by Mr. H., whose effort proved a perfect failure.

The next seventh day Mr. Wardner essayed to keep as his first Sabbath according to the commandment, and it proved a joyful rest indeed. After about two months he united with the first Church of Alfred. As he anticipated, taunts and false imputations were unsparingly thrown out. But having his mind made up to it, and feeling such relief from his long-borne and oppressive burden, he felt "it was a light thing to be judged of man's judgment." The calm religious enjoyment which he experienced, almost without interruption, exceeded even the ardor of his first love, and rewarded him a thousand fold for all the sacrifice he had made.

Until the autumn of 1846, except about twelve months, nine of which were spent in teaching, his time and energies were devoted to the prosecution of his studies. His vacations and hours of exercise were spent in manual labor; the products of which, with those of his teaching, enabled him to pay all his expenses, except during the last year, when he was assisted in part by Professor Kenyon and the late lamented Maxson Green.

In August, 1846, he received a letter of inquiry from the Secretary of the Seventh-day Baptist Missionary Society, to know if he were willing to undertake a foreign mission in company with Eld.

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Solomon Carpenter, who was already engaged. The denomination not being engaged in any settled missionary operations at the time he embraced the Sabbath, and that fact having been a stumbling block to him, he was led to think much upon its importance; and after the enterprise began to be talked of, he was urged by some of his brethren to prepare himself for that work. But feeling that he was not adapted to it, he entertained no thought of offering himself as a candidate for a foreign mission, but had rather fixed his eye upon the Mississippi Valley as the field of his future labors. But his former struggles had taught him a lesson of submission, and that though he might devise his own way, it was for God to direct his steps; and he had resolved to watch the index of his providence, being assured that He who guided Abram in his wanderings would also guide him. And it was ever the burden of his prayer, that he might feel in his heart to say, "Lord, here am I, to go or stay, to do this or that, as thou in wisdom shalt appoint." On receiving the above-mentioned communication, he felt that perhaps the Lord had designed him as one instrument, weak as he was, by which this people should become committed to this important enterprise. Though serious obstacles lay in the way, owing to his unfinished course of studies, yet he durst not not return the Board an unqualified negative answer, fearing lest he might oppose the will of his Maker. But after making a full statement of his circumstances and feelings, he submitted the matter entirely to the Board, expressing his willingness to abide their decision.

In two or three days after sending off this reply, he received a letter from Bro. Carpenter, urging him to wave all objections, and respond to the call; and without waiting for an answer, Bro. C. proceeded in person to visit him, and prevailed upon him to attend the General Conference about to sit at Shiloh, N. J., where he might meet the members of the Board, and have the matter decided, as the time for sailing was near at hand. After Conference, the Board met at New York, Sept. 28, and passed a resolution that he and his intended wife, Miss O. B. Forbes, who embraced the Sabbath about eight years previous, should be added to the number already devoted to the work. On the 6th of October, in a public assembly, at the close of a missionary discourse by Rev. N. V. Hull, they were married by Rev. C. Wardner, and Oct, 18th, took leave of their friends, and started for New York, where they arrived on the 23d.

The ceremonies attending the departure of the first company of Seventh-day Baptist missionaries to China, and their subsequent labors and success, will make the subject of a future article.

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JOHN DAVIS,

(Of Squam, New Jersey.)

JOHN DAVIS was the son of William Davis, whose biography was published in our last number, and who died at Squam in 1745. He was born in or near Philadelphia, in the year 1692, about the time that his father left the society of Friends. Of his early history we know nothing more. He probably went to Westerly with his father, about the year 1710. In 1713, he became a subject of divine grace, and was baptized on the 25th of May, 1713, by his father, who seems to have had special permission from the church, by request of the candidates, for this occasion. John was admitted to the ordinance of hands, and to membership of the church in Westerly, on the 22d of June following. He was married to Elizabeth Clarke, daughter of Jos. Clarke, Jr., in 1715.

On the 9th of November, 1743, the church, by a vote, made choice of Mr. Davis as a candidate for ordination as an elder of the church; but at the next church meeting he declined, and as there were a few members opposed to him, he was excused. About this time, it is supposed, he removed to Shrewsbury, N. J., to join a company of Sabbath-keepers who had made a settlement there; and after the death of Eld. William Davis, they called John to the eldership of the church, and the next year sent him to Westerly for ordination. The following extract from the records of the Westerly Church, shows the time and circumstances of his ordination.

"July 12th, 1746.—At a Sabbath meeting, a letter was read from the brethren and sisters in Shrewsbury, in East New Jersey, in which it was desired that Bro. John Davis might be ordained their Elder. Voted, that it is accepted that he should be ordained, and that the next day be appointed for his ordination, to meet at 2 o'clock past noon. Accordingly, said brother was ordained by Eld. Joseph Maxson, assisted by Eld. John Maxson and Dea. Clarke."

The little company of Sabbath-keepers in Shrewsbury had for some time held meetings on the Sabbath, and were organized into a church in 1745. The church was composed of fifteen members, who together signed a covenant binding themselves to live and walk together as a Christian church.

Mr. Davis was, at the time of his ordination, about fifty-two years old. But how often are the hopes of man blasted! After being the

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pastor of this little church about six years, Mr. Davis died at Squam, in 1752, aged 60 years.

There are many who trace their ancestry to this family, not only among Sabbath-keepers, but among other denominations, where they have been scattered.

JACOB DAVIS.

Jacob Davis was the son of James Davis, a grand-son of Elder William Davis, and a nephew of Elder John Davis. He was born at Squam, New Jersey, in 1748. In 1772 he was baptized by Eld. Jonathan Dunham, who often visited Squam to administer the ordinances of the church. On the 19th of June, 1774, he was called to the work of the gospel ministry, being but twenty-six years old. It was an uncommon circumstance, in those days, for so young a man to engage in the ministry. The church at that time being destitute of a pastor, counsel was obtained from Piscataway, and he was ordained at Shrewsbury, in the year 1775, by the laying on of hands and prayer, by Elder Jonathan Dunham and Elder Jonathan Jarman of the Piscataway church; and he accordingly became the pastor of the church in Squam. The following is a copy of the records, showing the consent of the brethren, as well as the ministers, and the charge given when he took the oversight of the church.

Questions to the Church.

Is it your own free and voluntary choice, to require Jacob Davis to be your minister, to take the charge and oversight of you, as you profess to be the flock of God, and he the shepherd under Christ?

Do you find a hearty freedom in your minds to receive him to be your elder, pastor, and teacher, to rule and govern you according to the word of God?

Do you promise and engage to him, to bear all the duties of a people to their minister, according to the word of God, such as respects honor and reasonable maintenance, as far as necessary to enable him to discharge the trust committed to him?

Is it your desire to endeavor to strengthen his hands, and encourage his heart, by your prayers for him, and consolatory discourse with him, as occasion may require, with a due respect and regard for his character, office, and interest?

Do you look on yourselves bound, by the nature of this engagement, as far as you are able, to furnish him such conveniences respecting his living as he stands in need of, to make him profitable to yourselves, and comfortable to himself?

Which was consented to by the holding up of hands.

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Questions to the Candidate.

And does the brother Jacob Davis heartily and freely accept the request of this church?

Do you receive them as the flock of God, as persons committed to your care and inspection?

Do you feel love for them, and cherish them as a Christian shepherd ought to love his flock?

Do you look on yourself and on this obligation, according to the nature of this engagement, to answer all their religious requests, as far as your ability will admit?

Have you entire freedom to administer the ordinances of God to them as a church of God, to pray with them and for them, and endeavor to build them up in the faith?

Is it your desire and prayer, from this time forward, as far as God shall enable you, to be exemplary to them in life and doctrine, according to the word of God?

Do you now give up yourself to the Lord, and to them by the will of God, to be their pastor and teacher?

If so, lift up your hand.

Charge Given.

Brothor Davis, I charge thee before God, and the Lord Jesus Christ, that thou take the charge of the church of God dwelling at Shrewsbury. Preach the word in and amongst them; be instant in season and out of season; administer the holy ordinances amongst them; exhort and rebuke with all long suffering and patience, with meekness and humility of mind, as thou shalt answer the same, when thou shalt give up thy account to God, at his appearing and kingdom. Amen.

The church of which Mr. Davis was ordained pastor, removed in a body, excepting a few families, September, 1789, he having then been their administrator fourteen years. He went with them, and still continued their minister. They stopped a short time in Fayette County, Pa., generally known as the Red Stone Country. They finally settled with their pastor in New Salem, Harrison County, Va., where their descendants now live.

In 1793, Eld Davis went to Fayette County on a preaching tour, and while there he was taken sick, and on the 17th of July he fell asleep in Christ, and was buried at Woodbridgetown, where the Seventh-day Baptist meeting-house now stands. Mr. Davis was considered a devoted man, and an able minister of Jesus Christ, much given up to the work to which his Lord had called him. His travels were quite extensive, considering the state of the country at that time. After removing West, he often passed from settlement to settlement on foot, with a pack upon his back, and preached where opportunity offered, often in the open air, to large congregations.

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JONATHAN DAVIS,

(Of Trenton, New Jersey.)

The father of Jonathan Davis was one of three brothers, who came from the county of Glamorganshire, in Wales, in company with John Miles, and settled in Swanzy in the year 1662. Some of the members of their families afterward went to Long Island, and from thence to New Jersey.

Jonathan was born in the year 1675, and when he was about twenty-five years old, he with his brother Elnathan settled in Trenton.

It is not known when or by what means he became a Sabbath-keeper. He was, however, recognized as a member of the Piscataway Church, in a correspondence held with the Newport Church, as early as 1706, and afterwards seems to have taken an active part in the controversy with the church in relation to Eld. William Davis. We also find, in the records of the Piscataway Church, a notice of his participating in the ceremony of ordaining Jonathan Curtis a deacon of the Piscataway Church, Oct. 11, 1714; also of Samuel Dunn, in 1724; and of Jonathan Dunham, at his own house in Trenton, Abel Noble assisting in the ordination. It is true, his name does not appear in the church book, but as the records were entered at long intervals, being only four entries for the first twenty or thirty years, it will not be surprising that this omission should take place. Mr. Davis was a zealous and active minister of Christ from the earliest notice we have of his personal character. It is generally believed, among the old members of the church, that he was ordained by Eld. Edmund Dunham, about the time of the organization of the church in Piscataway; but whether the tradition upon which this belief is founded be true or false, we have not the means of determining. It is generally reported, also, among the traditionary sayings of the people, that he was distinguished for great industry and perseverance in the duties of the ministry, and that he was called the "great high priest," by the witty multitude, in derision of his ministerial standing and physical stature.

Mr. Davis was married to Elizabeth Bowen, but left no children. He had, however, relatives to whom he is said to have paid frequent visits in West New Jersey and Pennsylvania; but we have not the means of identifying him with the early families of the same name in Squam or Cohansey. Some have supposed he might have been a brother of Eld. David Davis, and uncle of Eld. Jonathan Davis of Shiloh; but we find nothing to verify this supposition.

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Mr. Davis seems to have been acquainted with George Whitefield, for, in the year 1740, he addressed a letter to him on the subject of the Sabbath, which the next year he published with a preface. As it may be interesting to many, and not without its use in illustrating his character, we introduce the letter in this connection entire.

Mr. Davis died at his residence, near Trenton, in the year 1750, aged 75 years.

Some Queries

Sent to the Reverend Mr. GEORGE WHITEFIELD, *in the year* 1740; *which remain yet unanswered. By* JONATHAN DAVIS.

A short Preface to what I writ by way of Query to Mr. WHITEFIELD, *minister of the Gospel*, 1740.

CHRISTIAN READER,—

It was not with any design or intent to make public the following queries, that I sent to Mr. Whitefield. But he being a person so much extolled for wisdom and understanding in the Holy Scriptures of Truth, I thought, if any could inform me better than I knew, respecting the Sabbath of the Lord our God, peradventure he might be the man; and therefore I desired him, with so much earnest desire, to inform me if I was wrong, and to confirm me if I was right. But after I had waited more than two years, and never received any answer from Mr. Whitefield, (and I suppose never like to do,) I was prevailed with, through the importunity of some friends, to let it be exposed to public view. Not but that I am in some measure sensible of the weakness and imperfections that do attend the author; and possibly it may meet with some of the spirit of malice, &c. But if any one will personate Mr. Whitefield, and answer all my queries, and shew me wherein I am in an error, let such an one know, that if any do err from the truth, and one convert him, he that converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins. James 5: 19, 20.

Kind reader, there are three things I desire of thee: First, that thou wilt lay aside all prejudice of education, custom and tradition of men, and judge of what is hereafter written according to the Scriptures of truth. Do not mind what this good man said, or that wise man saith, except it be according to the Scriptures of truth. "To the Law, and to the Testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. Secondly, I desire thee, whoever thou art, that readest these things, to be like the noble Bereans, that daily searched the Scriptures, to see whether those things that were spoken by Paul were so. Acts 17: 11. It is a noble thing to search the Scriptures, to know the truth, and the mind and will of God, with a hearty desire to practice and perform all and every duty that God requires of us. And then, thirdly, above all things, frequently and often pray to God to give thee wisdom and understanding to judge between truth and error. Take the advice of the Apostle James: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James 1: 5.

And now, to conclude: That it might please God to bless these lines, that they might redound to the honor and glory of God, through Jesus Christ, is the desire and prayer of your friend, JONATHAN DAVIS.

February, 15, 1742-3.

Whate'er is good, to God ascribed be;
What is amiss, belongs of right to me.

To the Reverend Mr. Whitefield, minister of the Gospel, Jonathan Davis sendeth greeting:

SIR—Although I am a stranger to you, I make bold to give you the trouble of these lines; desiring that you will be pleased to give me an answer to my queries hereafter mentioned. But lest you may think I am a person given up to enthusiastical notions, I shall, in the first place, give you a short but true account of my faith, &c. I be-

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lieve that to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him, (1 Cor. 8: 6.) I believe that Jesus Christ is the son of God, true God and perfect man, two natures in one person, divine and human; that he is the way, the truth, and the life; that no man can come to the Father but by the Son, (John 14: 6,) neither is there salvation in any other; "there is none other name under heaven given among men, whereby we must be saved," (Acts 4: 2;) and that our justification is not by our own righteousness, nor by the works of the law, (Rom. 3: 20, Gal. 2: 16, 3: 1,) but by the merits and righteousness of Jesus Christ, as the gift of God, savingly applied by faith, (Rom. 3: 2, 28, 5: 10, Eph. 16: 1, Col. 1: 14.) I believe the six principles of the doctrine of Christ, recorded Hebrews 6: 1, 2, and that the Scriptures of the Old and New Testaments are the written word of God, the only rule for Christians under the gospel dispensation, both for faith and practice, &c.

By this short account, sir, I hope you may guess something of my principles, and that you will not slight or despise to give me an answer to my queries following; and if I am wrong, be pleased to inform me; and if I am right, confirm me. The which take as followeth:

Question 1. Whether all the Ten Commandments, written by the finger of God on Mount Sinai, on tables of stone, do remain a Christian's duty, to be observed under the gospel; and whether Christ hath not confirmed them, (Mat. 5: 17, 19, Luke 16: 17,) and whether the Apostle Paul doth not the same, (Rom. 3: 31, and 7: 12, 14, 22.) And if that text, (Rom. 2: 13,) be not a discriminating character, who the persons are that shall be justified, together with Rev. 22: 14.

Question 2. If that law do remain, and Christ, and the Apostle, and James, have confirmed it, (James 1: 22, 25, 2: 12,) what should be the reason that Christians do not keep that day for the Sabbath that God hath commanded, rather than that which man hath invented, viz., Sunday, or the first day of the week? For I sincerely declare, in the presence of God, that I have never seen one text of Scripture for the change of the Sabbath from the Seventh Day to the First; and, I think, all the prophets before Christ, that spoke of his coming into the world, of his sufferings, and of the glory of latter days, never spoke of the change of the Sabbath; Christ himself, nor any of his apostles, spake of the change of the Sabbath. The which, I think, if it had been the blessed mind and will of God the Father, God the Son, or Holy Ghost, there would have been some record of it in the written Word of God. But no such thing can I find in the book of God. If I could, I hope I should freely comply with it, &c. Therefore, I look upon keeping the first day of the week to be a human invention, and no divine institution. Doth not the apostle tell us plainly, (Acts 20: 26, 27,) he was pure from the blood of all men, for he had not shunned to declare to them all the counsel of God? But did he ever declare a change of the Sabbath from the seventh to the first day of the week? No, surely, that ever I can find. Therefore, is it not a just inference, that keeping first day or Sunday for the Sabbath is not any part of the counsel of God, &c?

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Question 3. Is not that day mentioned Exod. 20: 8–11, the same time, and the same reason given for it, as in Gen. 2: 1–3, that God sanctified and made holy, rested on it himself, and commanded his people to do the same? Is it not the seventh day, and not the first? Hath the fourth command such an unperceivable aspect or double meaning belonging to it, as to say one thing and mean another? Can we suppose keeping the first day can answer the command of God, that tells us the seventh day is the Sabbath of the Lord thy God, and in it thou shalt not do any work, &c? Shall vile man be more pure than his Maker? Did not God give a dreadful example of his justice on *Nadab* and *Abihu*, for a mistake (possibly) less than that about the Sabbath? (Lev. 10: 1, 2, 3.)

Question 4. Do any of those Scriptures that are commonly made use of to prove the change of the Sabbath, as Matt. 28: 1, 2, Mark 16: 1, 2, 9, Luke 24: 1, 2 1, John 1: 19, 26, Acts 2: 20: 7, 1 Cor. 16: 1, 2—do any of those texts, or all of them put together, prove any thing like the change of the Sabbath? If we could bring no better proof to atheists that there is a God, or to an Arian or Socinian for what we hold wherein we differ from them; or, if we had no better proof to bring to the Roman Catholics for what we hold wherein we differ from them, about transubstantiation, invocation of saints, prayers for the dead, purgatory, &c., they might all of them laugh us to scorn, and glory in their victory gained over us. But we can say, *Thus saith the Lord*, for what we hold in these essential points of Christian religion; and so cannot they for their superstition. And pray, Sir, where is it that we can say, *Thus saith the Lord*, for Sunday's observation?

Question 5. Doth that text, (Rev. 1: 10,) prove the Lord's Day, on which John was in the spirit, to be the day that Christ arose on, and called so on that account? or is it not rather called the Lord's day, because it was the Sabbath of the Lord our God? I rather incline to think the latter; and for this I shall give my reasons: 1. Every day is the Lord's by creation, but the seventh, which is the Sabbath, is the Lord's by sanctification; as all mankind are the Lord's by creation, but it is believers are the Lord's by sanctification. 2. That day that God hath blessed and sanctified, and called his holy day, seems in a more particular manner to be the Lord's day than any of the common working days; and such is the seventh-day Sabbath, blessed and sanctified, and called God's holy day, (see Gen. 2: 1, 2, Exod. 20: 8, 9, 10, 11, Isa. 58: 13.) 3. That day that Christ is Lord of, we may safely conclude, is the Lord's day, and that he is the Lord of the Sabbath, see Mat. 12: 8, Mark 2: 28, Luke 6: 5. Now, Sir, from hence I infer, that the day that Christ is Lord of is the Lord's day; but Christ is Lord of the Sabbath day; therefore the Sabbath day is the Lord's day; so that Sabbath day and Lord's day I look on to be synonymous terms; so that when St. John saith, he was in the spirit on the Lord's day, it is all one as if he had said he was in the spirit on the Sabbath day; and for my so thinking, those are my reasons above said.

Question 6. Whether that text (Mat. 24: 20,) where Christ ex-

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horts the disciples to pray that their flight might not be in the winter, neither on the Sabbath day, doth intend the Sabbath that was then in being, or not? If not, then I conclude that Christ did not speak intelligibly to the capacity of the hearers; and so to say or think, is little short, if any thing, of blasphemy. And if Christ did intend the same Sabbath that was then in being, I infer that it was not changed at Christ's resurrection; for that flight that Christ exhorted them to pray might not be on the Sabbath day, then must continue thirty-eight or forty years after Christ's resurrection, (and then to be sure not changed then;) for the flight he spoke of, I hope all men allow, was the time when the Romans, under Vespasianus, or Titus his son, who overcame Jerusalem and the land of Judea; which was about thirty-eight or forty years after Christ's resurrection. So that, if the Sabbath was from the beginning of the world to the destruction of Jerusalem, it was not changed at Christ's resurrection; and so I infer it never was changed, nor ever will be, till the coming of Christ.

Question 7. Whether that Sabbath mentioned in Isaiah 66: 23, is not to remain till the new heavens and the new earth, spoken of in the 22d verse? And if so, how could it possibly be changed at Christ's resurrection?

Question 8. Whether it will not be said to us, at the day of judgment, Who hath required these things at your hands?—if we are found to keep the first day of the week for the Sabbath, and neglect keeping the seventh day for the Sabbath, and for which we have, 1. God's own example; 2. God's command; 3. Example of Christ Jesus our Lord; 4. The example of the apostles after Christ; 5. Many blessing and promises, that God hath been pleased to make in his holy word to them that keep his commandments, and that of the Sabbath in particular. But, sir, where shall we look for God's example, or God's command, or the example of Christ Jesus, or the example of the apostles—where have we any blessings or promises made to the observation of the first day of the week? Indeed, sir, I know not any. I find the first day's observation to be a scriptureless thing, a promiseless thing, a blessingless thing, a threatenless thing, a thing that hath not so much as thus saith the Lord for its observation, that I can find. If there be, pray sir inform me where to look for it, &c.

Question 9. Whether it is not more safe for us, and more acceptable to God, through Jesus Christ, to keep that day that God hath commanded, than to keep that day that man hath invented, lest it be said to us, In vain do ye worship me, teaching for doctrine the commandments of men, (Mark 7: 7;) again, ver. 9, And he said unto them, full well ye reject the commandments of God, that ye may keep your tradition; thus have ye made the command of God of none effect by your tradition, &c.

Question 10. Seeing the Church of England ministers teach every first day, or Sunday, the ten commandments to the people, the fourth as well as the rest, is it not the people's duty to endeavor to keep them all, the fourth as well as the rest? Yes, sure, I conclude, sir, you will say; or else, why do they pray to God to incline their heart

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to keep this law, viz., the fourth command, as any of the rest? And if they do not intend to practice, what is it better than mocking God, to pray to him to incline their heart to keep that law, when by their practice they make it appear that they do not intend it.

But it may be you may say, We have the example of the apostles meeting on the first day. I answer, all examples are not binding; and if they were, surely the most are to be preferred; and I can find but one of preaching on the first day, and that is Acts 20: 7. But we have several of preaching on the Sabbath day, which is the seventh, as you may see from Acts 13: 14 to 42, and in verse 43d the Gentiles besought that these words might be preached to them the next Sabbath. Paul answered their desire, and the next Sabbath came almost the whole city together to hear the word of God. Again, Acts 16: 13, 17: 2, 3. Here are five several texts; one saith, As his manner was; another saith, Every Sabbath; and he continued there a year and six months. (Ver. 11.) Now, Sir, here are many for one, besides the command of God for the Sabbath.

And now, to conclude: That it may please God to bless your ministry, and grant you such a portion of his Holy Spirit as to enable you to be an instrument in the hand of God, so as to turn many from darkness to light, and from the power of Satan to God, and that you might be a means to reform God's holy Sabbath to its primitive purity and practice. Who knows but you may be the man that God hath appointed and raised up for that great work? Up, and be doing, and the Lord will be with you.

Kind Sir, pray send me an answer from Newtown, or from Philadelphia. Sir, I take leave to subscribe myself your friend,

JONATHAN DAVIS.

Trenton, May 1, 1740.

JONATHAN DAVIS,

(Of Shiloh, New Jersey.)

JONATHAN DAVIS was the father of Eld. John Davis, a sketch of whose life was published in No. 1, Vol. 2 of the *Memorial*. His father was Eld. David Davis, pastor of the Welch Baptist Church in Welch Tract, Delaware, as was stated in the biography of Eld. John Davis.

Jonathan was born July 7th, 1734. He early married Margaret Bond, of Nottingham County, Maryland, who was brought up in the observance of the seventh day as the weekly Sabbath, as many of that name had been before in that district of country. He continued for some time to observe the first day, until a change was brought about in his mind from the following circumstance, as related by his son. Mrs. Davis could not yield her convictions of duty in regard to the Sabbath, though she was separated from friends of her own faith. She was not a professor of religion when married, but she was remarkably thoughtful. Some time after their marriage, she became

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seriously exercised in her mind in regard to her religious duties. Entertaining a hope in Christ, she considered it her duty to be baptized. Her attachment to her own faith forbade her uniting in church fellowship with her husband; and there being no Seventh-day Baptist Church near, she concluded to leave her family for a short time, and go to Shiloh, then called Cohansey, that she might be baptized and unite with the Seventh-day Baptist Church in that place. While she was absent from home to follow her Lord and Master in baptism, her husband began to inquire more closely into the reasons of her strong attachment to the traditions of her fathers. He also began faithfully and seriously to examine the question for himself, and his examination resulted in his becoming fully satisfied that God required him to observe the seventh day, which he resolved to do. Soon after her return, they began to sabbatize together on the seventh day.

Worldly inconvenience followed, and they soon came to the conclusion to remove from that place to a place where they could enjoy the benefits of society agreeing with themselves in faith and practice. There was a settlement of Seventh-day Baptists in North Carolina, with some of whom he had been partially acquainted. With these he held correspondence, and they being anxious for him to settle with them, he finally made arrangements to go with his family. He started with a four-horse team, attended by his servant man and woman, to go a journey of five hundred miles to find a new home. When he arrived at the place, he expressed himself greatly disappointed; and arranging his family so as to leave them comfortably for a season, he mounted one of his horses, and retraced his steps to Cohansey, where he purchased a farm, and returned again for his family. He settled on the farm he had bought the same year. Soon himself and wife were united in the same church in Christian fellowship.

Soon after his settlement at Cohansey, Mr. Davis began to speak in public meetings, as he had opportunity, and his brethren discovering in him an aptness to teach, called upon him for the more public "improvement of his gift." He thus continued his labors, to the entire satisfaction of the brethren. November 13th, 1768, he was publicly ordained to the work of the Gospel ministry, by the laying on of hands and prayer. Who the officiating ministers were, we do not know. We have reason to suppose that their former pastor, Jonathan Davis, Senior, was one of them, as this was about one year before his death. He was ordained when he was thirty-four years old, and continued his ministry in the same church nearly seventeen years.

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About one year after his ordination, his predecessor departed this life, when the duties of pastor devolved upon him.

During his labors with the church, they built them a new brick meeting-house, near the place of the old one, which is now standing, and is occupied for an Academy. It was built very substantially, in 1771. Under his ministry, there was a large increase of members; ninety-six were added by baptism, according to the church records, and quite an addition was made from other denominations, of those who embraced the sentiments he taught.

Mr. Davis was a man possessing strong powers of mind, improved by arduous self-culture; very energetic and persevering in accomplishing a desired object; not easily discouraged by small difficulties or impediments, and through industry and faithful application, by God's blessing, he was generally successful. He was considered a very good and strong reasoner, and was consistent in practice. In religious doctrine he was Calvinistic. His labors were blessed, but his years were few, he having been cut down in the midst of life. He died, much lamented by the church, July 23, 1785; and was buried, according to his own request, on the very spot, near the east end of the meeting-house, where he knelt before God to receive the imposition of hands at his ordination. A large marble tablet has been placed over his grave, with the following inscription:—

"In memory of Rev. JONATHAN DAVIS, who was ordained to the Gospel ministry, Nov. 13, 1768, at the request of the Seventh-day Baptist Church at Shiloh, where he officiated with acceptance until his labors were terminated by death, which took place July 23d, 1785, in the fifty-second year of his age.

His body now from pain released,
Within the peaceful grave shall rest,
Till the last trumpet shakes the skies,
And bids the sleeping dead arise.

Meanwhile his spirit finds a place
Among the ministers of grace;
For they who souls to Jesus win,
Shall bright as stars in glory shine."

He left a widow, who lived to be very aged, and a large family of children. Two of his sons became ministers of the Gospel—Samuel, who was an Evangelist, and John, whose biography has been published. He is stated to have been the founder of the village of Shiloh, and to have given it its present appropriate name. Though for many years his body has been resting in the silent tomb, and his spirit with his God, yet we may with propriety say, "*He being dead yet speaketh.*"

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Missionary Department.

HISTORY OF SEVENTH-DAY BAPTIST MISSIONS.

Minutes of the Board—Journals of Eld. Amos R. Wells and Eld. Amos Satterlee—Tours of Eld. John Greene and Eld. Amos Satterlee—Minutes of the Missionary Board in 1824—New Constitution—Tours of Elds. John Greene, Joel Greene, Daniel Babcock, Richard Hull, and W. B. Maxson, &c.

The Journals of our Home Missionaries, who thirty or forty years ago traversed the Western Settlements, furnish substantial information for our history of Seventh-day Baptist Missions. In character they ape not the books of great and popular travelers; they are a plain, unvarnished delineation of the true condition of the people, and the cause which they advocated. We place them on our pages as a more fit and truthful mirror of the past, than any thing we can say; and we make this effort to transmit them to posterity, believing that they will grow rich with historical reminiscences as they increase in age; and we shall the more honor the names of those who took part in this humble missionary work, as their days recede in the distance of the past.

MINUTES OF THE MISSIONARY BOARD.

The Missionary Board met in annual session at Brookfield, N. Y., on the 6th of October, 1823.

1. The following officers were chosen for the year ensuing, viz:—

Deacon William Utter, of Plainfield, N. Y., President.
Clarke Crandall, Esq., of Alfred, N. Y., Vice President.
Deacon Lewis Titsworth, of Piscataway, N. J., Cor. Sec.
Abel Stillman, Recording Secretary.
Deacon Daniel Babcock, of Hopkinton, R. I., Treasurer.

2. Received the Report of the Treasurer, exhibiting the state of the funds of the Board.

3. Received the Reports of brothers Amos Satterlee and John Greene, who had served the Board as missionaries.

4. *Resolved*, That brothers Matthew Stillman, Amos R. Wells, Clarke Crandall, Lewis Titsworth, and William Satterlee, be a committe to audit the accounts of brothers Satterlee and Greene.

5. *Voted*, That Deacon William Utter, Deacon Saunders Langworthy, and Doctor Henry Clarke, be an Executive Committee, to act in behalf of this Board during its recess.

6. *Voted*, That this Board employ brother John Greene as a missionary in the States of Ohio and Indiana—that brother Joel Greene be employed in the vicinity of Scott, N. Y.—that brothers Amos Satterlee, Daniel Babcock, and Richard Hull, be employed in the

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western part of this State—and that brothers W. B. Maxson, A. R Wells, and William Greene, travel in the vicinity of Black River.

7. Received the Report of the Editors of the Magazine, and referred it to William Utter and Abel Stillman, who were appointed a committee to audit the accounts of the Editors.

8. *Resolved*, That the *Missionary Magazine* be continued by the former Editors for the year ensuing; and that William Utter and Abel Stillman manage its pecuniary concerns.

9. *Resolved*, That this meeting be adjourned to the Seventh-day Baptist Meeting-House in Shiloh, Cumberland county, N. J., on the fourth day of the week before the second Sabbath in June, 1824.

ABEL STILLMAN, Recording Secretary.

JOURNALS OF MISSIONARIES.

Elder JOHN GREENE'S *Missionary Tour.*

I left DeRuyter on my missionary tour the 8th December, 1822, in company with brother Daniel Coon. On the 9th, I arrived at Preston, Chenango county. Here we tarried five days. In this time I visited the brethren, and preached six times—meetings well attended.

Dec. 15.—We left Preston, and intended to visit several families of Seventh-day Baptists; but not having correct information about the place of their residence, we proceeded directly to Piscataway, N. J., where we arrived the 20th. Here we were kindly received—next day had a small meeting. As this was a place we calculated on visiting more particularly, we determined on tarrying some time. We soon found that it was a day of adversity with this church. Eld. Wooden, their minister, through infirmity of body, had not preached statedly for a long time. They appeared to be in a declining state. The prospect for usefulness, at the first view, was small; and we thought it not best to stay in this place but for a short time. However, I determined to visit the brethren and friends generally, and converse with them upon the importance of religion. I found them much discouraged. I could not but raise my desires to Him who can work in his own time and way, that he would revive His work among the people of this vicinity. My time was improved in preaching as often as was practicable, and in family visits. The minds of the people soon began to be exercised with things concerning the kingdom of heaven; and we were led to say, with Jacob, Surely, the Lord was in this place, and we knew it not. Professors of religion began to be awakened to a sense of long-neglected duty. Some, who had experienced a hope in Christ, and had never revealed it, came and made public profession of their faith in Christ. Others appeared deeply impressed with a sense of their lost condition. Our public meetings were crowded and solemn. Society or prayer meetings were set up, and well attended, which proved a blessing in forwarding the work. The first who came for baptism were a man and his daughter; this caused much joy in the hearts of the brethren, to see a father and child come forward and own Christ, and follow Him

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in the institutions of His house. A few days after, six more persons witnessed a good profession before many witnesses. The work of the Lord appeared daily to spread. The administration of gospel ordinances was attended with a divine blessing in awakening many of the unconverted. On the last day of January, I witnessed a scene long to be remembered. Although the weather was extremely cold, yet there were thirteen who gave evidence of a saving change, and followed their Redeemer in the holy ordinance of baptism, among whom there was one man between fifty and sixty years of age. The next day being the Sabbath, they were received into the church.

Feb. 2.—I this day expected to start for Cohansey, West Jersey, but there were some impressed with an idea that they had neglected their duty, and wished to be baptized before I should leave the place. A meeting for that purpose being appointed on the next day, four persons came and were baptized. I had been in this place forty-three days, preached thirty-six times, attended family or prayer meetings evening after evening, baptized twenty persons, and visited the principal part of the Seventh-day Baptists in this quarter.

Feb. 4.—I started for Cohansey, where we arrived on the 7th. I tarried in this region nine days, preached fifteen times, twelve times in Shiloh church, and three in Salem church. These meetings were solemn, and well attended; and some gave evidence of their being concerned for the salvation of their souls.

We left this place on the 16th of the month, and arrived at Piscataway on the 19th, much fatigued with my journeyings and labors. I continued in this place eleven days. My health was so much impaired, that, in a measure, I had to cease from speaking; however, I preached six times, administered baptism twice, and assisted in ordaining three deacons in this church.

March 1.—Being the Sabbath, and the last time that I was to meet with them, there were eleven persons, who had before been baptized, received into the church.

March 2.—Being the first day of the week, we set off for De Ruyter, where we arrived on the 7th, having been absent three months, traveled seven hundred miles, preached sixty-three times, attended many prayer or society meetings, administered baptism six different times, making in the whole thirty. I beg leave to return my sincere thanks for the kind and Christian treatment which I received from my brethren and friends in this tour. I have expended twelve dollars and forty-three cents, and received donations to the amount of eighty-four dollars and two cents. In addition to this, many valuable articles of clothing and presents, which were rendered as private donations by the friends and brethren in New Jersey, are gratefully and thankfully acknowledged.

JOHN GREENE.

Elder Amos Satterlee has been employed one month and nineteen days in the towns of Independence, Angelica, Pembroke, Clarence, and Sweden, in the State of New York. He traveled five hundred and eighty one miles, preached seventeen times, expended three dollars and thirty-three cents, and received donations to the amount of four dollars and seventy cents.

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MINUTES OF THE MISSIONARY BOARD.

The Seventh-day Baptist General Board of Missions convened in Shiloh, Cumberland County, New Jersey, agreeable to adjournment, June 9th, 1824. After organizing the Board, the following officers were chosen for the year ensuing, viz:—

ELI S. BAILEY, President.
JOHN DAVIS, Vice President.
JOHN LANGWORTHY, Jr., Treasurer.
JOHN BRIGHT, Corresponding Secretary.
WILLIAM B. MAXSON, Recording Secretary.
JEDÉDIAH DAVIS, CALEB SHEPPARD, JOHN BRIGHT, } Executive Committee.

Caleb Sheppard, Lewis Titsworth, and Eli S. Bailey, were chosen for the Committee to audit the accounts of the Missionaries employed by the Board the year past.

Brothers Stillman Coon, John Greene, and Henry Clarke, were invited to take seats in the Board.

William B. Maxson, Eli S. Bailey, and John Bright, were appointed to draft a new Constitution, and present it before the close of the present session.

Received the Reports of Joel Greene, William B. Maxson, Daniel Babcock, Jr., Richard Hull, and John Greene, who had labored as Missionaries under the direction of the Board the past year; and referred them to the Committee for auditing Missionary Accounts.

The Committee for managing the pecuniary concerns of the Magazine reported: That they had distributed, since their appointment, 620 copies of each number. Due for printing the Magazine, including the 12th No., $191 44. Due for editorial services, including the 12th No., $92 17. Due the Institution for Magazines, $436 83. Balance in favor of the Board, $153 12.

Resolved, That the publication of the *Seventh-day Baptist Missionary Magazine* be continued, and that Eli S. Bailey, W. B. Maxson, Henry Clarke, Joseph Clarke, John Davis of New York, and Matthew Stillman, be the editors for the year ensuing; and that William Utter and Abel Stillman be a Committee to manage its pecuniary concerns.

Adjourned to the 14th inst.

June 14.—Met agreeable to adjournment.

A tract containing a review of a circular letter, on the subject of the Sabbath, was presented for publication, which was approved, and its publication authorized at the expense of the Board.

The Committee for auditing the accounts of Missionaries, report: That Joel Greene has labored under the direction of the Board six months and fifteen days. W. B. Maxson has labored as a missionary one month and a quarter. John Greene has performed a missionary tour of three months. Richard Hull has labored as a missionary twelve

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days. And Daniel Babcock, Jr., has labored as a missionary twenty-three days. No returns had been made by Elders Amos Satterlee and William Greene, who had also received an appointment from the Board.

After closing accounts with the missionaries, it was

Resolved, That brother Lewis A. Davis, of Virginia, be appointed a missionary for the year ensuing, to travel in the States of Indiana and Ohio. That brothers Joel Greene and Job Tyler have an appointment to travel in parts adjacent to Scott and Black River, New York. That brother John Green have an appointment to the Black River country. That brother Matthew Stillman have an appointment to perform a tour in the eastern part of Rhode Island and part of Massachusetts adjoining. That brothers Amos Satterlee, Daniel Babcock, Jr., and Richard Hull, be appointed to travel two months each in the south-west part of the State of New York, and part of the State of Pennsylvania adjoining.

Voted, That our missionaries be instructed to encourage those Societies which they may visit in their tours, to form Missionary and Mite Societies, as auxiliary to this Board; and that the Corresponding Secretary be instructed to write to members of decayed Societies, to reörganize as auxiliary to the Board.

The Committee appointed to draft a new Constitution, reported the following, which was unanimously adopted:—

Constitution.

Art. I. This Board shall be composed of Delegates from the several Missionary, Bible, or Mite Societies, which may be disposed to vest their funds in the Board for the purpose of promoting the spread of the Gospel; and shall be denominated *The Seventh-day Baptist General Board of Missions.*

Art. II. Any Missionary, Bible, or Mite Society, which shall contribute annually to the funds of this Board, shall be entitled to a representation, and every such Society, so contributing, shall be entitled to one vote.

Art. III. This Board shall hold an annual meeting at the same place where the Seventh-day Baptist General Conference shall convene, and as near the same time as is practicable; at which time there shall be elected a President, one Vice President, a Treasurer, a Corresponding and a Recording Secretary, and an Executive Committee of three; all of whom shall hold their offices until the next annual meeting, or until others shall be chosen in their places.

Art. IV. Sec. 1. It shall be the duty of the President, and in his absence or indisposition, of the Vice President, to preside in all meetings of the Board, and to sign all orders upon the Treasurer, when directed by the Board.

2. It shall be the duty of the Treasurer to keep the funds of the Board—to keep a book to be provided at the expense of the Board, in which he shall enter all appropriations and donations made to the Board—to pay all orders drawn upon him by the President and Executive Committee, which shall also be entered in a book, which he shall present for the inspection of the Board at its Annual Meetings; and shall deliver it, and all other documents belonging to his office, together with all the funds of the Board which may be in his hands, to his successor in office.

3. It shall be the duty of the Corresponding Secretary to correspond, in behalf of the Board, with such Missionary and other Societies as may be thought proper, and with the missionaries employed by the Board; and shall sign all instructions given by the Board to such missionaries.

4. It shall be the duty of the Recording Secretary to keep a regular journal of the proceedings of the Board, in a book provided by the Board for that purpose, which shall be annually presented to the Board for its inspection, and shall be delivered to his successor in office; and shall perform all the duties of the Corresponding Secretary, in case of his death or inability to serve.

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5. It shall be the duty of the Executive Committee to transact the business of the Board during its recess.

Art. V. The object of this Board shall be to promote *pure and undefiled religion*, by employing missionaries among the scattered and destitute of our connection, and other parts where a door of usefulness may be opened; and by printing or purchasing tracts and other religious books, and causing them to be distributed.

Art. VI. No missionary shall be employed by this Board who is not a regular minister in some church in our fellowship.

Art. VII. Every missionary employed by this Board shall be furnished with written instructions, directing his route, &c., and shall be furnished with necessary outfits for his tour. He shall keep a journal of his travels, labors, expenditures, and receipts; and shall report in writing to this Board, at its first annual meeting after his tour shall be completed; and shall account for all property received by him in his tour for missionary purposes.

Art. VIII. No salary or sum shall be agreed upon between this Board and any missionary in its employ, until he shall have completed his mission, and made his returns to this Board; and he shall have no voice in fixing his own pay.

Art. IX. All books or tracts that may be offered to this Board for publication, shall be examined, and if approved of by the Board, may be published by order and at the expense of the Board.

Art. X. No officer of this Board shall receive any emolument for his services; but all necessary expenses shall be refunded.

Art. XI. Alterations or amendments to this Constitution may be made by the concurrence of two-thirds of its members present at any annual meeting of the Board.

Resolved, That the proceedings of this Board, together with the journals of our missionaries, so much as may be proper, be printed in the *Missionary Magazine*.

Resolved, That this Board be adjourned to the Lower Meeting-House in Hopkinton, R. I., to meet on the 4th day of the week before the second Sabbath in June, 1825, at 10 o'clock, A. M.

JOURNAL OF MISSIONARIES.

Tour performed by Elder JOHN GREENE, *through the western part of the State of New York, Pennsylvania, and Virginia.*

I left De Ruyter on the 18th of November, 1823, and arrived in Alfred on the 14th, visiting in my way brother John Maxson in Homer, Elder Daniel McArthur in Dryden, and some seventh-day people in Ithaca. My mission being designed more particularly for Ohio and Indiana, I staid in this place but two days, in which I preached four times.

On the 17th, I rode to brother Theodatus Bliven's, in Scio, on the Genesee river, where there is a settlement of Seventh-day Baptists. The people here are very destitute of preaching, and I staid with them two nights and one day, and preached to them twice. From this place, on the 19th, I went to Friendship, in company with William Davis. I found here a number of scattered families of our order in a destitute condition for want of ministerial labor; they were quite remote from others of our connection, and some of them but thinly settled. I staid here three days, preached five times, and visited a number of families. There was good attention paid to meetings in this place. Here I was joined by Deacon Zacheus Maxson, of Truxton, who continued with me the remainder of my tour.

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On the 23d, we left Friendship for Meadville, in Pennsylvania, where we arrived on the 28th. In consequence of the weather being very rainy, and the road leading through a wilderness, this journey of about one hundred and seventy miles was distressing and discouraging. In this part, there was a great call for preaching, not only among our own order, but other denominations. We tarried here nine days, which was longer than we should have staid had not the road been extremely bad, and our horses much fatigued. The longer we staid, the more extensively the door opened for preaching the word—and I believe it would have been profitable, could more time have been spent in this place. I preached with them ten times, and I trust my labors have not been in vain in the Lord.

December 8th, we left Meadville for Woodbridgetown, Fayette Co., Pennsylvania, and arrived at John Dunaway's the 12th, through much difficulty, my horse having failed daily, and was now become useless. I had spent the money I took with me, was now about five hundred miles from home, and the seventh-day people formerly living in this place were generally moved away or dead. We staid in this place three days, and I preached once. I obtained a horse of brother Dunaway, with whom I left mine, which was sick, and we started on the 16th for Harrison County, Virginia.

We arrived at Deacon Abel Bond's the 17th, a distance of fifty miles. Here I staid one day, and had a call to go to Middle Island, (within the bounds of Salem church,) and assist in the ordination of brother Peter Davis to the work of the ministry. Accordingly, on the 19th, I went to Middle Island, in company with a number of the Lost-Creek church. I preached on the Sabbath, and the day following assisted in ordaining brother Peter Davis to the sacred work of the ministry. On this occasion I preached a discourse from 2 Cor. v. 20.

Elder Greene labored in the vicinity of the Salem, and Lost-Creek churches, until January 28th. On the 6th he observes, This day I was to make preparation for my tour to Indiana, intending to start on the 8th. But there came on a wonderful rain storm, which raised the waters so much that many of the streams were impassable. This, in connection with the badness of the roads, which was almost indescribable, convinced me that it was altogether imprudent to go any farther.

14th.—I went to Salem, in company with many of the brethren, to meet an appointment which had been made for the ordination of brother Lewis A. Davis.

15th.—We met agreeable to our appointment, and the candidate delivered a discourse; after which I delivered an ordination discourse, from 1 Tim. iii. 15. Brother Lewis A. Davis was then ordained for the work of the ministry. We then went to the water and baptized John F. Randolph.

18th.—I preached a farewell sermon at Deacon Abel Bond's, which finished my labors in this region; having been in the circle of these two churches thirty-two days, and preached forty times. These brethren express a degree of thankfulness for missionary visits. The brethren

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assisted me in procuring a horse, and on the 19th we started for Fayette county, Pennsylvania, on our way home.

On the 21st we arrived at Isaac Griffin's, Esq., where we tarried three days, and I preached three times.

On the 28th we arrived at Meadville, where I labored until the 31st.

February 1st, we started for Friendship, where we arrived on the 5th. I staid there two days, and preached three times, and on the 8th went to Scio, and spoke in the evening at William Davis' house.

On the 9th, in the morning, I preached at William Cartwright's. In the afternoon I rode to Alfred, and spoke in the evening.

11th, we left Alfred for DeRuyter, where we arrived on the 14th. I have been absent three months and four days, have traveled 1,300 miles, and preached seventy-two discourses, baptized one person, and assisted in ordaining two Elders. I have expended $16 53, and received donations amounting to $41 90. JOHN GREENE.

Report of JOEL GREENE'S *Missionary Labors in the State of New York.*

Having been appointed by the Board, at its last session, held in Brookfield, 1823, to travel in parts adjacent to the church of Scott, Cortland Co., N. Y., I entered upon the labor assigned me the 24th of October last.

I made appointments for preaching in the towns of Spafford, Marcellus, Otisco, Tully, Fabius, Homer, and Groton. After performing a tour through these places, I was accompanied by brother William B. Maxson, in performing a similar visit to these parts.

My visits in these places were (with an exception or two) very cordially received, and an increasing attention given to the preaching of the word. In some of these places I made appointments for meetings once in two weeks; some once in three weeks, and some once in four weeks, endeavoring to conform the frequency of my visits to the prospect of my usefulness in those places.

I was also requested to extend my visits to De Ruyter, Truxton, and German; which places were destitute of preaching during the absence of Elder John Greene.

I continued my labors until the 9th of May, 1824. During the time I have been employed, I have made and attended as many appointments as my health and strength would permit; and employed my opportunities in visiting families from house to house. There has been an increasing attention given to meetings in those places; and I have some reason to hope that my labors have not been altogether in vain in the Lord. Some have given evidence of conversion, and some have embraced the Sabbath of the Bible.

That region still presents an encouraging prospect for usefulness for traveling preachers of our connection. I think they would be as generally received as those of any other denomination.

I have traveled, in all, about 1040 miles, attended 140 meetings, and preached ninety times. I have expended $7 64; and received donations amounting to $27 54. JOEL GREENE.

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Report of labors performed by DANIEL BABCOCK, Jun., *of Alfred, in the western part of New York, and part of Pennsylvania, in* 1824.

I left Alfred, Feb. 21, and rode to Independence, a distance of 14 miles, and attended a meeting in a school house.

On the 22d, by the request of D. Horde, I attended a funeral at 10 o'clock; after which I rode to Samuel White's, and preached at 2 P. M., and on the 24th I rode nine miles to Troupsburgh, Steuben Co., and met an appointment which I made the preceding Sabbath.

25th.—I returned to Independence and made several family visits, and on the 26th I called upon Esq. Livermore, who with his wife has lately embraced the Sabbath. From thence I made my way to brother D. Davis, Jun.'s, and met an appointment at 2 P. M. I had a small congregation, yet it was a refreshing season from the presence of the Lord.

27th.—A very stormy day; I therefore tarried here until the 28th, when, with much difficulty, I rode to a school house near Elder Smith's, and preached to a respectable congregation.

March 1.—I rode 15 miles to Canaan, and spoke in the evening; and on the 2d I rode 7 miles to Jonathan N. Rogers's, and preached in the evening. In this region there is much inquiry concerning the Sabbath.

3d.—I rode 7 miles to Hill's Settlement, in Pennsylvania, and spoke in the evening. On the 4th, by the request of Esq. Cady, a Methodist preacher, I visited his house, and preached in the evening.

5th.—I rode 5 miles, and spoke in the evening at a school house.

On the 6th, I had no appointment, but tarried in the vicinity through the day, and had many questions asked me relative to the Sabbath and other points of doctrine held by our churches. The same day I rode 5 miles, and tarried with friend Celey, a *Friend*, who treated me kindly, and in the evening I attended a meeting, and preached in a school house.

7th.—I rode to Carneska village, and spoke in a school house at 10 A. M., and traveled 5 miles, and held a meeting at 2 P. M. at Mr. Tuttle's. This being the last appointment left for me by brother Satterlee, I designed to go up the river, through the new settlements of Summers and Rooks, in Pennsylvania; but was prevented by the high water.

8th.—I returned to this State by the same way I came; but with much difficulty, by reason of the ice. I had an opportunity of obtaining some information of the new settlements which I designed to visit; and sent one or two appointments, which were met by Elder Satterlee, three weeks afterward. I rode 20 miles this day, and made several family visits. On the 9th, I returned home.

I have since made two visits to Independence, which occupied 5 days. I give thanks to the people for their treatment towards me while I was with them.

I have expended nothing in my several tours; and have received $9 00 of the Missionary Society in Alfred. DANIEL BABCOCK, Jun.

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Report of a Tour performed by RICHARD HULL, *in the west part of New York, and part of Pennsylvania.*

I left Alfred April 17th, and rode 14 miles, and attended a meeting with the church in Independence.

18th.—Rode 4 miles to the West Settlement in the same town, and preached at 10 A. M. After which I rode 4 miles, and attended another meeting at 2 P. M.

On the 19th, I attended a meeting in Troupsburgh. I rode 6 miles, and preached again in the evening.

20th.—I spoke in a school house near Elder Smith's. While I was speaking, it pleased God to set the word home on the hearts of some who heard it. I saw, evidently, that the powers of darkness were shaken. Many tears were shed, and my heart rejoiced. When I had ended, four persons gave me their hands, in token that they were resolved to seek the Lord. I then rode eight miles and attended another meeting.

I also attended meetings on the 21st, 22d, 23d, and 24th, and attended a prayer meeting in the evening. On the 25th I rode three miles to Carneska, and held a meeting at a school house, which was well filled. I called at Mr. Goodspeed's, where was a young woman who was awakened under the preaching of Elder A. Satterlee. She is hopefully converted, and expects to be baptized when he returns to this place. I rode three miles and preached again at 3 o'clock P. M.

25th.—I rode to Summer's Settlement, a distance of eight miles, and then left Pennsylvania, and came to brother Reynolds' in Independence. On the 27th, I attended a meeting near the line of the two States. I tender to the people I have visited my warmest thanks for their friendly treatment towards me.

I was gone from home 12 days. Rode 120 miles, as near as I can judge. Preached 15 times; and made a number of family visits. I expended nothing in my route, and received $6 00 from the Alfred Missionary Society, but nothing from the people whom I visited.

RICHARD HULL.

Journal of a Tour in the Black River Country, performed by WLLIAM B. MAXSON, *in* 1824.

I left home on the 21st of January, in order to comply with my appointed mission to Black River. My circumstances and avocations were such, that I could not undertake my journey sooner in the season; nor could I expect to spend as much time from home as was anticipated by the Board; but felt myself under the necessity of contracting my tour to about five weeks. I made a short visit in Whitestown, and on the 23d, which was the sixth day of the week, I arrived in Verona, accompanied by brother R. Wilcox and wife. Information of my coming was sent to the different settlements of the Society, so that they were generally advertised of it. On the following day, which was the Sabbath, I met with a full congregation. In this meeting I discovered

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some indications of seriousness on many of the youth of the assembly. This encouraged me to make an appointment for a meeting in the evening, for the express purpose of conversing individually with such as were disposed for religious conversation. In the evening I found the room crowded with old and young, some professors and some not. After stating the object of the meeting, it was opened by prayer. I then began conversing with them one by one relative to their interest in Christ. The course I took occupied a considerable time; still, I think it was not lost time, for it afforded me an opportunity of giving to each such instruction as was appropriate to their several circumstances; and I would recommend this course to my missionary brethren, (whenever circumstances and opportunity permit,) as being fraught with many special advantages. At the close of this interview, I was satisfied that the Lord was working upon the hearts of many of the young people in this Society.

On first day, (25th,) I preached to a very full assembly, whose attention to the word indicated much thoughtfulness. I could have wished to have remained with this interesting people a few days longer; but as I was particularly directed to Black River, I thought it duty to leave them.

Accordingly, on the 26th, I left Verona for Mexico, about 45 miles. I was unable to go through on the same day, the road being very rough, and passing through a wilderness. I came to brother Johnson's, in Mexico, on the 27th, and in the evening preached to a very crowded assembly. Brother Johnson was formerly a member of the First-day Baptist Church, and sustained the office of Deacon. A few years ago he became convinced of his duty to observe the Sabbath with his wife, who had embraced it some time before. This change in his religious practice produced a separation from the church of which he was a member. Neither himself, nor his wife, had ever been acquainted with a society of seventh-day people; and he informed me that he had never seen a minister of this denomination, until he saw me at his house a year ago last summer; nor had he ever been visited by any other seventh-day person but myself. Brother J. is alone as to religious society, there being none of his persuasion near him, excepting a son and his wife.

28th.—I this morning resumed my journey, and in the evening came to Adams, in Jefferson County. I attended a meeting the following evening, and spoke to the people who resorted thither.

I went to Pinckney on the 30th, accompanied by Elder William Greene. In the evening I spoke to a small assembly. I spoke here on the following day, which was the Sabbath. In this settlement, which is about fourteen miles from our brethren in Adams, there are about forty adults who observe the Sabbath; some of them are members of the church in Adams, and some not connected with any church.

Feb. 1st.—I attended a meeting in Henderson. Being requested by some first-day people to offer my views on the subject of the weekly Sabbath, I made an appointment for this purpose.

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2d.—This morning I left Henderson, accompanied by Elder Greene, and went to Lyme, ten or twelve miles north of Sackett's Harbor. The weather was exceedingly cold and stormy, and we were nigh perishing. We however arrived at brother B. T. Bliss's about eight in the evening, without sustaining any other injury than frosting our faces. I staid in this town three days, and preached three times. The weather was very unfavorable for meetings; at one meeting I had seven hearers; at another, twelve and some children; and at another, about thirty. This is a vacant field, but few religious establishments, and religion appeared to be at a low ebb. There are two families in this neighborhood who keep the Sabbath; on which account the heads of these families have been ejected from the First-day Baptist Church in this town. I think these friends of religion ought not to be neglected by our missionary brethren.

6th.—I returned to Adams, and attended a meeting in Greene Settlement; for so the settlement of the seventh-day people is called. The assembly was crowded; and I discovered an increasing seriousness, especially in the youth. I attended meetings at this place the next day, which was the Sabbath; and also on the First-day; and made an appointment for a meeting in the evening, for conversation with the seriously disposed. There was a great number in attendance, principally young people, with whom I conversed individually, and was much gratified in finding them, with a few exceptions, intent upon a life of piety. At the close of the meeting there were twenty or more who requested the prayers of God's people.

9th.—I this evening attended my appointment in Henderson. I spoke from Ex. xx. 10—"*The seventh day is the Sabbath of the Lord thy God.*" The assembly was full and attentive; and many of them discovered much anxiety on the subject. I spent the two following days in visiting the neighbors and in conversation. At one place I had a debate on Universalism, which, unhappily, is quite prevalent in this region, without, apparently, making men better. Among others with whom I conversed, a pious lady told me that she had somewhat to acknowledge. She had omitted hearing my discourses on the Sabbath; and felt hard towards me for introducing a subject so much calculated to disturb the repose of the society; but she had seen her fault. She now thought I was justifiable in dealing plainly with them, and putting them upon the search of the Scriptures. Another observed, that she was satisfied that the seventh day of the week was the Sabbath; that she had been informed that we did not trust exclusively in Christ for salvation, but upon our own works; that she was tried about observing the Sabbath with her family, which woul excluded them from the church where they belonged; and wished to know whether they could find a home with us. I told her that it was without doubt with us, as it was with her own and every other order; that there was a slight difference of opinion among us in some things, but that I believed there was no minister, and I hoped no private member of the connection, who did not rely exclusively upon Christ for salvation; that I did not doubt but an unqualified mode of expression, in some teachers

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and private Christians, had been used, and illiberally handled by our opposers; but that the strongest objections against us originated in a desire to prejudice the minds of inquirers against the Sabbath we observe.

13th.—This and the preceding day were also spent in visiting in Adams, and preaching in the evenings. The meetings were crowded, people very attentive, and unwilling to leave the house when the meetings were dismissed. The children of God rejoiced, believing that God was about to raise some of these dead sinners to life.

Sabbath, 15th.—I preached this day in Adams, after which four persons offered themselves for baptism, and to join the church. We had a solemn and impressive season at the water, while attending baptism; many of the assembly were heard to weep aloud.

I continued in this vicinity until after the following Sabbath, preaching daily, and visiting the people; at which time I preached in Adams to a very full assembly. At this time five persons told their experience, and requested baptism; two of them had recently embraced the Sabbath. I also spoke to them again in the evening for the last time, ready to depart on the morrow. This church is young, and most of its members in what might be termed moderate circumstances; but they are united. They have amongst them a Missionary Society, and wish to promote missionary exertions. The church meets for worship six or eight miles south-east from Sackett's Harbor. The country is represented to be healthy, the land quick and fertile, and the water good. There was a prospect of a further addition to the church, as there were many still inquiring the way to Zion.

22d.—I left Adams for Lee, where I arrived on the 23d. I here visited brother C. H. Perry, who, with his wife, belongs to the Hopkinton Church, and are the only family of our connection in the neighborhood. I staid here two nights, and attended two meetings. What the effect may be, the Lord only knows.

On the 25th, I went to Verona, and on the following day attended a meeting with the Society; and then returned home, where I arrived on the 28th.

The route I took made my journey from home 130 miles. I attended twenty-nine appointments, and was gone five weeks and three days. I expended in my journey $1 32, and received $12 06.

William B. Maxson.

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Statistical Department.

SEVENTH-DAY BAPTIST ANNIVERSARIES.

The Annual Meetings of the Missionary, Tract, and Publishing Societies, were unusually interesting this year; and if we can form an opinion, they are of increasing interest every year. We feel no small pleasure in putting on record the evidence of prosperity which we find in the proceedings of these benevolent associations. We cannot better express the convictions of our own mind, than in copying from the *Sabbath Recorder* the following remarks:—

First, the number of persons attending was very respectable. We met brethren from Rhode Island, Connecticut, Pennsylvania, New Jersey, and the different parts of this State. The number was not so great as it was last year at Plainfield; still there was a goodly gathering, and it was gratifying to see the evidence which it afforded of the increasingly deep interest which is felt in all our Societies. But what pleased us quite as much as any thing, was the interest which our convocations awakened in the people of Adams and vicinity. We think we have never been assembled at a place where the attendance of the members of the church, and their families, was so uniformly good throughout. We were really glad to see it. Every day the house was filled, and all seemed to feel that the time was well and profitably spent.

Second, the Adams people have placed us under great obligations to them. Their hospitalities were performed handsomely, and with the most perfect cordiality. There was no lack of any thing that could contribute to the comfort of the guests. It seemed to give our friends a real pleasure to entertain as many as their houses would hold. The Lord reward them.

Third, the meetings were, throughout, of a pleasant and profitable character. Thank God, our Anniversaries have always been conducted with a good deal of harmony, and we have nothing to record of a contrary nature with regard to the one just now past. The brethren felt it good to be together, and the people of the place felt that the season had been one of profit to them. We are able to testify, that our brethren in that region have always been liberal in their contributions to benevolent enterprises, and our recent meetings have stimulated them to even yet greater liberality. We trust that they will find a rich reward.

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THE MISSIONARY SOCIETY.

The Eleventh Annual Meeting of the Seventh-day Baptist Missionary Society was held at Adams Center, Jefferson County, New York, on Fifth-day, October 6, 1853.

The Introductory Discourse was preached by George B. Utter, from 2 Cor. 5: 14, 15—"*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.*"

At the conclusion of the discourse, the following original hymn, written for the occasion by Mrs. Lucy M. Carpenter, was sung by the choir.

THE WATCHMEN ANSWERED.

They stood upon earth's farthest bound,
And cried, while darkness deepened round,
"How long, O Lord?" At times it seemed
A radiance o'er that darkness gleamed,
A ray that only made more drear
The pall on China's living bier.

"O Lord, how long? Show us a sign
That this strange empire shall be thine."
They asked, and bowed, and seemed to hear,
"The witness of my power is near;
By flood, and flame, and war's dread peal,
And earthquake, I my promise seal."

By Flood.* Behold, deep calls to deep,
Above their many graves who sleep
Like hidden gems on Sinim's breast,
God's hostages, those martyrs blest,
Waiting in hope the glorious dawn,
By flame, sword, earthquake, marshaled on.

By flame.† The cry that startles night
Was heard, where blazed the red fire's light;
The angel of destruction knew
His favored hour. The watchmen view
The coming of each promised sign,
And whisper, "Lord, the times are thine."

By sword.‡ Along the echoing ground
There comes a noise confused, the sound
Of battles fought, and warriors slain,
Their garments rolled in blood and flame;
The stout heart quails, fears seize the strong,
And faith still questions, "Lord, how long?"

* By flood. The number of missionaries buried in Chinese waters during the past six years forms, probably, the most remarkable feature in the history of Chinese Missions.

† By flame. The extensive fires which have occurred at the different ports, as well as in the still unopened cities of the Empire, will be at once recollected, two successive ones of which have taken place during the past winter in the city of Shanghae.

‡ By sword. It is hardly necessary to allude by note to the present distracted state of the Empire, in consequence of its civil wars.

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Anon earth's mighty pillars shake,§
The everlasting hills do quake;
Once and again stroke follows stroke,
As 't were the sleep of ages broke.
"Ye asked a sign; behold! be still!
God's power shall work his sovereign will."

The Society was called to order by the President, David Dunn; prayer was offered by Walter B. Gillett; the Constitution was read, and Committees were appointed to nominate officers and audit the Treasurer's account.

The Society then took a recess of one hour for refreshments.

The afternoon session was opened with prayer by S. S. Griswold; after which visiting brethren were invited to participate in the deliberations.

The Treasurer presented an abstract of his Annual Report, showing that the balance in the Treasury at his last Report was $695 63—since which time he has received for general purposes $1627 25; for the proposed mission to Palestine, $1101 75; for Canada Mission, $9 00; for Honan Jews, $48 32; for Education in China, $6 00; for Tracts, $2 00; for Home Missions, $4 25; total, $3497 20. The actual disbursements had been $1213 84, showing a balance in the Treasury at the present time of $2283 36, of which $997 20 is in favor of the proposed Mission to Palestine, and $300 is a bequest to the Society from Benedict W. Rogers. The Treasurer also stated, that a letter of credit for £300, or about fifteen hundred dollars, payable at sight, had been sent to our missionaries in China, for which the Treasury is of course responsible.

The Annual Report of the Executive Board was then read by the Corresponding Secretary, and accepted by the Society.

On a motion that it be adopted and printed, interesting remarks were made by James Bailey, of Little Genesee, N. Y., in which he reviewed our missionary operations during the past few years, and alluded to some of the evidences that our own growth has been in proportion to our efforts in that cause.

Nathan V. Hull followed. He did not consider that missionary efforts should be regulated by actual or prospective successes, although success was sure to follow all efforts put forth in obedience to divine requirements, and in accordance with divine instructions. The general principle upon which missions should be conducted, was alluded to, and numerous illustrations were presented of the necessary consequences of

§ Earthquakes have succeeded each other with most fearful rapidity and force, since the month of December last.

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acting upon this principle. In the course of these remarks, the notion that successes and majorities are evidences of divine approbation, was pretty thoroughly overhauled and shown to be unsound. In conclusion, the people were urged to be at their posts, and perform their several parts, in full assurance that God will bring about, through their instrumentality, his own glorious purposes and the best interests of the world.

Remarks were also made by John Maxson, Sherman S. Griswold, Lucius Crandall, Joel Greene, and others; after which the Report was unanimously adopted.

A series of resolutions were here introduced by the Corresponding Secretary, which were taken up in order, and after remarks by several individuals, were unanimously adopted, as follows:—

1. *Resolved*, That the preservation of our missionaries through another year of anxiety and toil, their continued good health, and the self-sacrificing earnestness with which they have prosecuted their labors, demand from us the sincerest expressions of gratitude to our Heavenly Father, and our most fervent prayers that they may long be spared to labor in the vineyard of the Lord.

2. *Resolved*, That the extraordinary revolution now progressing in China, embodying so much of the religious element as it does, impresses us with the hope that God is about to open that vast Empire to the labors of the missionary, and that the time is not distant when the restraints imposed by heathen idolatry upon free inquiry shall be completely removed.

3. *Resolved*, That in view of the signs of the times, as indicated in the present condition of the nations of the earth, Seventh-day Baptists are called upon to cultivate a spirit of self-sacrificing devotion to their Lord and Master, and to hold themselves in readiness to enter upon the many fields of labor that are fast whitening to the harvest.

4. *Resolved*, That we are debtors to all classes of men—to the scattered and oppressed children of Abraham, as well as to the heathen world; also to the victims of delusion and false religion every where; and that, God giving us grace, we will avail ourselves of all suitable opportunities for publishing to the world of mankind the way of salvation by Jesus Christ.

5. *Resolved*, That this Society, in the prosecution of its work in foreign lands, will aim to give the heathen such versions of the Scriptures as most faithfully conform to the inspired originals.

6. *Resolved*, That in the death of Bro. James H. Cochran, one of the Vice Presidents of this Society, which took place at Plainfield, N. J., on the 1st of February last, and also in the death of Bro. Benedict W. Rogers, one of its Directors, on the 3d of May last, the Missionary Society has sustained a sad and afflictive bereavement; and that, while we bow with submission to the appointment of an all-wise Providence, we regard it as a renewed admonition to us, who were their companions in labor, to do with our might what our hands find to do, since there is no work, nor device, nor knowledge, nor wisdom, in the grave, to which we are all going.

After the adoption of the sixth resolution, on suggestion, prayer was offered by Nathan V. Hull.

The Committee to Nominate Officers made a report, which was adopted, as follows:—

President—DAVID DUNN, of New Market, N. J.

Vice Presidents—Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, James Bailey, Truman Saunders, Walter B. Gillett, Halsey H. Baker, Thomas B. Stillman, Sherman S Griswold, Wm. Dunn, Alfred B. Burdick, Edwin R. Maxson.

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Corresponding Secretary—Thos. B. Brown, New York.
Recording Secretary—Geo. B. Utter, New York.
Treasurer—A. D. Titsworth, Plainfield, N. J.
Directors—Lucius Crandall, Randolph Dunham, John D. Titsworth, Clarke Rogers, Isaac D. Titsworth.

The Society adjourned to meet at Little Genesee, Allegany County, N. Y, on the fifth day of the week before the third Sabbath in September, 1854, at which time Lucius Crandall is to preach the introductory discourse.

THE TRACT SOCIETY.

The American Sabbath Tract Society held its Tenth Anniversary on Sixth-day morning, October 7.

After prayer by Rowse Babcock, the President, Nathan V. Hull, introduced the proceedings by remarks upon the position and duties of Seventh-day Baptists.

Committees were then appointed to nominate Officers and audit the Treasurer's Accounts; after which the Treasurer presented his report, showing that he had received during the past year $949 94, and that there is now a balance in the Treasury of $400 12.

The Annual Report of the Board was then read by the Corresponding Secretary. It gives a full account of the operations during the past year, showing that some half a dozen persons have been occupied to some extent in distributing the Society's publications, and that Elder Lucius Crandall has spent about half of the past year in the service of the Society, visiting the churches, distributing and selling publications, lecturing on the subject of the Sabbath, &c.

On a motion to adopt the Report, Lucius Crandall remarked somewhat at length, giving the particulars of a Sabbath discussion he had recently held at Clarkville, N. Y., with a Methodist clergyman named Crawford. He was followed by Wm. B. Maxson and Sherman S. Griswold, in remarks calculated to show the state of public feeling on the subject of the Sabbath, and to encourage Sabbath-keepers to increased activity in disseminating their views. John Maxson also spoke upon the motion, urging the importance of employing as colporteurs and lecturers men of first-rate abilities and address, capable of presenting the subject in its true light, and commending the Sabbath to the favorable consideration of inquiring men.

The following resolutions were introduced and adopted, after being made the subject of interesting remarks by several individuals, among whom were W. B. Gillett, Leman Andrus, B. F. Chester, T. B. Stillman, L. Crandall, Wm. B. Maxson, and John Maxson:—

Resolved, That the unsettled state of the public mind on the subject of the Sabbath, as indicated by the conflicting and mutually-destructive character of the arguments

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by which it is attempted to maintain the supposed claims of the first day of the week, not only invites Sabbath-keepers to disseminate their views, but devolves upon them an imperative obligation to be increasingly diligent in that work.

Resolved, That while we urge Sabbath-keepers to greater diligence in disseminating their views, we also urge upon them the importance of making their labors in this way a subject of frequent and earnest prayer.

Resolved, That this Society recommends its Board to furnish Tracts gratuitously for distribution by Sabbath-keeping ministers and brethren in their journeyings, and recommends such persons to supply themselves with our publications, for distribution as they have opportunity.

Resolved, That it be recommended to the several churches to raise funds for the purchase of Tracts, and to appoint suitable agents to distribute them where they may find inviting and promising fields.

Resolved, That it be recommended to our people always to designate the days of the week by their respective numerals, except that, when speaking of the seventh, they designate it as the Sabbath.

Resolved, That the Executive Board be directed to take into consideration the propriety of republishing the old works of Sabbatarian writers, especially those on the subject of the Sabbath.

The question having been raised whether it would not be expedient to unite the Tract Society with the Publishing Society, and have one organization do the duties now done by both, the subject was, after considerable remark, referred to the Board of the Tract Society for further consideration, to be reported upon at the next Anniversary.

The following Officers were elected for the ensuing year :—

President—NATHAN V. HULL.
Vice Presidents—I. D. Titsworth, Wm. M. Rogers, G. Tomlinson, A. D. Titsworth, S. S. Griswold, A. B Spaulding, Jared Kenyon, Varnum Hull, Jas. Bailey.
Recording Secretary—T. B. Brown, of New York.
Corresponding Secretary—Geo. B. Utter, of New York.
Treasurer—Thomas B. Stillman, of New York.
Directors—Walter B. Gillett, Lucius Crandall, John D. Titsworth, Wm. B. Maxson, David Dunn.

THE PUBLISHING SOCIETY.

The Seventh-day Baptist Publishing Society held its Fourth Anniversary in the afternoon of Sixth-day, Oct. 7.

After the usual introductory exercises, the Treasurer's Report was read, showing that the receipts of the Society during the past year were $3674 21, while the expenses were $3832 24.

The Annual Report of the Board of Managers was then read by the Corresponding Secretary. It represented the affairs of the Society's weekly, monthly, and quarterly publications—*The Sabbath Recorder*, *The Sabbath-School Visitor*, and *The Seventh-day Baptist Memorial*—as being in a very satisfactory condition; also, that the Board have in preparation four original works, which will probably be issued at no distant day—one a volume of sermons by Seventh-day Baptist ministers, and another a book of hymns and music for the use of Sabbath-Schools. In the matter of the proposed Denominational Building

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in New York, the Report stated that a subscription had been opened, and about $1850 subscribed.

Pending a motion for the adoption of the Report, remarks were made by W. B. Gillett, A. B. Burdick, L. Crandall, N. V. Hull, Wm. B. Maxson, Leman Andrus, and others.

Bro. Gillett's remarks had reference to the proposed volume of sermons by Seventh-day Baptist Ministers, designed, among other things, to aid in keeping up Sabbath meetings in neighborhoods where stated preaching is not enjoyed. The importance of the work, and the duty of the ministry to give it their aid, were clearly set forth and insisted upon.

Bro. Burdick spoke of the plan entertained by the Board, and suggested in the Report, to increase the editorial corps of the *Sabbath Recorder*, by securing corresponding editors in different sections of the denomination, with a view of making the paper as complete a record as possible of what is transpiring among all the churches—a plan which he considered feasible and sure to be useful.

Bro. Crandall and several others remarked upon the importance of having in New York a building for the accommodation of the Publishing Society, with rooms appropriated to the use of the Tract and Missionary Societies. In the course of these remarks, it was proposed that an opportunity should be given for making additional subscriptions for the object on the spot. Slips of paper were accordingly circulated, and about one thousand dollars were subscribed.

A resolution was then passed, expressing the Society's appreciation of the importance of the undertaking to secure a Denominational Building, and requesting the Board to continue their efforts to complete it.

The following Officers for the ensuing year were then elected; after which the Society adjourned, to meet at Little Genesee, N. Y., in September, 1854, on such day as the Board shall determine and notify.

President—Lucius Crandall, of Plainfield, N. J.
Vice Presidents—Nathan V. Hull, John A. Langworthy, Jas. Bailey, Isaac D. Titsworth, Wm. Dunn, Wm. B. Maxson, Charles Potter, David Dunn, Alfred B. Burdick, Stillman Coon.
Corresponding Secretary—Geo. B. Utter, of New York.
Recording Secretary—Thos. B. Stillman, of New York.
Treasurer—William M. Rogers, of New York.
Auditors—Thomas S. Alberti and Halsey H. Baker.
Managers, (with the other officers)—John D. Titsworth, Plainfield, N. J., Walter B. Gillett, Shiloh, N. J., Randolph Dunham, Plainfield, N. J., Wm C. Whitford, New York.

EDUCATIONAL MEETING.

On the afternoon of First-day, Oct. 9, the Committee appointed by the General Conference "to take such measures as they may deem proper in regard to our educational interests," called a public meet-

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ing for consultation. After a full explanation of the objects of the meeting, the position of our educational affairs, and the wishes of the Committee, the following resolution was introduced, made the subject of remark by several persons, and unanimously adopted:—

Resolved, That the interests of Literary and Theological Education in the Seventh-day Baptist Denomination make it advisable to revive the Education Society formed at Alfred in 1849, under such alterations of the Constitution there adopted, as the Educational Committee of the General Conference, and the Board of said Society, shall deem necessary.

Wm. C. Kenyon then introduced the following resolution, which he advocated in an interesting address, and which was adopted after remarks by several other brethren, among whom were L. Crandall, T. B. Brown, J. Bailey, Geo. B. Utter, J. Greene, and L. Andrus:—

Resolved, That the time has come when immediate measures should be taken to establish a Seventh-day Baptist Theological Seminary.

The following resolutions were also remarked upon by various members of the congregation, and adopted, viz:—

Resolved, That it be recommended to the Conference Committee to investigate, and report to the denomination, or to the Conference at its next session, upon the best location for a Literary and Theological Institution, and the plan by which such an institution may be established.

Resolved, That it be recommended to the Board of the Education Society to take measures to collect funds, and appropriate the same at their discretion, to aid young men who are preparing for the Gospel ministry.

Resolved, That the Educational Committee be recommended to take such steps as they may deem expedient for the establishment of a Theological Library.

Pending the last resolution, Thomas B. Stillman stated that he had recently been informed that a valuable library of a deceased Baptist clergyman in England, containing some 2,000 volumes, (probably selected in part by Dr. Samuel Stennett,) was soon to be sold at auction under a government order, unless previously disposed of at private sale, and that it could now be bought for about $1,000. It was thereupon resolved to open a subscription on the spot for the purchase of this library, and in half an hour over $900 was subscribed for the object.

The exercises of this afternoon, as a whole, were deeply interesting, and did much, we doubt not, to advance the cause of education.

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STATISTICS OF SEVENTH-DAY BAPTIST CHURCHES—1853.

Associations.		Churches.	Ministers.	Deacons.	Clerks.	Post-Offices.	Communicants.	Constituted.
The Eastern Association is composed of the churches in Rhode Island, Connecticut, New Jersey, and that part of New York lying east of the Hudson River. It meets during the fourth week in May of each year.	Eastern Association.	Newport	L. Crandall	(son.	E. D. Barker	Newport, R. I.	28	1671
		Piscataway	Halsey H. Baker	D.W.F.Randolph,R.Dunn,I Claw	I. H. Dunn	New Market, N. J.	103	1705
		1st Hopkinton	C. M. Lewis, D. Coon	D.Lewis.C.C Lewis,E W Babcock	E. W. Babcock	Potter Hill, R. I	440	1708
		Waterford	L. C. Rogers. 1.(son,1	D. Rogers, O. Maxson, E.Darrow	D. P. Rogers	New L ndon, Ct.	103	1784
		Berlin	W.Satterlee,J.B.Max	Truman Saunders, N. Vars	Wm. Green	Berlin, N. Y.	292	1780
		Shiloh	W B. Gillett, J Davis, G R. Wheeler.	J. Bright, R. Davis, R. Ayres, G Tomlinson, E. J. Davis.	Ellis A. Davis	Shiloh, N. J.	250	1737
		Marlborough	David Clawson	MMoore,ACHeritage,EACrossley	E. A. Crossley	Shiloh, N. J.	118	1811
		Petersburg	A.Estee,T.A.Maxson,1	Z.Scriven,A.Stillman,N.Lewis,H Clarke.	Daniel L. Wells	Petersburgh, N. Y.	97	1829
		2d Hopkinton	Henry Clarke	G.H Perry. P. Babcock Jr., J. W Langworthy, N. F. Chipman.	Christopher Brown	Hopkinton, R. I.	117	1834
		3d Hopkinton	Joel Greene	S. Kenyon, M. S. Kenyon	J. R. Palmer	Rockville, R. I.	29	1835
		Westerly	Daniel Coon	S. Noyes, J. W. Bliven	J. W. Bliven	Westerly, R. I.	65	1837
		Plainfield	J. Bailey, W.M.Jones	R. Dunham. A. D. Titsworth	T. S. Alberti	Plainfield, N. J.	108	1838
		Pawcatuck	A. B. Burdick	WStillman,JPStillman.EGCham plin,NH Langworthy,WMaxson	J. Maxson	Westerly, R. I.	176	1840
		South Kingston		C. Crandall	G. C. Holland	Perryville, R. I.	20	1843
		New York	T.B.Brown,G.B.Utter	T. B. Stillman, Clarke Rogers	Geo. B. Utter	New York City.	47	1845
		Greenmanville	S. S. Griswold	B. F. Langworthy	Wm. E. Maxson	Mystic Bridge, Ct.	51	1851
The Central Association embraces those churches in New York lying between the Hudson River and the Small Lakes. Its annual meeting is held during the second week of June.	Central Association.	1st Brookfield	Wm. B. Maxson	W. Utter, G. B. Clarke, W. A Babcock. J. V. Greenman.	Asa West	Leonardsville, N Y	208	1757
		DeRuyter	J.R.Irish,J.C.Rogers,1	H. Crandall, P. Coon, W. D. Wil cox. J. Maxson.	B. G. Stillman	DeRuyter, N Y	119	1816
		Scott	E.Burdick.T.Dye,1., J. B. Babcock,1., G W.	John Barber, 2d, H. C. Hubbard Norman Palmer.	L. P. Babcock, E. H Potter.	Scott, N Y	108	1820
		1st Verona	C.Chester...(Green,1	D Williams,T Williams,M Wilcox T. Perry, I.Green, H. Sherman	H. Sherman	Verona Mills, N Y	73	1820
		Adams	J. Summerbell	David Maxson, A. Coon, R. Saun ders, A. Trowbridge.	A. M. Whitford	Adams Center, N Y	19	1822
		2d Brookfield	Joshua Clarke	S. Spencer, Collins Miller	D. P. Curtis	Brookfield N Y	172	1823
		3d Brookfield	Eli S. Bailey	E. Maxson, E. Stillman	B. Burdick	So. Brookfield, N Y	117	1823
		Truxton		P. C. Burdick, Arza Muncy	E. R. Davis	DeRuyter N Y	24	1824
		Otselic				South Otselic, N Y	44	1830
		Lincklaen	R. G. Burdick	W. G. Crandall, C. Cartwright	Schuyler Olin	DeRuyter, N Y	143	1831
		Preston				Oxford, N Y	47	1834
		2d Verona		N. H. Satterlee	A. G. Burdic	State Bridge, N Y	22	1837
		Newport				Newport, N Y	17	1838
		Hounsfield	Enoch Barnes	Elias Frink, H. W. Maxson	Benjamin Maxson	Stowell's Corners, N Y	41	1841
		Watson	Wm. G. Quibell, H	J. Stillman, D. P. Williams	E. R. Davis	Watson, N Y	100	1841
		Richland	(Stillman, 1.			South Richland, N Y		1845
		Diana				Pitcairn, N Y		1846
		Pinckney				East Rodman, N Y		1848

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The Western Association includes the churches in Western New York and Pennsylvania. Its annual meeting occurs during the fourth week in June.

The Virginia' Association embraces the churches in Virginia, and meets during the first week in September.

The Ohio Association includes all the churches in Ohio, and holds its annual meeting during the first week in October.

The North-Western Association is composed of the churches in Wisconsin and Illinois, and its annual meeting is held during the fourth week in September.

Western Association.	1st Alfred	N. V. Hull	A. Crandall, A. Lewis, G. W. Allen, D. Potter.	D. R. Stillman	Alfred Center, N Y	392	1816
	Friendship	B. F. Robbins			Nile, N Y	84	1824
	Wirt	L. Andrus	Moses Maxson	M. Maxson	Richburg, N Y	75	1827
	1st Genesee	H. Cornwell	Geo. Potter, Jairus Crandall	E. R. Crandall	Little Genesee, N Y	15	1827
	Clarence	R. Babcock	L. Pratt, J. Burdick	S. Hunt	Clarence, N Y	41	1828
	Hayfield	R. Green, A. A. F. Randolph.	David Dunn, Simeon Dunn	T. H. Dunn	Meadville, Pa	56	1829
	2d Alfred	J. Kenyon, A. Burdick, P. C. Witter, l.	I. Langworthy, N. Lanphear, S. R. Smith, A. Burdick, C. D. Langworthy	C. D. Langworthy, F W. Hamilton	Alfred, N Y	189	1831
	Persia	L. M. Cottrell	O. C. Burdick (worthy.	N. Randall, Jr.	Gowanda, N Y	36	1832
	Hebron	H. W. Babcock	G. W. Stillman, W. H. Hydorn	W. H. Hydorn	Hebron, Pa	65	1833
	Independence	T. E. Babcock	D. S. Remington, W. S. Livermore	A. C. Burdick	Independence, N Y	152	1834
	Scio	C. Rowley, l.	C. Rowley, J. Witter	L. G. Witter	Wellsville, N Y	34	1834
	2d Genesee	P. S. Crandall		W. E. Hornblower	Ceres, N Y	52	1834
	Amity		D. B. Stillman	D. B. Stillman	Scio, N Y	30	1834
	3d Genesee	H. P. Green	E. P. Crandall	J. S. Crandall	West Genesee, N Y	61	1843
	Pendleton			W. P. Longmate	Pendleton, N Y	26	1844
	Ulysses	H. W. Babcock	N. H. Hallock	S. A. Slade	Ulysses, Pa	37	1845
	Hartsville	H P. Burdick		Geo. Hood	Alfred, N Y	77	1847
	Darien and Cowlesville	Rowse Babcock	E. Saunders	R. Williams	Alden, N Y	37	1851
	Cussewago	Morris Cole, l.	B. Stelle, P. Cole	C. Waldo	Edinboro, Pa	28	1853
Virg. Ass'n.	Lost Creek	Samuel D. Davis, J. S. Davis, l.	Wm. Kennedy	Levi Bond, Jr	Lost Creek, Va	83	1805
	New Salem	Peter Davis	L. H Davis	Wm B. Davis	New Salem, Va	92	1745
	Middle Island	Ezekiel Bee	J. Bee		West Union, Va	23	1832
	Hughes' River	Asa Bee		Jesse M. Lowther	White Oak, Va	25	1834
	Woodbridgetown				Woodbridgetown, Pa	5	
Ohio Ass'n.	Jackson	Simeon Babcock, B. Clement, l., M. Babcock, l.	John Forsythe, J. G. Babcock	J. G. Maxson.	Montra, O	86	1840
	Port Jefferson	John Davis	M. H. Ailes	E. V. Ailes.	Pratt, O	20	1840
	Stokes		Wm. Furrow	Job Kennedy.	Lewiston, O	30	1842
	Northampton	Simeon Babcock		Eli Forsythe.	Montra, O	56	1837
	Scioto					19	1842
N. W. Association.	Milton	V. Hull, S. Coon, D Babcock, R. C Bond, W. H. Redfield, l.	L. H. Bond (P. C. Main.	Edwin S. Dunn.	Milton, Wis	180	1840
	Albion	James Weed, l.	J. A. Potter, J. Weed, S. Burdick	T. F. West.	Albion, Wis	80	1843
	Walworth	O. P. Hull	A. Maxson, Wm. S. Clarke	N. L Bassett.	Walworth, Wis	34	1847
	Berlin	Julius M Todd	Charles Hubbell	D. E. Lewis.	Berlin, Wis	38	1850
	Christiana	Z. Campbell	Z Gilbert	W. H. H. Coon.	Utica, Wis	52	1850
	Farmington	L. A. Davis, J. Hill S. Davison, L. D. Ayars.	Dennis Saunders		Farmington, Ill	41	1849

In the column for ministers, l. stands for licentiate.

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LIST OF SEVENTH-DAY BAPTIST MINISTERS, WITH THEIR POST-OFFICE ADDRESS.

[Errors or changes in the following list will be corrected on the receipt of information.]

Leman Andrus, Richburg, N. Y.
Jacob Ayars, Westerly, R. I.
D. Babcock, Johnstown Center, Wis
Rowse Babcock, Alden, N. Y.
Simeon Babcock, Pratt, Ohio.
T. E. Babcock, Independence, N. Y.
Hiram W. Babcock, Hebron, Pa.
Eli S. Bailey, Brookfield, N. Y.
Jas. Bailey, Plainfield, N. J.
Halsey H. Baker, New Market, N.J.
E. Barnes, Sackett's Harbor, N. Y.
Asa Bee, White Oak, Va.
Ezekiel Bee, New Milton, Va.
Thomas B. Brown, New York.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, Scott, N. Y.
Hiram P. Burdick, Alfred, N. Y.
Russell G. Burdick, DeRuyter, N.Y
Alex. Campbell, Adams Center, N.Y.
Zuriel Campbell, Utica, Wis.
Chris. Chester, New London, N. Y.
Henry Clarke, Dorrville, R. I.
Joshua Clarke, Brookfield, N. Y.
David Clawson, Shiloh, N. J.
A. W. Coon, Albion, Wis.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Milton Wis.
Hiram Cornwell, Alfred, N. Y.
L. M. Cottrell, Gowanda, N. Y.
Lucius Crandall, Plainfield, N. J.
P. S. Crandall, West Genesee, N. Y.

John Davis, Shiloh, N. J.
John Davis, Montra, Ohio.
Lewis A. Davis, Farmington, Ill.
Peter Davis, New Salem, Va.
Samuel D. Davis, Lost Creek, Va.
Samuel Davison, Farmington, Ill.
Azor Estee, Petersburg, N. Y.
Walter B. Gillett, Shiloh, N. J.
S. S. Griswold, Mystic Bridge, Ct.
H. P. Greene, Little Genesee, N. Y.
Joel Greene, Rockville, R. I.
W. Greene, Stowell's Corners, N. Y.
Joshua Hill, Montra, O.
N. V. Hull, Alfred Center, N. Y.
O. P. Hull, Walworth, Wis.
Varnum Hull, Milton, Wis.
James R. Irish, DeRuyter, N. Y.
Wm. M. Jones, New York.
Jared Kenyon, Alfred, N. Y.
Chas. M. Lewis, Ashaway, R. I.
D. E. Maxson, Alfred Center, N. Y.
Wm. B. Maxson, Leonardsville, N.Y.
Isaac Moore, Plainfield, N. J.
Wm. G. Quibell, Carthage, N. Y.
A. A. F. Randolph, Sagerstown, Pa.
B. F. Robbins, Friendship, N. Y.
William Satterlee, Berlin, N. Y.
J. Summerbell, Adams Center, N.Y.
J. M. Todd, Berlin, Wis.
George B. Utter, New York.
George R. Wheeler, Salem, N. J.

Solomon Carpenter, Seventh-day Baptist Missionary, Shanghae, China.
Nathan Wardner, " " " " "

William Henry Black, Elder of the Mill-Yard Church, London, Eng.
John Francis, Elder of the Church at Natton, near Tewkesbury, Eng.

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James McCosh

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THE

Seventh-day Baptist Memorial.

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Biographical Department.

JAMES HALDANE COCHRAN.

With a Portrait.

James H. Cochran was a native of Scotland, and of that class styled the gentry. The home of his childhood was Kirkfield, in the parish of Lesmahagow, Lanarkshire;—a region distinguished for romantic and picturesque scenery, abounding in linns and crags and waterfalls, with here and there the moss-covered ruins of some ancient fastness, which tells the tale of feudal times—cairns piled high to mark the tomb of some illustrious chieftain, and in the rifted rock the cave of Wallace, marked with archers' arrows;—a region that presents all the culture of a garden, and but a step from the mountain and the moor, where nature spreads to view its wild and rugged prospect;—a country distinguished for the intelligence and independent bearing of its inhabitants, where invaluable privileges, religious and intellectual, are connected by time-honored usages and social customs with powerful temptations and seducements—where virtue and vice have alike a luxuriant growth;—a country whose sons have distinguished themselves in the departments of literature and science, and which continually supplies her full quota of men skilled in all the mechanic and industrial arts, but which also yields thousands of its brightest ornaments to the power of the tempter.

His father, a man of liberal views, had early retired from the profession of the law, which he had prosecuted in the city of Edinburgh, to his paternal estate, which he loved to cultivate and embellish. Religion, politics, and literature, were the ordinary topics of conversation; and neither ancient nor modern authority was allowed to fetter the exercise of independent judgment, or restrain the right of free discussion.

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His mother, a noble and strong-minded woman, early taught him the principles of vital piety, and presented the witness of them in her life. Though living at a distance from Glasgow, she was a member of the independent or congregational church, under the pastoral care of Mr. Ewing, in that city. James was of the same name as an infant son, the loss of whom she had long deplored, and perhaps he was the more endeared to her on that account. He was the object of her fond regard, and she watched over him with prayerful solicitude. But while he was yet a boy, she was removed from the circle to whose interests her life had been devoted. Yet her marked character was there indelibly impressed.

His sisters partook of his mother's virtues; and to the humane and gentle spirit which they breathed, and to the influences which flowed from that sacred fountain, may doubtless be attributed his own chaste conversation in after life. Two of his sisters, originally attached to Dr. Wardlaw's and Mr. Ewing's church, ultimately embraced Baptist views, and avowed their faith in the rite of immersion, which at that period was no small act of devotion to principle. All of them engaged in visiting the poor and in Sunday-school teaching. The eldest, who brought all the powers of a strong and highly cultivated mind to the work in which she was engaged, toiled in this service while strength remained. The last time she was abroad was on one of these errands of mercy—the last time she left her room was to instruct her Bible-class.

An uncle and aunt in the city of Glasgow had long been the standard-bearers of the Baptist cause in that city; and when residing there, their house, to him, as to many others absent from home, was always open. Sunday was not exempt from the domestic arrangement; and on this day, as well as at all other times, they constrained the young men immediately within the sphere of their influence to partake of their social fare, that thereby they might enjoy the opportunity of throwing around them the influences of a home. Their house was the home of the missionary; and from them the claims of every charitable and Christian enterprise met with a ready welcome. The mission of Carey, Ward, and Marshman, was the subject of their peculiar regard, and they had long been associated with the coadjutors of those devoted pioneers of modern missions, and their private correspondence gave additional interest to the periodical record of their labors. His name, Haldane—a name suggestive of an earnest religious faith—was received from Captain Haldane, who performed for him the rite of infant "baptism." When this man deemed it his duty to preach the gospel, he did not wait to doff the epaulet and uni-

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form of a British officer, but at once threw himself into the arena, and proclaimed the gospel to listening multitudes under the wide-arched canopy of heaven.

But while surrounded by true and faithful witnesses, he was also encompassed with the wiles of the adversary. From boyhood the lures of the tempter continually beset the giddy throng; and the vitiated and obscene conversation of the way-side and school-room are sappers and miners, that work their way under the fortress, however well secured from undisguised assault; and at an after period, when the well-laid train is touched with match of alcohol, what wonder that the fabric of human power falls with hideous crash, and that the ruin for years obscures those principles which relate to the life that is unseen and eternal. But the incorruptible seed, imbedded with the first dawnings of intelligence, bedewed with tears, and fanned by the breath of prayer, is destined by an immutable promise to a glorious resurrection and enduring dominion.

In Scotland, the nation is Christian, and a profession of religion is the rule; but, as in all such cases, a pure and holy faith, as known by its fruits, is quite another thing; and the universal habit of indulging in intoxicating drinks exercises a most disastrous influence on the young. James being of a sanguine temperament, and eminently social character, was peculiarly subject to temptations arising from this source. He was fond of field sports, and engaged in them with zest; and his young companions could not go out on any excursion, or mingle in their social entertainments, without "Jamie." Having an early maturity of intellect, he was also a welcome guest at the banquets of the country gentlemen and wealthy merchants. Enticed by the glitter of the gaudy pageant, with every appetite eager and importunate, he became an easy prey. Long and dismal was that night which cast its dark pall around him; and many companions of that fall were doomed to rise no more. True, the field was contested at first, and ever and anon the power of conscience would assert its claims, so that for a season the prospects of amendment were promising; and on one occasion he made a profession of religion, and for a brief period ran with alacrity in the path of duty.

His mother had been desirous that he should pursue his University Course; but his father, himself early disgusted with professional pursuits, was bent upon ushering him into some mercantile situation as early as possible. At the Grammar School he was a good scholar in Latin and Greek; and at the University of Glasgow, obtained a prize in Greek. But his father's wishes prevailed.

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His business qualities were such as rendered his services valuable, and, properly managed, would have secured for him a distinguished position in the mercantile world. But his father desiring to give him the advantages of the capital he could afford, led him into business connections which proved unfortunate, and soon the duty of winding up the concern devolved upon him.

The irresponsible command of time and means placed within reach, would have proved too much for a more stern and unyielding character, and it gave a fatal impetus to the influence which the dissipation of a city life had begun to exercise over Mr. C. Having wound up his business, and his health being impaired, he remained for some time unoccupied. About this time Gen. ——, the father of one of his associates, proffered him a commission in the army, with his influence to advance him; but by the advice of his friends he declined the offer, owing to the extravagant expenditure which usually attends the service.

Placed under other circumstances, while spending some time in the city of Glasgow, his attention, as already mentioned, was called to the subject of religion; and he seemed for a time to engage heartily in the work. But about this time he went to Manchester, where his business qualities secured for him in one year a position that is commonly accorded only to years of persevering effort; and his services as salesman were sought after by first-class houses. Surrounded with these flattering prospects, his fervor began to wane, and his zeal, like the morning cloud, was soon dissipated by the scorching sun. Unhappily, he was far removed from those who might have encouraged, or, when venturing too near the precipice, have won him back from its giddy pinnacle. At the same time, his social qualities had secured for him a passport into a wide circle of gay and fashionable society, and the descent was easy to the dissipated and abandoned; for these two classes, although widely different in their character, are nevertheless separated by no definite boundary, except that which pertains to the individual, and is dictated by a pure spirit, and strict adherence to principle. His resolution gave way, and swept on before the tide of passion; and, impelled by remorse to deeper and more soul-stupefying draughts, he became a total wreck—prospects blasted, and a frame prostrated and quivering like a leaf in the autumn wind. Under these circumstances, he was induced to sail for Canada. After a stay of little more than a year there, he went to the United States, and visited some relations in Albany.

At this time he lived under a sort of hallucination; but as he was

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one day passing by the door of a Methodist Church, in a state of abstraction, his attention was arrested by the voice of the speaker, and entering listlessly, he gave way to his wonted day-dreams, till aroused by a forcible exclamation, which penetrated his heart, and awakened a train of recollections which had slumbered through a long and dreary night. The preacher remarked, that perhaps there was present some prodigal, over whom, if heaven could shed a tear, some sainted mother would weep. The thought thus dropped proved mighty through God; nor was the impression effaced till he yielded himself a subject to the King of kings and Lord of lords, and the still small voice of peace soothed the troubled spirit. But it was long before he could admit a hope that he was numbered among the fold of Jesus. All his former life, and a profession dishonored, alike forbade such a hope; and thus for months he carried an unutterable burden.

In the fall of the year 1834, he went to New Jersey; and when there, far from friends and acquaintances, he was attacked with a severe illness. The physicians had abandoned him, declaring his case to be hopeless. But in the valley of the shadow of death the presence of Jesus was with him, and was so manifested during the space of three days, that he was wholly unconscious of his bodily sufferings. All the goodness of the Lord seemed to pass before him; but that vision of glory he never attempted to express. Health being restored, he no longer hesitated, but presented himself for baptism to the church in Paterson, under the pastoral care of Mr. Grinnell.

The influences of olden time now inspired him, and he was ever prompt in the discharge of those religious duties connected with a revival which existed in that church at that time. The cause of Missions was very precious to him; and to his love for that cause, when his attention was arrested by the discussion of the Sabbath question, may be attributed his hesitancy in embracing the seventh day, and uniting with the Seventh-day Baptist denomination. For at that time they could scarcely be said to have even a home mission, and no effort had as yet been made abroad. But notwithstanding that he found the Seventh-day Baptist denomination small, and in too many respects inactive, inefficient, and uninviting, there was so much ingenuousness and conscientiousness in his character, that the truth of God's word took fast hold of his mind and heart, and he meekly submitted to its high authority, embraced the Sabbath of the Lord, the seventh day, and united with the Seventh day Baptist Church at Clarence, N. Y., of which N. V. Hull was pastor at that time.

In a sermon preached by Eld. Hull on the occasion of Eld. Cochran's

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death, Feb. 19, 1853, at Alfred, N. Y., we find the following allusion to this matter. Speaking of brother Cochran's profession of religion in this country, and his uniting with the Baptist Church at Paterson, Eld. Hull says:—

"After several changes he came to Clarence, where I first became acquainted with him, he becoming a member of my family. He was, at first, very strongly opposed to the sentiments of our denomination. But he was sincere, and felt it his duty to investigate—to search after truth. The more he investigated, the more he became perplexed and dissatisfied with his own ground. The conflict was long and severe—fighting faithfully and earnestly every point. I discovered, however, that the truth was gradually gaining upon him. One Sixth-day afternoon, I went where he was at work in the field, and said to him, Brother Cochran, it is nearly sunset, and the Sabbath is at hand; what are you going to do? With tearful eyes, he replied, I have made up my mind never to work another seventh day.

"After embracing the Sabbath, it was a long time before he united with us as a people. During this time his struggles were severe. Other denominations saw that he was a man of talent and promise, and wisely used every means in their power to prevent his uniting with us, and to secure him to themselves."

But when our brother's mind was made up, after a full examination of the subject of the Sabbath, together with his duty at large as a servant of God, he not only became a member of the church, but so actively and effectively strove to be useful in the cause he had espoused, that it was very soon impressed on the minds of his brethren, that God had called him to the Gospel ministry, and that he ought to be set apart and ordained to that work.

It will be remembered, that our brother did not finish his literary course of studies on which he entered in his native land, as his father had determined to fit him for and set him up in the mercantile business. His opportunities, however, were sufficiently extensive to enable him to take a high position among men of cultivated minds. He possessed a mind of remarkable activity, vivacity, and quickness in its operations. Having been brought up in easy circumstances, with extensive opportunities to become acquainted with men and things, he was able to adapt himself to society with much ease to himself and others. In respect to his personal appearance, he was tall, spare, and rather slender built, with sharp features, dark eyes, and sandy complex-

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ion; in respect to his manner, gentlemanly, but without affectation. His style of speaking was especially marked by the rapidity of his utterance, joined with a slightly Scottish pronunciation, and also by great warmth and earnestness of religion.

That ardent temperament, and that physical and mental acuteness of feeling and perception, which appear to have given him an impetuosity of character in youth, which accelerated his descent in a career of dissipation, and led him to great excesses, when once he became fully pledged to the cause of God, appear to have been consecrated and concentrated for the promotion of religion.

In the fall of 1840, he was ordained, and accepted a call to take the pastoral charge of the second Seventh-day Baptist Church in the town of Alfred, Allegany County, N. Y. Under his administration that church was enabled to surmount long-standing difficulties and great embarrassments, and became efficient and prosperous. He continued to serve that church until the spring of 1846, when he accepted a call of the Clarence Church to become their pastor. The circumstance of Bro. Cochran's owning a farm in Clarence, which he purchased when he first became a resident there, may have led him the more readily to accept the call of that church, as by going there he could more conveniently see to his property, and also enjoy more benefit from it. However, his stay with that church was brief. Having arranged his business there, in November of the same year he returned to Alfred, and entered again into the service of the church he left when he moved from that place. He remained with that church till 1848, when he received a call of the Seventh-day Baptist Church in Berlin, Rensselaer Co., N. Y., to become their pastor, and removed to that place. He served that church three years.

From Berlin, Bro. Cochran removed to Plainfield, N. J., having received and accepted a call from the Seventh-day Baptist Church there, to become their pastor. He commenced his labors with that church on the first Sabbath in May, 1852. He entered into the service of the church with much ardor. The church highly appreciated his labors, and indulged high hopes of his usefulness among them. When he had been there but a few months—that is, in the autumn of the same year—a number of the youth in his congregation were hopefully converted to God, and added to the church, and there seemed to be a prospect that the work of the Lord might become extensive among them. But in the midst of these encouraging circumstances and flattering prospects, a change takes place. Bro. Cochran is missing from the prayer circle, conference room, and inquiry meeting; his familiar

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and animating voice is not heard upon the Sabbath in the pulpit, in strains of impassioned eloquence, cheering the people of God on in the path of duty, and persuading sinners to embrace a free and great salvation. In the place of these rich and soul-cheering entertainments, the voice of prayer, trembling with anxiety and deep emotion, is substituted in all those circles from which he had so suddenly and unexpectedly disappeared. But what is the burden of this spirit of trembling and supplication in every place of prayer, from the family altar to the watch-tower on the walls of Zion? It is that the pastor of that church, that Eld. Cochran, may be restored to health—that he may go in and out before them, and break to them the bread of life. But disappointment succeeds to fear; he becomes worse. At length, however, hope springs up. It is rumored, that Bro. Cochran is better. But soon the prospect is darkened. His strength wanes, and his complaints multiply and increase from day to day. His physician is anxiously questioned in regard to his case; counsel is thought of, and every attention is bestowed which interest and affection can suggest, and prayer continues to ascend on his behalf. But all is unavailing. He at length is aware of his danger, and gloomy apprehensions weigh down the minds of his family and friends, while prayer goes up to God for a preparation of heart to submit to his holy will. In his sickness, as in health, Eld. Cochran exhibited a strong disposition to employ texts of Scripture as expressive of his feelings, or descriptive of his trials. A Christian brother watched with him one night during his sickness, and as Bro. C. found himself unable to rest much, particularly in the early part of the night, among other things, in the course of his conversation, he made a most impressive and affecting application to himself of the third verse of the seventh chapter of Job; which reads thus, "So I am made to possess months of vanity, and wearisome nights are appointed to me." That brother thinks he could never lose the impression made on his mind by Bro. C.'s employment of that passage as descriptive of his own case. The native genius of Bro. C.'s mind would occasionally exhibit itself, even when disease had almost destroyed the outward man. On one occasion, he compared the workings of his disease to a cat playing with a mouse after she had caught it, and before proceeding to kill and devour it; for, as the cat would toss the mouse about, and then let it go, for the purpose of catching and tossing it again, so his disease at times would leave him perfectly easy, and soon would toss him again with agony. But the great themes of his heart were God and his grace, Christ and his salvation, the church and cause of God, the salvation of

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souls, and the temporal and eternal interests of his own dear family, from which he was soon to be separated. His confidence in the faithfulness of God, and in the ability and the grace of Christ, and his willingness to save him and all who put their trust therein, never failed. He praised and sung praises to God, as it were, in the very swellings of the Jordan of death. After an illness of about two months, most of which time he endured great suffering, he died at Plainfield, N. J., on the first day of February, 1853, about twenty minutes before 7 o'clock P. M. On the mournful occasion of his funeral, a sermon was delivered by Eld. Thomas B. Brown, pastor of the Seventh-day Baptist Church in New York, from Paslm 102: 23, 24— "He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days; thy years are throughout all generations." The services were performed in the house of worship in which he had been so recently called to officiate, and his funeral was numerously attended. His remains were buried at Plainfield, in the cemetery belonging to the church he had served there.

As our brother is now removed beyond the liability of injury by any thing we may say in praise of his virtues, we may, without impropriety, speak freely of them. In connection with what we have said, we add, that our brother was a philanthropist and reformer. He was an able advocate of the cause of total abstinence from intoxicating drinks, an earnest defender of the equality of the rights of men, a firm friend of all benevolent enterprises, and of moral reform in all its bearings. His services were frequently sought in those departments of labor, not only among his own people, but by many others, as was also his aid in the ministrations of the gospel. Touching his preaching, we further remark, that he was one of that class of men who never fail to make an impression on the minds of their hearers. He never left his hearers in doubt as to the position he occupied, or the sentiments he would inculcate or enforce, or the practical duties to be attended to by them. In his doctrinal views, he was understood to be Calvinistic. He laid much stress, in his preaching, upon the grace of God, and the influence of the Holy Spirit in the conversion of the sinner. Yet in urging home upon the mind the motives and obligations of submission to God, and exact conformity to his requirements upon them, but few men equaled him in directness and force. His appeals to the judgment and heart were often of such a fervid character as to inspire his hearers with a feeling that what he proposed must immediately be done. And the large numbers in the churches, who have been brought to seek salvation in Christ through his instrumen-

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tality, are witnesses to the truth of these remarks, for his appeals were not in vain. In the affairs of the denomination, Bro. Cochran took an active part, and rendered valuable service. At the period of his death, he was a member of the Board of our Missionary, Tract, and Publishing Societies; in all of which his prudent counsel will long be remembered, though the loss in that respect occasioned by his death may not soon be made up. In the department of the ministry of the word, his early death will be deplored by all who were permitted to know him.

[Among the papers found in Mr. Cochran's portfolio after his death, were several tracts in manuscript, which seem to have been prepared for publication. The subjects embraced in these papers are, The Sabbath, Church Membership, The Existence of God, Baptism, and other unfinished miscellaneous papers on various subjects.]

JOHN CRANDALL.

It is an interesting study, to trace the influence of the doctrines of the early Baptists through the period of the Reformation—to analyze the principles of the several ecclesiastical systems of the Separatists, Puritans, and Independents, and from them to collect and examine the elements out of which was ultimately composed that system of doctrine which has shed upon the world the blessings of civil and religious liberty. It was the influence of Baptist principles which had so great weight in turning the minds of the oppressed of England, in the time of Laud's administration, to the shores of the New World, for a freedom which could not be enjoyed in the Old World. The Church of England had exerted its power through the civil and ecclesiastical tribunals of that country, to compel conformity to its order and worship. This despotic assumption drove many of the best and most intelligent individuals from their own country to the continent of Europe. Holland became the adopted home of great numbers who fled from that besom of oppression to find among foreigners a place of security. Churches were there organized, and there the fathers of the New England settlements matured the plans which resulted in the settlement of this country and the removal of many of the members of those exiled churches. They were the Pilgrims of Plymouth Rock, so celebrated in the history of New England.

The principles of Mr. Robinson and his associates, the first movers in this colonization, in this respect, were substantially those of the Baptists in New England, with whose conduct the Puritans afterward found so much fault, and which received the mark of their reprobation, in the banishment of Roger

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Williams, and others, from the privileges which they had bought so lately for themselves. By carrying out those principles to their legitimate result, the Baptists worked out practically the problem of civil and religious liberty, which Puritanic foresight had not yet discovered, and which, when presented to their view, they were not prepared to adopt. Hence the founders and settlers of the colony of Rhode Island were the first to unfold and disclose the only consistent scheme of a free government, which the world at present enjoys. An event so auspicious should crown the labors of those men with distinguished honor. Among those men, and at that time, existed the subject of this sketch. His name is introduced as one of the list which it is proposed to consider as being worthy of particular notice, though they did not attain the succession of *leading* elders in their respective churches.

Mr. Crandall was an early inhabitant of Newport, and as he was a son-in-law of the celebrated Samuel Gorton, it is supposed he may have come from England with him in 1636. The first we know of his public acts, is from the history of proceedings instituted by the Puritans of Massachusetts against John Clarke, Obadiah Holmes, and himself, for having visited William Witter, an aged brother, at his own house in Lynn, Mass., for the purpose of celebrating the ordinances of the gospel. Mr. Witter being too old to go to Newport, those members were appointed by the church to go and administer the Lord's Supper, which they did on the 20th of July, 1651, Mr. Clarke being pastor of the church at Newport to which Mr. Witter belonged. While there, Mr. Clarke, on First-day, preached from Revelation 3: 10—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon all the earth." The meeting was held at the house of Mr. Witter, whom they went to visit. We quote the following from Mr. Clarke's account of the matter in Backus's History. Mr. Clarke says, "While, I say, I was yet speaking, there came into the house where we were two constables, who, with their clamorous tongues, made an interruption in my discourse, and more uncivilly disturbed us than the pursuivants of the old English bishops were wont to do, telling us they were come with authority from the magistrate to apprehend us." Mr. Clarke then wished to see the papers authorizing their arrest, which being presented, he urged that there was nothing in their orders to prevent the officers from allowing them to go through with their meeting. But they refused to do so. The party made no resistance, and the constables took Messrs. Clarke, Holmes, and Crandall, to the ale-house, or ordi-

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nary, and on the next day, or the next but one, they sent them to prison at Boston. The result of the affair was, that Mr. Clarke was fined £20, John Crandall £5, (although not collected of him,) and Obadiah Holmes was whipped.

Mr. Crandall does not seem to have acted as a preacher at the time he accompanied Clarke and Holmes to Massachusetts. But according to Mr. Callender's Century Sermon, preached at Newport, 1738, and republished in the "Collections of the Rhode Island Historical Society," he was a preacher and elder of Mr. Clarke's church, and removed to the new settlement at Westerly about 1665.

Mr. Crandall's connection with the family of Samuel Gorton makes it proper to allude to that gentleman a little more at length. Mr. G. was from England, as before intimated. He first came to Boston—then went to Plymouth, and was persecuted, imprisoned, and probably whipped, for his religion. From there he went to Rhode Island—thence to Providence, and finally settled in what is now the town of Warwick. It is said of him, in the "Collections" above mentioned, that "he was the founder of a religious sect;" that "in an age and among a people where uniformity to an established religion was enforced by the civil power, Gorton dared to think for himself, and avow his thoughts. And such were the powers of his mind, or the truth of his positions, that he soon gathered a company who adopted and avowed his peculiar principles, notwithstanding the reproaches and penalties to which such avowal subjected them." He revisited his native land, and preached to listening and gratified multitudes, and there was followed and persecuted by the Dissenters. He was a man of strong and cultivated mind. "Like Roger Williams, Gorton was a decided and consistent advocate of religious toleration, of unqualified freedom of conscience. He did not, in fact, approve much of human government, either civil or ecclesiastical; but he acknowledged with them the government of God in the soul, and believed it was only through the pious recognition of his supremacy, that man, becoming a law to himself, could be fitted for the enjoyment of perfect liberty. * * * After the venerable founder of Providence, no man was more instrumental in establishing the foundations of equal civil rights, and 'soul liberty,' in Rhode Island, than Samuel Gorton. By his bold example, by his written and spoken word, he did much that should make his name ever freshly remembered by the friends of civil and religious liberty throughout the wide country, which is now rejoicing in the inheritance of principles planted, in part, by his hand, for he did much towards introducing into this land the great experi-

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ment of self-government. the issue of which is to decide, for a succession of ages, whether humanity, at the present stage of her progress, is capable of reducing to reality the vision of perfect liberty, which she doth ever, though slowly, pursue; or whether, exhausted by her accelerated power, she is destined once more to sink down for a time into the arms of a despotic State, and a strongly organized hierarchy."*

Mr. Crandall married Mr. Gorton's daughter Elizabeth. Of course he must have had occasion to associate with him considerable; and in all probability, partook more or less of his character and principles. At all events, we find John Crandall one of the earliest and firmest defenders of civil and religious liberty.

In 1670, he and Mr. Joseph Torry, Jr., were chosen to go to Connecticut, to deliver a letter from the General Assembly of Rhode Island to the authorities of that colony, in respect to their difficulties about the boundary line between the colonies. The letter is concluded as follows:—

"THESE,

"To our honored and beloved friends, the General Assembly of his Majesty's Colony of Coneticott, presented per John Crandall.

"Ordered, that warrants shall be issued forth to press horses, boats, or any other things conducing to the comfortable accommodation and speedy dispatch of Mr. John Crandall and Joseph Torry, Jun., in the voyage to Coneticott."

Again we find Mr. Crandall brought to view as follows:—

"At the General Court of Election, held at Newport, May the 3d, 1671—

"Whereas, Mr. John Crandall, of the town of Westerly, hath been, as is asserted, apprehended, and is now in durance, by the colony of Connecticut, and for no other cause than for endeavoring to maintain the authority of his Majesty, granted to this colony; and having by Mr. Tobias Saunders desired the advice of the Governor, and others in this colony, whether to give in bond to the authority of Connecticut, or to abide imprisonment—this Assembly do advise the said Mr John Crandall, that in any matter relating to his actings for the maintaining his Majesty's authority in this colony, he give no bond; and also, the Assembly do promise, that if he be forced to imprisonment for the premises, this colony will bear his charges thereby, and endeavor to justify his actings therein.

"True copy, as appears of record.

"Teste, J. A. MARTIN, Sec'ry."

* Sparks' American Biography.

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In a subsequent communication to the authorities of Connecticut, from the General Assembly of Rhode Island, Mr. C. is incidentally mentioned thus: "Yet seeing your late application to us, (as your committee, in theirs of May 19th, 1671, are pleased to mention to yourselves,) we are willing to answer your motions for a friendly treaty; and such a treaty had been before now, had you not refused to treat at one of those places mentioned by Mr. Crandall, by order of us, in October last."

As early as 1660, Mr. Crandall (as will be seen by reference to the History of the Newport Church, Vol. 1, No. 2, of the *Memorial*,) was one of a company which purchased Misquamicut, a tract of land that laid in the south-west corner of the State of Rhode Island, extending about twenty miles into the country, and somewhat less on the seaboard. About 1665, he with some other members of the First Baptist Church in Newport (which, not without some reason, claims to be the first church of that order in America) moved into the wilds of Misquamicut, among the red men of the forest. There is every reason to believe that John Crandall was the first minister of the gospel who settled in Westerly, (formerly Misquamicut,) and it is certain that he was the first Seventh-day Baptist minister who was an *inhabitant* of the Narragansett coast. It appears that he did not hold the sentiment of the obligation to keep the seventh day, when he first settled in Westerly, but embraced it shortly after. It is likely that the agitation of that question, about that time, in the church to which he belonged, may have been the primary circumstance which tended to change his views and practice on that point. But we have no history, no account, of the causes of his embracing the views of the Seventh-day Baptists. But that he did so early, and was recognized by them as one of their number, is seen by the following, from Backus, page 473:—

"A new sect came out from among the Baptists about this time, who have caused not a little trouble to themselves and others, of whom I have collected the following brief account, chiefly from the letters preserved by Mr. Samuel Hubbard. In the close of the year 1674, the family of Mr. James Rogers, of New London, called Mr. Crandall over from Westerly, who preached among them, and baptized his sons John and James, and an Indian named Japheth. This alarmed the other denomination, and Mr. Bradstreet, minister at New London, said he hoped the next court would take a course with them. They sent to Newport, and Eld. Hiscox, Mr. Hubbard, and his son Clarke,

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were sent to visit them in March, 1675, when Jonathan Rogers was also baptized, and all four of them were received as members of their church, by prayer and laying on of hands."

This item of history shows that the persons baptized by Mr. Crandall at New London were received into the Seventh day Baptist Church at Newport, together with Jonathan Rogers, who was baptized by Elder Hiscox; from all which, we should infer that Mr. Crandall stood in connection with that church at that time. The records of the Seventh-day Baptist Church at Newport being lost, embracing the period of his labors, little is known of his services in the department of preaching the gospel. But from the rapid spread of the views he held, it would seem that he must have exerted no little influence in the then young and growing, though greatly annoyed settlement. That such was the case, is indisputable from the various important trusts committed to him by his fellow citizens. Indeed, it is more from what is recorded of him in connection with the civil than the ecclesiastical transactions of those times, that we get a correct idea of the character of the man. It is not to be supposed, on this account, that he preferred to be employed in the affairs of the State rather than those of the church, for the times in which he lived and acted, were not those when men could follow what they pleased, but when, if men pleased to follow what was necessary to be done, they must defend their equal *civil* rights, in order to be allowed to propagate their religious faith and practice.

As early as 1669, the subject of these memoirs was a conservator of the peace; that is, as soon as their settlement was incorporated into a town. As before intimated, the part of the Newport Church on the main land increased rapidly under Mr. Crandall's ministry. He was a man of a family, and, so far as we know, the only man of the name of Crandall in the country at that time. He had five sons, namely, Jeremiah, Eber, Joseph, Peter, and John, and it appears that besides the effect of his labors on the community, he left an impression in favor of his religious sentiments on his own family; for these sons all became members of the church, and one of them (Joseph) became the pastor of the church in Newport after the death of Eld. Gibson in 1717. Peter was a Justice of the Peace, and was an extensive landholder in Westerly, and gave the lot upon which the old Westerly meeting-house was built to the church.

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The descendants of John Crandall are at present numerous; and with the posterity of Roger Williams, Samuel Gorton, and other kindred spirits of their times, feel honored by the relationship they sustain to those men. Nor is it a vain boast to say, that those men were the originators of the true idea of civil and religious liberty, and, what is more to their credit still, that they reduced their discovery to a practical reality. The idea which had been entertained throughout Christendom, for ages, respecting religious liberty, was, to be able to enforce one's own religion upon others, by civil pains and penalties. And though various sects had arisen, and asserted their claims to be tolerated by those in power, yet as soon as they gained the ascendancy in any country, they seem to have forgotten their own history and principles, and fancied it to be the hight of all perfection in religion, to force others to adopt their views and practices. Thus sect after sect arose, to be persecuted, and to flee from persecution, to secure to themselves the power to persecute others. But the founders of the colony of Rhode Island did not repeat that stupid, that stupendous blunder. They indeed claimed the liberty to worship God as they pleased, as other sects had done before them. In all this there was nothing for which they could claim any special honor. But when they came to assert the right of all, even their enemies, to the liberty of worshiping God as they pleased, or of omitting to worship him *if* they pleased, for all the interest the State had in the matter; and not only denied the rights of the State, or the Church, to dictate to *any* in those things, but on the contrary declared that the State was bound to secure those rights to all; we say, when the founders of Rhode Island proclaimed that doctrine to the world, they demonstrated that they had made a sublime discovery—that they had exhumed a great Christian principle. In that act they poured a radiance on the gloomy pathway of humanity, which shall never be extinguished; but increase, and shine more and more, till the surrounding darkness shall be made to comprehend it. For asserting and defending that doctrine, John Crandall suffered persecutions, fines, and frequent imprisonment, with a firmness that was not only equal to that exercised by others in the same cause, but equal to the demands of that cause in its earliest struggles and severest contests. But that great principle which those men asserted, they found revealed in the Bible—in the gospel of Christ. Of course, to God belongs the glory of its original development—its successful propagation in the world; and to Him we must look for its final triumph over, and destruction of, all the systems of religious intolerance among men.

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JONATHAN DAVIS.

We find it exceedingly difficult, at this late period, to prepare memorials of those distinguished men who were the pioneers in the cause of God, in preaching and establishing the churches that have maintained Bible truth in New Jersey. They are worthy of having their names inserted upon the page of history as with the point of a diamond. Yet the means of information we possess are so limited, that it is impossible for us to give any thing more than a brief notice of them and their labors.

JONATHAN DAVIS descended from one of a numerous family which came from Glomorganshire, Wales, in 1649, and settled at Swamsey, N. J., and afterwards removed to Long Island.* From there the Rev. Jonathan Davis, (an uncle of the above,) with some of his brethren, removed to Trenton, N. J., where they lived until after his death.

The subject of this memoir was born in 1709. Whether the family with which he was connected were Seventh-day Baptists before coming to this country, or whether they became believers in that faith after coming here, we have no means of ascertaining. It is very certain, that his parents were Seventh-day Baptists, and that he was trained from his youth in the faith in which he lived and died. From a document we find among the papers of the Shiloh Church, we learn that he moved from Trenton to Cohansey (now Shiloh) about the year 1732; and three of his brothers soon followed and settled near him. From them sprang an important branch of the Davis family now in this country.

Soon after those men settled at Cohansey, other families of Sabbath-keepers came from different parts, and settled with them. They soon commenced assembling on the Sabbath for social worship, and on the 27th of May, 1737, they were organized into a gospel church, numbering eighteen members, nine males, and nine females. Mr. Davis was appointed their teacher; and Nov. 26, 1738, he was ordained and took the pastoral oversight of the church. In 1739 he baptized ten persons, in 1740 two, in 1741 five, and during his ministry of thirty-two years, he baptized into the fellowship of the church about sixty.

* Morgan Edwards' History.

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There is no one now living who can give us any information from personal knowledge of the man, there being but one person in New Jersey who has any recollection of ever having seen him. He was a landholder, and lived about three miles north from Shiloh, where some traces of his former dwelling are yet visible. He was the father of seven children, viz: German, Jonathan, Elnathan, Isaac, Edith, Elijah, Naomi. Most of them lived to become useful members of community, and many of their descendants are with us at the present day.

During Eld. Davis' ministry, the church built a meeting-house, which is still in existence, though used for a barn. That house was, doubtless, a birth-place to many souls, and a little bethel to those who oft assembled there to worship God. During his last years, his health was feeble, so that often he was unable to attend to the duties of his station. The country was new, the congregation large, and quite scattered, his family was numerous and dependent, and under those circumstances his duties must have been arduous. After having served the church and his generation, according to the will of God, thirty-two years, he fell asleep in Christ, and was buried in the burying-ground at Shiloh, near the south-east corner of the brick meeting-house, (since converted into an Academy,) where a large tablet, resting on pillars, has been erected, with the following inscription upon it:—

"Here rests, in hope, the body of Rev. JONATHAN DAVIS, who changed this life for a better, Feb'y 2d, 1769, in the sixtieth year of his age.

I in my life did teach the truth,
Unto the aged and the youth;
And when, that death did me arrest,
A word from Christ did fill my breast.

This word I know, when I believe,
'T is Christ, he will not me deceive—
Did kindly me persuade, that I
Should live with him eternally.

I well did know, when I did trust,
That he could raise me with the just;
Therefore, to him I did resign
My mortal frame for to refine.

Farewell, my friends, a short farewell,
Till we shall meet again above,
In the sweet groves, where pleasures dwell,
And trees of life bear fruit of love.

There glory sits on every face,
There friendship smiles in every eye,
There shall our tongues relate the grace,
That brought us homeward to the sky."

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JACOB AYRES.

There are those now living who remember gratefully the labors and pious example of that good man, Elder JACOB AYRES. His parents were members of the Seventh-day Baptist Church at Shiloh, New Jersey. They were careful to teach their children the way of the Lord. His father was called by the church to speak in public, and to conduct meetings in destitute neighborhoods, and to assist the pastor in his labors among the scattered flock. He lived in a remote part of the Society, in the adjoining county of Salem, six miles from Shiloh, the place of meeting. At that time, it was quite a wilderness, and was generally designated by the name of "Seventh-day Woods." In that place the subject of this article was born, in September, 1760. His opportunity for an education was very limited. The neighbors there, in those early times, would unite together, and employ a teacher for three or four months of the year only; and such, with what he learned at home, were the only advantages he enjoyed for obtaining an education. In a journal he has left, written by his own hand, he says, "I was faithfully taught the business of agriculture"—business which he followed more or less, until laid aside by the infirmities of age.

We have no account of Eld. Ayres' Christian experience, only he says in his journal, "When about twenty years of age, I was baptized and became a member of the Seventh-day Baptist Church at Shiloh." Nathan Ayres was the elder and administrator of the church at that time, and probably Bro. Ayres was baptized by him.

"At the age of twenty-three years," he says, "I was married to Abigail Ayres, an agreeable companion, with whom I lived over fifty years. We had born to us ten children; eight of them lived to become men and women, and members of the church of Christ. Blessed be God for His goodness to us, unworthy creatures; for we commenced poor in the world, yet by our industry, and the blessing of God, we have always had a supply of the necessaries of life, and now, in my seventy-third year, I have a comfortable home, and plenty for our support in our old age, and have never been sued at the law for any debt."

"Having often spoken on religious subjects in the little neighborhood meetings, when I was twenty-eight years old, the church called me to improve my gifts in public. This was during the ministration of Nathan Ayres. Afterward, I was licensed to preach the gospel

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whenever and wherever God and duty called. This I continued to do for a number of years, as far as circumstances would warrant, and opportunity afford." He says, "I supplied one congregation once a month, and sometimes oftener, for nine years. And one congregation in Cumberland county, I supplied most of the time for three seasons. Also, I was employed to supply the Baptist Church in Pittsgrove, after the death of their pastor, for some time, and until they got a minister of their own. I was employed to preach to a congregation in Manington the most of the time for four years, often preaching twice in the day time, and once in the evening, besides riding fifteen or eighteen miles in the day and evening."

These congregations were made up mostly of those who kept the first day of the week, of different denominations. Sabbath days he either went to Shiloh, or held meetings in his own neighborhood, there being a number of Sabbath-keeping families there, far from any meeting, unless they held meeting in their own houses, which they were wont to do. Finally, they began to talk of organizing a church in their own neighborhood; meetings were held on the subject, and arrangements made to present their request to the church at Shiloh, as appears from the following record:—

"Feb. 25, 1811. We, whose names are hereunder written, do certify, that we desire a separation may be granted by the Seventh-day Baptist Church at Shiloh, according to the request of James Ayres, as recorded on the church records the 27th day of January—that is, in love, and agreement, and also in agreement with an act of the church past. And the reason why we wish it is, for the accommodation of our brethren, and for the glory of God, if our hearts deceive us not. Also, we wish to have a place erected for worship in the county of Salem, Upper Alloway's Creek Township, and at said placet o be no liberty for any order of preachers but the Seventh-day Baptist, at the usual hours of worship, when there is any of our own order to conduct the exercises, and not statedly at any time;* and that this church and the Seventh-day Baptist church at Shiloh be two churches, each having their own discipline, and that members have liberty to assemble at either place, for worship, as shall be most convenient and profitable for them."

To this were appended twenty-six names, who were the constituent members of the church. Among those names is found that of Jacob Ayres. The request of those brethren was granted, and they were

*Not a union meeting-house, but one strictly denominational, we presume.

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acknowledged an independent church in sister relation with the church at Shiloh.

At a meeting held in May, 1811, Jacob Ayres was called by this newly-constituted church to carry on their meetings on the Sabbath, and preach to them the gospel of Jesus Christ. That call was accepted by him, on condition that he might have the privilege of attending funerals away from the church, if called on, on the Sabbath, and of visiting other churches, as he might wish to. In July, 1811, application was made by them to the church at Shiloh for assistance to ordain Mr. Ayres and set him apart for the gospel ministry. A letter was received from the Shiloh church, stating that they had ap pointed their pastor, John Davis, and the deacons of the church, a Committee to ordain Jacob Ayres, agreeably to their request. At the time of the yearly meeting at Shiloh, September 19, 1811, he was set apart to the work of the gospel ministry, by Eld. John Davis and the deacons of the church at Shiloh, by the laying on of hands and prayer, as an evangelist preacher in the Seventh-day Baptist Church in Salem County, (now called Marlborough Church.) A meeting-house was soon built, and our brother continued his labors among them, with apparent success. He cultivated a farm, (the place where he was born,) and preached to his people on the Sabbath, and at other times and among other people, as he had opportunity. He was fifty-one years old when ordained. For a number of years he taught a school in his own house during the winter months, which was quite numerously attended, and which aided many in that retired neighborhood to a knowledge of reading, writing, and arithmetic.

Immediately after his ordination, Eld. Ayres, in company with Eld. John Davis of Shiloh, went to Piscataway, East New Jersey, to ordain Gideon Wooden to the work of the gospel ministry; who afterward became pastor of the Seventh-day Baptist Church in that place.

August 12, 1812, he says: "I started to go and attend the meeting of the General Conference, being accompanied by deacon Samuel Davis of Shiloh. We went to East Jersey, where I preached twice, and went from there to Waterford, Ct.,—staid a few days and preached four times. Then went to Hopkinton, R. I., and preached three times. Then went to Burlington, Ct., and preached twice. Then went on with the brethren across the corner of Massachusetts to Berlin, in the State of New York, where the General Conference was to hold its session. I preached the introductory sermon. The

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next day was called to Stephentown, to preach on a funeral occasion; then returned back to the meeting of the Conference, and staid until it closed. We then started for the Jerseys, and arrived at Piscataway in four days, it being about two hundred miles. We staid there ten days, and I baptized three persons; one of them was Eld. Wooden's wife. It was the time of their yearly meeting. During my stay, I preached a number of times, at the meeting-house, and at other places, and then returned home and found all well, having been absent seven weeks and five hours.... By reason of the infirmities of Elder Wooden, I was requested to visit the churches as often as I could. I went once a year, and sometimes oftener, and generally staid with them two Sabbaths."

"September 1, 1814, I started for Rhode Island, to attend the General Conference, accompanied by Micajah Ayres; while at Rhode Island, and during the meeting of the Conference, I preached three times; then went to Waterford, Ct., and preached twice; and then came on to East Jersey, and attended their yearly meeting, and preached a number of times, and then returned home, having been absent four weeks."

"August 21, 1817, I started for Alfred, Allegany County, N. Y., accompanied by my son, Alvin."

It will be remembered, that Alfred, at that day, was a newly settled country, and much of the way from New Jersey lay through an almost unbroken wilderness, over the mountains in the northerly part of Pennsylvania. They started in a chaise, with a standing top, but were obliged to leave the top of their carriage on one of the mountains. He says, "We went through Philadelphia, and the second day got to Abel Thomas's in Pennsylvania, and staid there over the Sabbath. We then started on and traveled another week, passing over a number of mountains, and on Sixth-day evening arrived at Corningtown, at George Higley's; staid there over the Sabbath, and in the evening preached to an attentive congregation; also on first-day I preached at nine o'clock; then traveled fourteen miles, and preached again at the house of Richard Michels. The next day, we traveled to Bath, New York State, and the day following to Alfred, and put up at the house of Nathan Green. We staid in that country twenty days. I preached a number of times, and baptized seven persons, mostly young persons; though one was a lady sixty-two years old, a cripple—could not walk, nor stand alone. I received eleven persons into the church, and administered the communion among

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them the first time it had been administered there, also married one couple."

"September 22, we started for home; and reached there the first day of October, and found all well. Blessed be God for his goodness unto us at all times, and under every circumstance and condition in life."

"April 17, 1821, I started for East Jersey, at their request, to attend their quarterly meeting; staid two Sabbaths, and preached seven times, and administered the communion, and married one couple, and then started for home. On the way home I preached twice, and baptized one person."

"October 15, 1822, I went to East Jersey, to attend their yearly meeting; staid five days, and preached six times, and administered the communion; then started for home; preached once on my way home."

"November 11, 1822, I went to Dividing Creek, Cumberland County; staid two days, preached three times, and returned home."

"July 15, 1823, I started for East Jersey, by their request, to attend their quarterly meeting. I preached five times while there, and once on my way home."

"April 14, 1824, I went to East Jersey, staid four days, preached four times, and then returned home."

October, 1825. "I went to East Jersey, staid nine days, attended several meetings, and then returned home. During this year I preached in Salem, Pittsgrove, Allowaystown, besides a number of other places."

September 10, 1827. "I started to go to Brookfield, Madison County, N. Y., in my own carriage, to attend the General Conference; I arrived there the eighteenth of the month; staid in that country until the twenty-fifth of the month, and attended a number of meetings. Then I went to Truxton, New York; staid there one day. Then I went to Scott; staid there over the Sabbath, and attended three meetings. I then went on my journey through the lake country to Alfred, Allegany County, New York, to my son Alvin's; he was living in that country; I got there the third day of October; I staid there three days, and attended four meetings. I then went to Friendship. I staid there four days and attended two meetings; and the twelfth day of October I returned back to Alfred, staid over the Sabbath, preached twice, and on the fourteenth of October I started for home,

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and got there the twenty-third, and found all well, having been absent six weeks and two days."

September 30, 1828. "I went to East Jersey, to attend the meeting of the General Conference; staid there six days, attended a number of meetings, and then returned home."

After making a number of short tours in the vicinity where he lived, he says again :—

"May 12, 1834, I started to go to Alfred, Allegany County, New York. (He was accompanied by a grandson. The old gentleman rode in a sulky, and the grandson and another young man went on foot.) I got there and preached in Alfred the twenty-fourth. I then went to Alvin's, my son's; he lived at Belfast, on the Genesee River; and on the thirty-first I went to my son-in-law's, Samuel Yapp's, in Friendship. The next Sabbath was the time of the yearly meeting in Friendship. I preached twice, administered the communion, and delivered the charge to four deacons. The next Sabbath I preached in Bolivar, (now Wirt.) The Sabbath following at Little Genesee. Delivered six discourses at the two places; then went to Friendship, staid there two Sabbaths, delivered four sermons, Elder Gillett, their pastor, being absent. Then I went to Samuel Yapp's, my son-in-law's, and then to Alvin's, my son's. Staid over the Sabbath, and preached once. Then I went to Friendship and preached twice. After that I went to Alfred; staid there three Sabbaths, attended the yearly meeting, and preached six times. After that I went to Amity, on the Genesee River, staid there nine days, and preached five sermons; the last Sabbath was their communion. The next Sabbath I went to Little Genesee, it being the time of their communion. I preached there three times. Then I went to Friendship, and the next Sabbath I preached three times, and administered the communion, Elder Gillett being absent. On Second-day I left those parts, and went to my son Alvin's to fix for going home. I started, and was prospered on my journey home, and arrived the first of November, having been absent five and a half months, visited my children and many Christian friends, attended two yearly meetings, visited eight churches, preached about sixty sermons, and administered the communion seven times, and assisted in the ordination of and delivered the charge to four deacons."

Such is the account he gives of a long and tedious journey in an open sulky at the advanced age of seventy-four years. But few men of that age can be found, capable of performing such a journey; and fewer still of those in the ministry, who could ride from place to place,

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and preach one, two, and three sermons a day, as he did often, while on that journey. His preaching was mostly practical, accompanied with affectionate and earnest exhortations to his hearers. He seldom, if ever, attempted to dwell upon the great cardinal doctrines of the gospel, as they are technically termed, but, like the evangelist John, it was, "Brethren, love one another."

The last record in his journal is the following, June, 1835: "I went to East Jersey; staid there three Sabbaths. In September I went there again, and staid three Sabbaths, and preached at each visit a number of times."

Previous to his last visit North and West, he was called to part with his aged companion, the wife of his youth, with whom he had lived over fifty years. It was to him a heavy blow; but that grace which had previously been his support was his solace in this hour of affliction. After that event, he broke up housekeeping, and, until his death, lived with his son-in-law, Abel Davis. In 1835, he retired from his labors in the church, and after that he preached only occasionally, when invited by friends on particular occasions.

During his labors in the church of which he was pastor, a period of twenty-four years, he baptized and received into the fellowship of the church eighty-one persons.

Being, from a long residence in the place, extensively known, many of the young people in the vicinity sought his services in solemnizing their marriages. In one instance, having married a young lady who was under age, a suit at law was instituted against him, which caused him much trouble of mind, and some expense. At length, however, he was exonerated by the court.

His sermons, and all his religious exercises, were remarkable for their brevity. His sermons never occupied more than from thirty to forty or forty-five minutes. If his hearers were not edified and instructed, they were seldom wearied.

He having fought the good fight, nature began to give away, the effects of old age were more and more visible. He could no longer ride to visit his friends—but was confined mostly to the house. He being satisfied that his end was approaching, made all necessary arrangements, and gradually declined until the sixth day of June, 1838, when he died, and went to his reward in heaven. His funeral was numerously attended, at the meeting-house at Shiloh, when a sermon was preached by Eld. John Davis, from 2 Tim. 4: 7, 8. He was buried in the cemetery at Shiloh, and a stone with an appropriate inscription is erected to his memory. Truly, "the memory of the just is blessed."

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Historical Department.

THE WESTERLY SEVENTH-DAY BAPTIST CHURCH.

Now First Hopkinton.

THE mission of Seventh-day Baptists, though it may appear sectarian or schismatical, is really one of Christian unity; and the success of this mission must secure the only union worthy of the name. The organization of a Seventh-day Baptist church, as a distinct society, sets forth the principle, that any combination of men which does not admit as an essential element the supremacy of the law of God, is a rebellious union—a *combination*, subversive of His authority; that a union in truth is desirable, and worthy of the Christian's noblest efforts, while a union in error, though quite harmonious, is at best but a union of the *subject* against the *Sovereign*, and is the more provoking to Him as it is the expression of a more unanimous resistance to his laws. It was the settled conviction of those men who united in a covenant relation, and formed the churches in Newport and Westerly, about one hundred and fifty years ago, that present controversy had a tendency to elicit the truth, and open and expose the foundations of a proper and lawful Christian union—that a proper reconciliation to God could only be effected by a change in the disposition and attitude of the creature toward the Creator; and as this change in one individual rendered his position one of opposition to his former life, and changed his relation to his former associates who remain unchanged, a controversy naturally ensued, which, as it had in view the well-being of the unrenewed man, was continued, so that all present harmony was sacrificed for a future and more perfect peace—a union with God and man also. This was believed to be the peace of which Jesus is the Prince; for he came not to bring a temporal peace on earth, but a sword—to array the father against the son, the mother against her daughter, &c.; so that a man's enemies should, by the introduction of the gospel, become they of his own household. Yet it is declared, that all shall work together for good to them that love God. This conflict is the work of the Christian soldier; and if persecution arise, we are not to yield, but to continue valiant, considering that Christ also endured this conflict of sinners against himself, that he might win a glorious crown, and reconcile his enemies to himself.

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In all ages, this controversy between the advocates of truth and error has been maintained; and on no subject has it taken a wider range than on the subject of the Sabbath. The Law of God is explicit: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But another law is found contending for the supremacy, and requiring another day for the same and other purposes. Between these laws there can be no compromise; for one is written in the statute-book, and attested by all the Prophets and Apostles as subscribing witnesses; the other is unwritten, and evidently of human origin; and there appears no repealing act of the former, by which man can justify himself in omitting the duty imposed, though he should find satisfactory human authority for the observance of the latter.

This controversy was, therefore, considered proper by the Sabbath-keeping colonists of Rhode Island, when they entered the list with their Puritan "adversaries," and Baptist and Quaker "pacifiers." The Puritan mouthed the commandment well, but zealously avoided conformity to it, by substituting another day. The Baptist and Quaker, on the other hand, denied the obligation of any day, considering the law of the Sabbath abolished. Sabbath-keepers necessarily maintained the positive side, though in the minority; while the negative side of the controversy was supported by the great majority, who evaded the contest at pleasure, or, changing their position in the argument, rendered the contest more laborious than would seem to us necessary under the circumstances. Yet the debates which occurred between Baptists and Puritans would sometimes excite the mind of the seventh-day Christian with a peculiar sense of his own position in the controversy. As an instance of the kind of language used between them, we refer to the letter of Roger Williams to Major Mason, of the Connecticut Colony, dated June 22, 1670, occasioned by some unfriendly transaction which had taken place between the colonies a short time before:—

"Yourselves pretend liberty of conscience; but alas! it is but self, the great god self, only to yourselves. The king's majesty winks at Barbadoes, where Jews and all sorts of Christian and anti-Christian persuasions are free, but our grant, some few weeks after yours sealed, though granted as soon if not before yours, is crowned with the king's extraordinary favor to the colony, as being a *banished one*, in which his majesty declared himself, that he would experiment whether civil government could consist with such liberty of conscience. This, his majesty's grant, was stared at by his officers of state; but fearing the lion's roaring, they crouched.

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"Some of yours, as I heard lately, told tales to the Archbishop of Canterbury, viz., that we are a profane people, and do not keep the Sabbath, but some do plough, &c. But you told him not how we freely suffer all other persuasions, yea, the *Common Prayer*, which yourselves will not suffer. If you say you will, you confess you suffer more than we do! You know this is only a color to your design, for, *first*, you know that all England itself (after the formality and superstition of morning and evening prayer,) play away their Sabbath—*second*, you know that the famous Calvin, and thousands more, held it but ceremonial and figurative (from Col. 2d,) and vanished, and thus the day of worship was altered at the Church's pleasure; thus, also, all the Romanists confess, saying, viz., that there is no express Scripture, first, for abolishing the seventh day and instituting of the eighth day worship; but that it is at the Church's pleasure. You know that, generally, all this whole colony observe the first day, only here and there one out of conscience, another out of covetousness, makes no conscience of it. You know, that the greater part of the world make no conscience of a seventh day; the next part of the world, Turks, Jews, and Christians, keep three different days, Friday, Saturday, and Sunday, for their Sabbath day of worship, and every one maintains his own by the longest sword."

It was at the time this letter was written, that the Colony at Westerly professed their adoption of the seventh day as the Sabbath of the Lord their God, in the face of the world of opposition which then frowned upon them. The story of their doings is to some extent written in the History of the Newport Church, to which, for about thirty-five years, they stood in covenant relation. During this time they endured patiently the ordeal of Puritanic persecution, but, enlarged by the grace given them, they at length concluded to be set apart as a distinct church.

After a careful examination of the history of this church, we must admit our inability to do that justice which her eminent position and influence for so long a period demand. Yet can it be said, "Her praise is in all the churches," when to the present generation comparatively little is known of her former power, or of the services which rendered her foremost in her position among Christian churches? Whether we consider the number and wisdom of her counsellors, or the primitive simplicity of her organization, or the devotedness of her officers and members, we are equally at a loss to find a parallel in ecclesiastical annals. For one hundred years subsequent to her organization as a distinct church, there was preserved an unbroken chain of intelligent and experienced elders and pastors. Her deacons, also, being selected in view of their ultimately receiving the most responsible trusts in the church, were among her venerable counsellors,

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and they were also often found sitting in places of the highest honor in the State. Among the members, also, were men of enterprise, who were not behind the chief men of the colony in their labors and sacrifices for the cause of the country, not only during the long period of colonial difficulties, but during the "time that tried men's souls."

In our history of the Newport Church, it will be recollected, we gave a cursory view of the settlement of the Narragansett country, by the purchasers of the territory on which the Westerly Church was erected, which was at first called Misquamicut, and afterward Westerly. We also gave some account of the progress of the Colony after the Sabbath had obtained a footing, and until the members resolved upon forming a distinct church in 1708; for until that time the organized Sabbath-keepers of New England were all members of one church at Newport.

The church at Westerly was formed pursuant to a mutual understanding between the two local divisions of the church, which had for a long time alternately met at Newport and Westerly, though distant thirty miles. The resolution which was passed authorizing a separate organization at Westerly, was entered in the Record Book of the churches respectively in nearly the same language, and is as follows:

"At a yearly meeting of the church at Westerly, the 17th of the 7th month, 1708, it is ordered and appointed, by the mutual agreement of the church, that that part of the congregation in and about Westerly shall henceforward be a distinct congregation by themselves; and also, that part of the congregation in and about Rhode Island shall be a distinct church or congregation from that at Westerly, provided the brethren and sisters at Newport, that were not present at said meeting, do consent thereto."

Articles were then drawn up and signed by those present, consenting to the separation, and subsequently by those who were absent from the yearly meeting. Some conditions were, however, insisted upon by the Newport church, which were ultimately complied with on the part of the church in Westerly.

The new church, however, proceeded at once to complete their organization, by choosing an elder to preside over the congregation. The following minute is therefore the first recorded by the church after its formation as a distinct body, though entered in the same book previously used by the Newport church. This probably arose from the fact that the clerk of the Newport church, by the new arrangement, became the clerk of the church in Westerly, and having possession of the book, continued to use it as if it were of no consequence whether

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the old church had a book or not. The book was a small affair at any rate, being a pocket memorandum, into which some captain of a vessel had made a few entries of his cargo; and being then dedicated to the church, a second title was given to it in these words: "The Church Book; and in the year 1690 this book was made."

From the minutes of the first meeting, we learn that—

"The church, taking into consideration the necessity, as also our privilege and duty by the authority of God's word, that one be chosen to the place and office of an elder to the congregation in and about Westerly, do make choice. Whereupon it was agreed and desired, that our aged brother John Maxson, sen., be the person."

Eld. Gibson being present, the church proceeded to receive such persons as were propounded for membership.

"The same day of the said month, Geo. Stillman was under laying on of hands, and was admitted into the church, the church having had satisfactory evidence that he was baptized before he came into New England.

"And at the said instant, Joseph James was baptized and under laying on of hands, and admitted into the church."

Three days afterward, Mr. Maxson was ordained. He was then seventy years old, had been one of the leading men in the new settlement, and one of the largest landholders in Westerly. He being a zealous man, the church in Newport, five years before, had authorized him to administer the ordinances in Mr. Gibson's absence. To serve the church as their leading elder was therefore to be the crowning work of his declining years. He was from long experience well qualified to bear the responsibility of the presiding officer and administrator of the church. As a counsellor he was not less qualified by the ripeness of years. It was on "the 20th of said month our beloved brother John Maxson, sen., was ordained to the place and office of an elder to the congregation in and about Westerly, by fasting and prayer and laying on of hands."

The various documents and copies of letters referred to in the church book, were recorded in another book, and have long since disappeared; hence much valuable historical matter is lost to us. No list of the members who were originally joined in covenant relation is to be found. There is, however, a list of members in the records, made four years after the church was organized. Names of persons known to have been members at that date are omitted in the following, so as to show who were the original members, but as some of the original mem-

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bers may have died previous to 1712, no certain list can be made out at this day. Yet the number of members left in the recorded list, after deducting those added to the church subsequent to the date of organization, is quite respectable, and without allowing any for deaths, would be as follows:—

Original Male Members.

John Maxson, Sen.,
Joseph Clarke, Sen.,
Peter Crandall,
Samuel Beebee,
Thomas Burdick,
William Beebee,
William Davis,
John Maxson, Jr.,
Benjamin Burdick,
Joseph Maxson,
Francis Colgrove,
William Tanner,
Joseph Clarke, Jr.,
James Halls,
Samuel Clarke,
George Babcock,
Thomas Clarke,
Samuel Burdick,
Oliver Babcock,
William Clarke,
Jeremiah Crandall,
Thomas Greenman,
Thomas Hiscox,
Joseph Crandall,
John Smith.

Females.

Mary Maxson,
Bethiah Clarke,
Mehitable Swaise,
Mary Covey,
Ann Colgrove,
Mary Lewis,
Martha Burdick,
Charity Darcey,
Dorothy Clarke,
Tacy Maxson,
Mercy Crumb,
Ruth Lanphear,
Mary Burdick, Jr.,
Mary Crandall,
Elizabeth Crandall,
Deborah Utter,
Mary Tanner, Jr.,
Constant Hall,
Sarah Hall,
Priscilla Crandall,
Mary Clarke,
Joanna Lewis,
Mary Lewis,
Elizabeth Brand,
Rebecca Vars,
Elizabeth Larkin,
Elizabeth Harris,
Mary Champlin,
Susanna Babcock,
Elizabeth Davis,
Mary Babcock,
Mary Babcock, 2d,
Isabel Bliven,
Mary Greenman,
Bathsheba King,
Bethiah Hiscox,
Elizabeth Clarke,
Dorothy Cottrell,
Elizabeth Gardner,
Naomi Reney,
Jane Loveless,
Ruth Beebe,
Mary Roades,
Jane Clarke,
Indian Betty,
Elizabeth Lewis,
Sarah Riley.

Making the number at the organization of the church seventy-two members, as nearly as ascertainable.

On the same day that Mr. Maxson was inducted into the pastoral office, Israel Barney was baptized and united with the church, in connection with laying on of hands and prayer.

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On the next day, the 21st, the following persons were added to the church in like manner: William James, Nathaniel Newbury, Rachel Langworthy, and Hannah Beebee.

Judith, the daughter of John Maxson, Jr., was, in the same manner, added to the church on the 25th; and her sister, Bethiah, likewise on the second day of the following month, August, 1708.

We find the Westerly church, (as we shall now call that part of the congregation,) in session on the twenty-fourth of the same month, for the purpose of hearing and considering a communication from the church at Newport, touching the relations subsisting between them. It will be remembered, that when it was agreed, at the yearly meeting in Westerly, on the 17th of July preceding, that a separate church should be established there, it was made a condition to the consummation of that proposition, that the members of the church not at that meeting should consent to it. It appears, however, that when the subject was laid before those members, they were not altogether ready to consent to the proposition. And the records indicate, that the communication from the Newport church, under consideration by the Westerly church at the meeting first named, contained a proposition to revoke the act of the yearly meeting, setting off that part of the congregation as a distinct church. The new church did not, however, comply with that suggestion, but replied, that they could not see any just cause or reason to revoke said act, judging it to be founded upon the will of God. A principal cause of the reluctance of the Newport church respecting the separation in question, was, probably, the question as to how it would affect them in respect to an administrator of the ordinances of the gospel. We infer this from the fact that on the tenth of October following, we find the Westerly church convened in church meeting, to consider another proposition from the Newport church. The substance of this proposition was, that the Newport church would consent to the separation, if Joseph Crandall could for the present administer the ordinance of baptism in both churches. The subject being considered by this church and Mr. Crandall (who resided among them,) and he being willing to comply with the wish of the Newport church, the Westerly church passed an act in compliance with the wishes of the Newport church, set forth in their letter, and ordered a letter in return, informing them of the result of their deliberations. The action of the Westerly church on that subject, appears to have been entirely satisfactory to the Newport church. Thus we arrive, in their history, to a happy termination of a most im-

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portant and interesting question among those early defenders of the Bible Sabbath in the State of Rhode Island, namely, whether they should continue to sustain to each other the relation of members in the *same* church where they had enjoyed so much pleasure in laboring together to advance the cause of God, or whether, for the purpose of carrying on a more effective warfare with the enemies of that cause around them, they should divide their army into two bands, that is, two churches, in association with each other, and also in connection with the Seventh-day Baptist church at Piscataway, N. J., which had some three years before come into fellowship and communion with them. Finding this question thus happily settled, and the organization of the Westerly church completed, and fully recognized, we will proceed with her history.

The next minute on the church-book shows that they were in communication, by letter, with brethren in Pennsylvania, and Piscataway, N. J., and that they were in the practice of putting these communications on record. The church was at this time evidently in a prosperous state.

The next item on record, and which was made Jan. 5th, being the first record of the year 1709, is that of an addition to the church, by baptism and the laying on of hands, which was their usual, though not invariable practice. It is to be remarked, too, that the additions to the church were frequent, and in small numbers, instead of large numbers at remote periods. The additions were about as frequent as the meetings of the church, and often they came together on purpose to wait upon those who proposed to submit to the ordinances of the gospel, and unite with the church. They seem to have had but little idea of economizing in regard to time spent, or trouble taken, in attending to those duties; and they were quite as clear of a disposition to make an ostentatious display of the conversions among them, or the increase of their numbers. And here we will take the liberty of remarking, that in our opinion, the course pursued in these days by many churches, in waiting (in times of revival) till a large number of converts can be paraded before the public at once, and that too in some imposing uniform dress, such as having the females dressed in white, as is often done—we say, such a course, in our opinion, not only exposes those churches, and the cause, to very undesirable criticism, but also greatly detracts from the silent but great power of the ordinances of the gospel, when administered in their simplicity, among the humble followers of Christ. The church at this time was not called upon to expend a great deal of labor in the way of discipline, though, from

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the nature of the cases on their book, and the course of labor taken with them, the church appears to have watched over its members with great faithfulness.

On the ninth of April, 1709, Joseph Clarke, Jr., was chosen to the office of Deacon on trial, and was ordained on the twenty-ninth of July. We have seen, all along, since the organization of this church, that Joseph Crandall has been relied upon to administer the ordinance of baptism, though we have not been informed in what capacity he acted; but by a minute made the same month that Mr. Clarke was ordained a Deacon, we find that Mr. Crandall had been previously ordained to the same office, and in connection therewith authorized to administer baptism. These facts are incidentally brought to view in connection with a question raised by Mr. Crandall, whether the church would authorize him to lay hands on baptized persons, when the leading Elder was not present, and he was desired so to do. The church, we notice, did not, at the first suggestion of the matter, authorize Mr. Crandall to perform the ceremony in question, nor do we find that they acted on the question afterward. But on the sixteenth of July, we find Mr. C. in nomination for ordination to the office of an Elder in the church, and though the church did not concur in the proposition at that time, yet we find him baptizing and laying hands on persons, at New London, on the thirteenth of August following, and in like manner several persons are received into the church by him at Shannock, on the twelfth of September following, and so onward. The church receives additions frequently through the year.

At a church meeting on the twelfth day of February, 1710, we find the following: "And it being proposed at said meeting, under the consideration of the present scarcity of food, and other circumstances of the awful and threatening dispensations of the providence of God upon the inhabitants of this land, that a day be set apart to seek the Lord by sincere humiliation and prayer, the church do appoint the 20th day of this instant to be solemnized to the Lord by fasting and prayer. And it appearing to the church, at said meeting, that several persons in the church, by reason of the present scarcity, are exposed to great want of corn, not having enough to supply their present necessity, and the church not being capable to supply their wants in that respect, decreed that what money may be conveniently spared out of the church treasury, be sent to Bro. Stillman upon Connecticut river, in order to procure corn to relieve such persons as are in present want in the congregation. The money sent to Bro. Stillman was £2

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10s. 2d." It will not be easy to appreciate fully the import of the above extracts, unless we can, as it were, place ourselves, by imagination, in the circumstances of those persons. But they will not fail to show, that the church in Westerly were sensible that God exercised a providence over the world, and that he was a prayer-hearing God. They farther show, that they believed in doing, as well as praying—that they were not careless of the distresses of the poor in their midst. May their worthy example be remembered and imitated.

In addition to the evils of a scarcity of food, and much sickness, which seems to have prevailed at this time, one of the worst things which the church had to contend with was drunkenness. The use of intoxicating drinks seems to have been universal at that time, at least in this country. And a great share of the disciplinary labor of the church was expended on members for the excesses which they indulged themselves in, in the use of strong drink. Thus, in the midst of the judgments of God, as they were regarded, and perhaps were, in some sense, the dark spirit of intemperance cast a still darker shade across the dark picture of their distresses; and yet it is even probable, that the gifts of a bountiful Providence, consumed on the lust for intoxicating drinks, would have abundantly supplied the wants of the destitute, if they had been applied in the right way, while the givers would have been even more blessed by such a course than the receivers. Let us ask, whether those who write the history of the churches of the present times shall find them acting as nearly up to the light they have, as those did of whom we write.

Under date of April 11th, we find the churches engaged in efforts to settle a difficulty arising out of a difference of religious views, and some personal offenses between Thomas Rutter of Pennsylvania, and William Davis, who, it appears, had moved from Pennsylvania to Rhode Island. The church prepared a letter to send to the yearly meeting for the purpose of having the churches in association with them sign it, and send it to the parties concerned. The church of Newport, however, did not concur in the letter, and did not sign it.

About the time of harvest, the church appointed a day of thanksgiving to God for the plentiful harvest and abundant fruits of the earth; which was accordingly attended to, as expressed in their record, 'with thanksgiving and praise to God for his wonderful mercies therein.'

Several cases of difficulty among members of the church occur at this time; still, there are additions to the church frequently.

In June, 1711, the church again take up the case of William Davis,

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as to whether he had complied with the rule of Christ, in order for a reconciliation to the brethren in opposition to him, in and about Pennsylvania, viz: Thomas Rutter, Abel Noble, and others. Their conclusion in the case was, that he had. At the yearly meeting, however, in July following, at Westerly, the decision of that church on the point was taken up by the meeting, when it was determined to be necessary to "scan those things over again, in order for general satisfaction." The minutes there made show that much labor was expended on the case. At length it was decided that the principles in question, held by Davis, did not constitute a bar to fellowship; and he making such a confession in regard to the personal offenses alledged against him as was satisfactory to the meeting, it decided that he had answered to the "rule of Christ." In consideration of that decision, the church received Mr. Davis into full communion and fellowship. William Gibson, Joseph Clarke, Sen., Joseph Crandall, and Peter Barker, dissented from the voice of the yearly meeting, in deciding that William Davis had made proper satisfaction. They alledged, that his confession did not amount to satisfaction "according to rule," that is, according to the Bible. But they did not object to the yearly meeting's acting or exercising jurisdiction in the matter. This yearly meeting was composed of representatives from Newport, Westerly, New London, Long Island, and Kingston.

At this meeting, too, the church at Westerly agreed to blot out an item of its record, said item being offensive to George Babcock. They farther determined, that, in cases where members were dealt with, and they should make satisfactory acknowledgments, there should be no record of the offense laid to their charge, except those persons should desire it. To this act of the church, Joseph Clarke, Sen., and Thomas Hiscox, dissented, maintaining, that in their judgment none of the church records should be obliterated or taken away.

The general aspect of things in the church at this time seems to have been very cheering, and the records show that the church was graced with a large number of gifted men, who had attained to a good degree in grace, and a noble growth towards manhood in Christ. This is evinced by the fact that on the twelfth of October, 1710, Eld. Maxson proposed that, as God had bestowed on several of the brethren gifts which qualified them to edify the churches, they should be required to exercise those gifts for that purpose. Whereupon the church ordered, that the Elder, with Wm. Davis and John Maxson, Jr., should improve the next Sabbath—the Elder, with George Stillman and Joseph Clarke Jr., should improve the next Sabbath—the

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Elder with Joseph Clarke, Sen., and Joseph Crandall, the next Sabbath—and in that order successively till the church should order otherwise. It was provided, also, that these should not prevent others from speaking who felt it to be their duty to do so. That the pastor of the church should move such a measure, is proof, that he was not one of that kind of men who are so jealous of their official privileges and honors, that they will never encourage others to engage in the work, for fear of being superseded by them. Far from being of such a selfish and ignoble disposition, that good, and we may say, that great man, leads the way, that the church may have the benefit of all the gifts so graciously bestowed upon her for her edification, and that God may have the glory of ornamenting, strengthening, and enriching her with those gifts. The wisdom of those counsels of Eld. Maxson will yet more appear as we advance in the history in hand; for it will be found, that the men thus called out by the action of the church, rendered eminent service in the cause of God.

But just at this point, and amid these pleasing prospects, a shade is thrown across the field of our vision. The dissent of William Gibson and Peter Barker of Newport, and others, from the action of the yearly meeting at Westerly, August 14th, 1711, in pronouncing the acknowledgment of William Davis, made on that occasion, satisfactory, threatens to interrupt the communion of those churches. Indeed, we find that it has already; for the communion was not administered at that yearly meeting, by reason of their dissent from the course pursued by the meeting. The way this matter comes to view is, that as the time rolled round for the next yearly meeting, (and that was pretty soon, as it is to be noticed that those meetings were yearly in each church, namely, Newport and Westerly,) the Westerly church, anxious to have the breach healed, takes the subject up and corresponds with the church at Newport, to prepare the way for a resumption of the communion at the approaching meeting. How this matter was finally adjusted, we are not informed. There is no record of any reply on the subject from the Newport church, nor of the yearly meeting which was to have followed at Newport. It would be natural to infer, that the meeting was prevented by these differences among the brethren. Such were the fruits of receiving one member to the grief of many. As a part of the consequences of the course of the Westerly church, here brought to view, Joseph Crandall, but a short time before called to improve his gifts for the edification of the church, absents himself from the meetings of the church, and is soon after admonished to return, and cited to appear at the next church meeting. Much,

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long, and hard labor, is laid out on his case, with but little prospect of reconciliation. About this time, Elizabeth Lewis, and John Davis, son of William Davis, offered themselves for baptism and membership in the church, requesting that William Davis might be the administrator of that ordinance, and the church granted their request. Joseph Crandall took exceptions to that act of the church also, alledging that Bro. Davis was neither called nor qualified to administer any ordinance in the church. Thus the difficulty extends.

On the twenty-fifth of June, 1713, the church passed an act disallowing their administrators to baptize persons who did not keep the Sabbath. To this act, Eld. Maxson, Joseph Crandall, and Joseph Clarke, Jr., and several other persons, objected, and declared they were not of that opinion, but that, on the contrary, persons might be admitted to that ordinance, who had true repentance and faith, though they might not see that particular truth.

June 26, 1712, Elder Maxson proposed to the church, and desired them to make choice of a person from among them to the place and office of an elder to the church and congregation. He assigned as the reason for such step, his inability to serve the congregation as he had done in that capacity, on account of his decay by reason of age. Here again the wisdom of this servant of God shows itself, in seasonably preparing to resign the important trust committed to him by the church into the hands of one who might be both proved and approved when he should be removed. In accordance with this prudent proposition of their Elder, the church elected Joseph Clarke, Jr., to said office, the same day. At the same time, John Maxson, Jr., was elected to the office of Deacon. And on the 21st of September following, those brethren were accordingly ordained by fasting, prayer, and the laying on of hands.

The following list will now be in order, and serve to convey an idea of the increase of this church, during the first four years following its organization.

The Names of the Brethren and Sisters belonging to the Church at Westerly, the 5th of the 9th month, 1712.

Brethren.

John Maxson, Sen.,
Joseph Clarke, Sen.,
Nicholas Cottrell,
Peter Crandall,
Samuel Beebe,
Thomas Burdick,
William Beebe,
William Davis,
John Maxson, Jr.,
Benjamin Burdick,
Joseph Maxson,
Francis Colgrove,
William Tanner,

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Samuel Lewis,
Joseph Clarke, Jr.,
James Halls,
Samuel Clarke,
Nathaniel Newbury,
George Babcock,
George Stillman,
Thomas Clarke,
Samuel Burdick,
John Witter,
Edward Saunders,
Edward Bliven,
Oliver Babcock,
William Clarke,
Jonathan Rogers,
George Brown,
Jeremiah Crandall,
Benjamin Tanner,
Theodosius Lanphear,
Thomas Greenman,
John Davis,
Thomas Hiscox,
Joseph Crandall.

Sisters.

Mary Maxson,
Bethiah Clarke,
Mahitabel Swaize,
Mary Covey,
Anna Colgrove,
Mary Lewis,
Judith Maxson,
Ann Lewis,
Jane Lewis,
Martha Burdick,
Charity Darcey,
Elizabeth Lewis,
Dorothy Clarke,
Tacy Maxson,
Mercy Crumb,
Mary Burdick,
Ruth Lanphear,
Deborah Stillman,
Mary Burdick, Jr.,
Deborah Utter,
Mary Tanner,
Mary Tanner, Jr.,
Constant Hall,
Sarah Hall,
Susanna Hall,
Priscilla Crandall,
Mary Clarke, of Kingston,
Sarah Witter,
Joanna Lewis,
Elizabeth Davill,
Hannah Larkin,
Rachel Lanphear,
Mary Lewis,
Elizabeth Brand,
Rebekah Vars,
Elizabeth Larkin,
Elizabeth Larkin, wife of Elizabeth Harris, [Edw'd
Mary Champlin,
Susanna Babcock,
Elizabeth Davis,
Elizabeth Davis, Kingston,
Mary Babcock,
Lydia Babcock,
Hannah Lanphear,
Bethiah Hiscox,
Sarah Lanphear,
Elizabeth Clarke,
Dorothy Cottrell,
Elizabeth Gardner,
Elizabeth Babcock,
Naomi Reney,
Elizabeth Newbury,
Rebecca Beebe,
Hannah Beebe,
Rachel Rogers,
Bethiah Maxson,
Elizabeth Maxson,
Sarah Hall, Jr.,
Freegift Clarke,
Dorothy Clarke, Jr.,
Jane Loveless,
Mary Saterly,
Ruth Beebe,
Mary Rhoads,
Mary Babcock,
Sarah Babcock,
Mary Brown,
Jane Clarke,
Isabel Bliven,
Rachel Langworthy,
Mary Wells,
Mercy Babcock,
Indian Betty,
Mary Greenman,
Elizabeth Lewis,

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Mary Crandall, Bathsheba King,
Elizabeth Crandall, Sarah Riley.
Mary Clarke,

Males, 36—Females, 81—total in full communion, 117.

The names of those who professed the Seventh-day Sabbath, and were baptized and not under laying on of hands—written on the 13th of the 9th month, 1772:—

Benjamin Lester, David Lewis,
Robert Burdick, Peter Button,
Jonathan Maxson, Naomi Fox,
John Smith, Mary Cottrell,
Robert Babcock, Patience Beebe.

This extra list is accounted for by the fact that those who did not submit to laying on of hands were not admitted to full fellowship by this church.

It should be noticed, that Joseph Crandall and William Davis, having, during the difficulties with which they were connected, moved to such a distance from the church's place of worship, that it became inconvenient for them to serve the church, by the public improvement of their gifts, in the order which had been prescribed, the church revoked their act requiring such service of them. No mention is made in the records of any reason for the act of the church in question, except their distance from the meetings, or the difficulty of their attending; yet the circumstances of the case, as they appear in the records, look as though the church may have been influenced in their course by the position of those brethren in regard to the difficulties which then weighed down the church, and called into requisition her utmost energies and wisdom to manage. How those troubles were finally settled, we are left much in the dark, as there is no record of their being healed. It is to be observed, however, that Joseph Crandall and William Davis appear to have retained their membership through all those trials. It also appears, that they (and particularly Mr. Crandall) continued all the while to be entrusted with much of the important business of the church, as occasion required. And as a substitute for a direct account of a settlement of those unhappy differences, we take pleasure in quoting the following item of record, which, as it is the *last* item in the oldest book of records now in being, relating to this church, and those members in particular, will form an appropriate conclusion to our present article. And as it exhibits the existence of so remarkable a degree of confidence among all concerned, and particularly that evinced towards Mr. Crandall, in being appointed

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to write the letter of recommendation for Mr. Davis, after all that had occurred, it is well worth preserving. It is as follows:—

"The first of the third month, 1714, being the Sabbath, Bro. Wm. Davis requested the church to give him a letter of recommendation to the brethren in Old England, &c. The church granted his request, and appointed Bro. Joseph Crandall to write said letter, and appointed the next fourth day of the week ensuing, in the evening, to come together in order to sign said letter; which was done according to the above appointment, and signed according to the above said order."

Thus we have reached the third month of the sixth year of this church's history.

Missionary Department.

HISTORY OF SEVENTH-DAY BAPTIST MISSIONS.

Minutes of the Conference and the Missionary Board—Journals of Lewis A. Davis, Joel Greene, Job Tyler, Matthew Stillman, Richard Hull, Daniel Babcock, Amos Satterlee, and William Greene.

We now enter upon the year 1825. In the Conference Minutes of this year we find the following resolution as the first item of missionary matter:—

Resolved, That the following brethren be recommended to the General Board of Missions as suitable persons to be employed as missionaries, viz: Wm. Greene, Joel Greene, Job Tyler, Lewis A. Davis, John Greene, Amos R. Wells, Wm. B. Maxson, Wm. Satterlee, Daniel Coon, Matthew Stillman, John Davis, Richard Hull, Daniel Babcock, and Amos Satterlee.

A Missionary Discourse was preached during this session of the Conference, by Wm. B. Maxson, from John 4: 35—"*Say not ye*," &c. But the doings of the Missionary Board for this year were published in the September number of the *Seventh-day Baptist Missionary Magazine*, as follows:—

The Seventh-day Baptist General Board of Missions met in Hopkinton, R. I., June 8th. After prayer, the house was called to order, and the following persons were admitted as delegates from auxiliary

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societies, viz: Elders Matthew Stillman, Amos R. Wells, William B. Maxson, and Joel Greene; Deacons Daniel Babcock, Daniel Lewis, John Langworthy, Jr., and William Stillman; Brethren G. H. Perry, Randolph Dunham, John Swinney, Clayton Ayres, and John T. Davis.

The following brethren were invited to take seats with the Board, viz: Elders Samuel Davis, Henry Burdick, William Satterlee, and Manning Dunn.

A letter was received from Truxton Missionary Society, requesting to be admitted an auxiliary, which was granted; and Deacon Zacheus Maxson admitted as its representative.

The following brethren were then chosen officers for the ensuing year, viz: Elder MATTHEW STILLMAN, President; Elder AMOS R. WELLS, Vice President; Deacon John Bright, Corresponding Secretary; Elder W. B. Maxson, Recording Secretary; Deacon John Langworthy, Jr., Treasurer; and Elder E. S. Bailey, Deacon William Utter, and Dr. Henry Clarke, Executive Committee.

Reports were then received from the missionaries employed by the Board, since its last session, and referred to John Swinney, G. H. Perry, and A. R. Wells, who were chosen a committee for auditing missionary accounts.

Adjourned till after the rising of the General Conference.

June 10th.—The Board met pursuant to their adjournment.

A motion was made and carried, by two-thirds of the members of the Board, to amend the 7th article of the Constitution, by striking off the last three words, viz., "for missionary purposes."

Adjourned to 9 o'clock to-morrow morning.

11th.—After the meeting was opened, appropriations from the several auxiliary societies were taken, as follows: Scott (N. Y.) Missionary Society, $20. Female Mite Society, Shiloh, (N. J.) $10. 1st Brookfield Missionary Society, $20. Female Missionary Society of Brookfield, $5. 2d Brookfield Missionary Society, $10. Truxton (N. Y.) Missionary Society, $5. Female Mite Society of Hopkinton, (R. I.) $6 55. Hopkinton Missionary Society, $15. Piscataway (N. J.) Missionary Society, $10. Cumberland (N. J.) Missionary and Bible Society, $10. Collection at the meeting-house in Hopkinton, $16 50. The Treasurer also acknowledges the receipt of a donation from Manning Dunn of $1; of Sophia Ann Clarke, 50 cents; and of Eliza Clarke, 50 cents.

The Committee for auditing missionary accounts, reported that Elder Lewis A. Davis had labored under the direction of the Board two months and one third. Elder Joel Greene had labored ten months and two-thirds. Elder Job Tyler had labored two months and twenty-five days. Elder Matthew Stillman had labored nineteen days. Elder Richard Hull had labored one month. Elder Daniel Babcock had labored twenty-four days. Elder Amos Satterlee had labored four months; and Elder William Greene had labored twelve days.

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After settling the accounts of the missionaries, the following appointments were made for the ensuing year, viz: Elder Lewis A. Davis, to travel six months in the States of Indiana and Ohio. Elders Job Tyler and Amos R. Wells, to travel three months; Elder Joel Greene, for six months; and Elder William Greene, for two months, all in the State of New York. The appointment of missionaries for the western section of the State of New York was referred to the Executive Committee.

The Committee for superintending the publication of the *Magazine*, reported: That they had distributed, the year past, six hundred copies of each number; that they had received and paid out $106 69, and that the establishment owed, exclusive of what was due the editors, $299 42, and that there is due from agents and subscribers $550 00. This report was approved, and the Board resolved, that the sixteenth number of the *Magazine* be published, and that the work should then be suspended until the next sitting of the Board.

Resolved, That a summary of the proceedings of this Board be published in the *Magazine*.

The Board then adjourned to Berlin, Rensselaer County, N. Y., to meet on the fourth day of the week before the fourth Sabbath in September, 1826.

A Summary of Elder Lewis A. Davis' Missionary Journal.

Elder Davis commenced his tour August 2d. From New Salem, Va., he traveled thirty miles to a branch of the Lost Creek Church. On the 9th he left this place, and on the 11th came to Joseph Wells' on the Muskingum river; in the evening, he preached at the house of Perez B. Buel. From thence he went to Mad river, where he was well received, and where he staid two weeks, preached seven times, and baptized six persons. At a settlement twelve miles from this, where there are two families of seventh-day people, he also attended one meeting. On the 30th of August he resumed his journey to the westward, and came to brother Jonathan Platts' in Indiana, on the first day of September. He tarried in this vicinity five days, and preached seven times. He left this neighborhood, accompanied by Mr. Platts, for Brookville, on the sixth, and arrived on the eighth. Here he staid one day, and attended one meeting. From this place he went twenty-two miles, to brother Caleb Ayres'; here he also attended one meeting. From this place he went to Lebanon, and on his way visited brother John Smalley, on the Great Miami river. From Lebanon he went twelve miles south, to the fork of the Little Miami, where there are four families of seventh-day people; here he tarried seven days, and preached, in this and the adjacent settlement, six times, and once in the village of Goshen. On the 20th he visited a settlement between Lebanon and Cincinnati, where are two families of seventh-day people; here he attended two meetings, and on the 22d left this place for the Beach woods on Mad river, where he arriv-

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ed at the settlement of seventh-day people on the 23d. He tarried in this place till the 3d of October, and preached among them five times. The same day he rode twelve miles to Fairfield, attended one meeting; and on the fourth returned to Beach woods, where he organized a church. The brethren in this place were very grateful for missionary labors, and desire that they might be continued; having no other preaching by our denomination. He left this place on the 5th, and arrived within the bounds of his own society on the 12th day of October, having been absent two months and nine days, and traveled 763 miles. He preached thirty-six times, baptized six persons, and organized one church. He expended $9 50, and received, in donations, $7 25.

Elder Joel Greene's Missionary Tour.

We should have been gratified in giving Elder Greene's Journal an entire insertion; but, for the want of room, we can only give a compendious account of his travels and labors.

He commenced his labors in Broadalbin, while returning from the General Conference, about the first of July. In this quarter he labored six days, in which time he visited Fonda's bush, Galway, and Amsterdam—preached four times, and made several family visits. He left this part on the 7th, for Schenectady, where he preached once in the court-house. He then went to Brookfield, (Madison Co.,) where he also preached one discourse, and arrived in Scott, (Cortland Co.,) on the 15th. He labored in this vicinity forty-seven days, preaching in Scott, Spafford, Homer, Marcellus, and Onondaga. In these places he held thirty-three meetings, and his congregations were generally large and attentive.

August 30th, he left this region for the Black river country; passed through Brookfield, where he staid five days, and preached five discourses, and then visited Verona, Westmoreland, Taberg, and Rome. In these places he spent twenty-one days, and preached as many discourses, attended seventeen other meetings, and baptized one person. In Rome he visited the prison and had religious exercises with a prisoner by the name of Morse, who was under sentence of death for murder.

28th, he resumed his journey for Adams, where he arrived on the 29th. In these parts he labored until the 22d of November, visiting and preaching in the towns of Adams, Henderson, Pinckney, and Rodman. In these parts the preaching profited many souls, it being heard with faith. The church in Adams was evidently in a prosperous state; the Sabbath was become a subject of serious inquiry with many, and the church receiving considerable additions.

In his journal he remarks as follows: "Oct. 28th, I went to hear preach the Rev. Mr.'——, a Methodist minister. He inveighed bitterly against our views of baptism. After the service was closed, a young woman, (who had lately adopted the observance of the seventh

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day for the Sabbath,) asked for a dismission from the society, and gave her reasons as follows: She said that at her baptism she promised to renounce the world, and keep the commandments of God and the faith of Jesus; that she had hitherto violated the commandments of God, by disregarding the holy Sabbath of the Bible; and that she was resolved to observe the seventh day of the week in future, as this was the only Sabbath mentioned in the Scriptures; that she was sensible that they would consider this a crime sufficient to exclude her from the society, and therefore she wished to be dismissed without giving them any further trouble. After consulting the society, the minister gave her a dismission, at the same time upbraiding her for leaving the Methodists. After the business was closed, I expostulated with him for his harshness; and asked his authority for calling the first day of the week '*the Lord's day*,' &c. After several evasive answers, he replied, that he was not prepared to defend the subject at present; still, he urged the impropriety of my faith and practice in this respect, upon the principle that a vast majority of the Christian world had adopted the first day as the weekly Sabbath."

During Elder Greene's stay in these parts, he was attacked with the *cholera morbus*, which so reduced him that for several days he was unable to preach; but the anxiety of the people to hear was such, that he preached eight discourses when he was under the necessity of sitting in his chair to speak; and he observes, "The word appeared to have a good effect."

The brethren in these parts expressed great thankfulness for the notice the Missionary Board had taken of them; and solicited the continuance of their labors, which have, hitherto, been fraught with special advantages to them as a society.

Nov. 22d, Elder Greene left the Black river country for Mexico, where he staid two nights and preached one discourse; thence through Cicero to the town of Scott, where he arrived on the 25th. In this region he continued his labors until spring; preaching alternately in the towns of Spafford, Marcellus, Onondaga, and Homer, and generally in Scott on the Sabbath. While laboring in this region he made several visits to Truxton and DeRuyter, and one to Brookfield and Plainfield; administering to the people, who attended his appointments, the word of life. In Truxton he organized a Missionary Society, auxiliary to the General Board. The church in this place, being destitute of stated preaching, as well as those of DeRuyter and German, were anxious to be visited by our missionaries, and were disposed to contribute to their support, as God should prosper them.

Elder Greene observes, in the close of his report, that he had labored ten months and twenty days; had traveled 3,030 miles; attended 275 meetings; preached 175 discourses; baptized four persons; assisted in ordaining one elder; administered the Lord's Supper three times, and organized one Missionary Society. He has expended $14 52, and received, in donations, $38 34.

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Elder Job Tyler's Missionary Tour, performed in the spring of 1825.

To the Seventh-day Baptist General Conference:—

Having been appointed to travel, under your direction, in the towns of Marcellus, Spafford, Scott, Homer, &c., I regret that my circumstances were such as to prevent my attending to it.

I was also appointed to travel in Verona and the Black river country. To attend to this part of my mission, I left home for Verona on the 8th of February, and arrived there on the 10th, in the afternoon. The next day, news being circulated that I had come into the place, a meeting was appointed at a school-house. The congregation was small, but very attentive.

12*th*.—This day was the Sabbath, and I preached to a crowded assembly, and in the evening, also, to a large and attentive audience, with apparent success; many of the assembly spake freely of the goodness of God, and we had a refreshing season from the presence of the Lord.

13*th*.—This day I preached in a school-house in Verona, to an attentive assembly; and in the evening I spake in a school-house in Rome, to a mixed but attentive assembly.

[Elder Tyler labored in these parts seventeen days, preached seventeen discourses, and visited the greater part of the brethren in this place, and many others who were not of the society.]

28*th*.—I left Verona for the Black river country, and arrived at Elder William Greene's, in Adams, the 1st day of March. On the 2d, 4th, and 5th, I spoke to attentive assemblies. 6th, I attended an appointment of brother Greene's, and spoke in the evening to a large and attentive congregation.

[Elder Tyler continued preaching in Adams and Henderson till the 18th, when he went, accompanied by Elder Greene, to the town of Lyme, where he continued till the 21st; he then returned to Adams, and spent the day in family visits.]

On the 24th, I went to Pinkney, and on the 25th preached to a small congregation. The next day, which was the Sabbath, I also preached to a small assembly; and the following week, being stormy weather, I visited every family of our order, and some of other orders. I was received by the seventh-day brethren in this place with much kindness; but in religion, it was a barren season with them.

April 2d was the Sabbath, and I preached to an attentive audience; and the Lord gave us a foretaste of that "*rest that remains for the people of God.*"

3*d*.—First-day I spoke to a small congregation of several denominations. I had not calculated to stay here but two Sabbaths; but as the weather had been very unfavorable, and the brethren were anxious that I should stay longer, I concluded to stay a week longer. I spoke to a congregation on the 5th. From this time my congregations began to increase. When I first came to this place, the people of

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other denominations made great opposition; but this had chiefly subsided, and the prospect became very flattering, the assemblies very large, and the minds of the people much excited to serious things. I staid here two Sabbaths more than I expected. I was in this place twenty-three days, and attended thirteen meetings.

[From April 18th to May 2d, Elder Tyler labored in the towns of Rodman, Adams, and Henderson, at which time he left this country to return home. He closes his report as follows:—]

I staid in this country two months and one day, during which time between forty and fifty have embraced the Sabbath of the Bible, and many more are much exercised upon the subject. The prospects of religion in other respects are also very flattering. The field is truly large; the fields are white and ready to harvest, and faithful laborers are few; while some, I have reason to fear, darken the counsels of God by words without knowledge. May the Lord pity and guide them, by the unerring counsels of his word, into all truth! And may they no longer shun to declare all the truth as it is in Jesus!

I was absent upon my tour three months, lacking five days; in this time I have preached fifty-one times, attended seventeen other meetings, and made about two hundred family visits. I have traveled 656 miles, have expended in my tour $4 93, and received $12 98.

Elder MATTHEW STILLMAN has performed a short tour in Rhode Island and Massachusetts. He left Hopkinton, R. I., the place of his residence, May 11th, 1825. He visited South Kingston, Newport, and Portsmouth, in the State of Rhode Island; and Dartmouth and New Bedford, in Massachusetts. In these places he preached the gospel in public, and visited from house to house. He was on his tour eighteen days, preached eleven discourses, and traveled 170 miles. He expended $3 69, and received nothing.

Elder RICHARD HULL has performed a tour in the western part of the State of New York. He left Alfred, the place of his residence, February 16th, 1825. In his tour he visited the towns of Scio, Friendship, North-West, Centerville, Alden, Little Tonawanta, and Pembroke. In nearly all the places he visited, he found the people destitute of preaching, and they received his missionary visit gratefully. They also desired to be visited by our missionaries.

Elder Hull was gone on his tour one month; traveled 260 miles; preached eighteen sermons; attended three conferences; made twenty-eight family visits, and baptized several persons. He expended $1 20, and received $12 71.

Elder DANIEL BABCOCK has traveled, under the direction of the Board, twenty-four days, in the western part of New York, and north part of Pennsylvania. His labors were commenced July 16, and performed in the towns of Friendship, Independence, Troupsburgh, and Carnesqua. He traveled 413 miles, attended thirty-nine appointments,

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and baptized five persons. He expended 50 cents, and received $1 of the Missionary Society in Scio.

Elder Amos Satterlee has labored four months, in the same section of country in which Elders Babcock and Hull labored. These three brethren alternately visited those towns, but Elder Satterlee's labors were the most extensive. Their labors were attended with success, and many destitute families were privileged with the ministration of the word of life. They have founded two churches, one in Troupsburgh and one in Independence, and many souls, through their labors, were hopefully brought to the knowledge of the truth. Elder Satterlee traveled about 344 miles, expended $1 50, and received donations, in cash and other articles, including $20 of the Alfred Missionary Society, $44 76.

Elder William Greene, of Adams, has labored twelve days, under the direction of this Board, in Jefferson county, and mostly at Chemaunt bay. He expended 75 cents, and received from Adams Missionary Society $2 00.

In the number of the *Seventh-day Baptist Missionary Magazine* from which the foregoing is taken, the Editors announced to the patrons of that work, that its publication would be suspended. The reasons they assigned for that course were, the very high rates of postage they were obliged to pay in sending the work to their agents, and the delinquency of their subscribers in reference to paying their bills.

Thus concluded one of the earliest and most creditable efforts (so far as the character and ability of the work itself was concerned) ever made by the American Seventh-day Baptists for the defense and spread of their religious views and practices. Of course we must look henceforth to some other source for the History of Missions among us, than to the *Missionary Magazine*. The Minutes of the General Conference, embracing, as they generally did at the period of which we are treating, the doings of the Seventh-day Baptist Board of Missions, come in to aid. So far as we are aware, but very few complete copies of these Minutes can be found; and that the documentary missionary matter they contain be not lost, we shall insert it in the *Memorial*.

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Seventh-day Baptist Memorial.

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Biographical Department.

JOSEPH CLARKE, ESQ.

Among the names which appear most prominent in the early records of the Newport and Westerly churches, are those of the family of Clarkes. Dr. John Clarke, the first settler of Newport, with his brothers, Carew and Joseph, are well known to the early history of Rhode Island. The latter was a leading man in the civil affairs of the colony, was often a magistrate, and was a man of great intelligence and circumspection.

The subject of this sketch, Joseph Clarke, Esq., was the first of the family who became identified with the cause of the Seventh-day Baptists in Rhode Island, was the son of Joseph above described, and was born in Newport, Feb. 22, 1642. He was married Nov. 16, 1664, by James Barker, assistant, to Bethiah Hubbard, daughter of Mr. Samuel Hubbard of Newport. He was one of the members of the First Baptist Church of Newport, who went to settle in Westerly about the year 1662, and became a member of the Seventh-day Baptist Church soon after it was organized in 1671. He was the Clerk of the Newport Church till the separation in 1708. In 1675 the church sent him, with Eld. Hiscox and his father-in-law, Samuel Hubbard, to visit the brethren in New London, and he seems to have been often delegated on like missions to distant as well as to resident brethren.

On the breaking out of the Indian wars under King Phillip, in 1676 Mr. Clarke was in Westerly. The colony was then threatened by the Indians with immediate annihilation, and their fury had well nigh accomplished the end. That war was the most distressing ever experienced in New England. About six hundred men, the flower of the colonies, were slain, and about as many dwellings were burned in the three adjoining colonies, and thirteen towns utterly ruined. There were but few families who did not lose some beloved member. Mr.

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Clarke sent his family to Newport in a boat, and afterward went himself, and with them and Eld. John Crandall and family took shelter in the house of Mr. Hubbard. The circumstances attending this war, so far as they related to the Westerly colony, were minutely written by Mr. Samuel Hubbard in his MS. journal, which has within a few years been lost. William Hubbard, however, gives a general account of the distress of the times in his history of the Indian wars. The records of the Newport Church, kept in Mr. Clarke's own hand writing, exhibit a good degree of experience in business affairs, as well as practice with the pen. The writing is distinguished as the court style of chirography, and is quite distinct at the present time, though very closely written.

Mr. Clarke was a member of the Assembly, and was Assistant for some time, and also a member of the Council which was held in Westerly in 1679, at which Gov. Cranston presided, when the "Sunk Squaw," Ninicraft's daughter, appeared with a charge against the celebrated Chief, HARMAN GARRETS, for claiming some of her lands, and also before whom the inhabitants took the oath of fidelity in that year, and as the highest court of the colony, took in hand the matters pending with the colony of Connecticut, William Leets then being their Governor.

Mr. Clarke had nine children, viz: Judith, born in 1667, married John Maxson, 2d, in 1687; Joseph, born 1670; Samuel, born 1672; John, born 1675; Bethiah, born 1678; Mary, born 1680; Susanna, born 1683; Thomas, born 1686; William, born 1688.

Mr. Clarke was seldom absent from the meetings of the church, but his name ceases to appear on the records after the church meeting held on the 27th of June, 1723, so that he certainly lived four years after his son the Elder died; but we have no account of the precise time of his decease, or that of his wife, in the records of the church. He attended the meetings of the church regularly till he was more than 81 years old, and had been a member of the Seventh-day Baptist churches of Newport and Westerly about fifty years. His only brother, John, whose name is last recorded in the family Bible,* is said

* *Family Record, copied from the Bible kept in the house of Doct. John Clarke, of Newport, Rhode Island:*

John Clarke, my grandfather, was buried 3d March, 1559.
John Clarke, my father, was baptized 11th Feb., 1541.
Thomas Clarke, my uncle, was baptized 4th Jan., 1543.
Catherine Cook, daughter of John Cook, was baptized 12th Feb., 1541.
Catherine Cook, my mother, was buried the 30th March, 1598.
John Clarke, my father, was buried the 7th April, 1598.
John Clarke, my brother, born St. Mark's day, baptized 1st May, 1569.

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to have had no male descendant, nor had either of his uncles; therefore the name of the founders of the settlement at Newport is transmitted only through his lineage. He consequently is the ancestor of most of the numerous family of that name in Westerly, and their relatives in other parts of the country.

JOSEPH CLARKE, JUN.

JOSEPH CLARKE, the subject of this memoir, was the son of Joseph, the subject of the preceding sketch. He was born in Westerly, R. I., in the year 1670—was baptized the 20th day of the 3d month, 1694, and on the 14th day of the 5th month, 1694, he was obedient to the doctrine of laying on of hands, and was received into full communion. There were few at that time who declined this condition of full fellowship, and of those it was not an uncommon thing to find, after even years of hesitancy, a submission at last; so that fewer than would at first appear from the separate list, were practically free from the practice. Why any were left to form a class separate from the great body of the church on this question, there is no means of knowing from any document in our possession. Sometimes, it is true, administrators were not authorized by the church to

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[1] THOMAS CLARKE, son of John, born All Saints' day, baptized the 3d November, Anno Domini 1570.

Carew Clarke, son of John Clarke, 17th August, in the 14th year of the reign of Queen Elizabeth, 1572.

Pasor Clarke, baptized the 6th December, 1574.

John Clarke, baptized 17th March, 1577.

Margaret Clarke, daughter of Thomas Clarke, was born the 1st of Feb., baptized the 19th Feb., Sunday night, 10 o'clock, 1600.

Carew Clarke, my son, the 3d Feb., 1602, being Thursday, about fair day light, baptized the 17th Feb., Wollops Thursday, 3d day of the new moon, 1602.

Thomas Clarke, son of T. Clarke, baptized the 31st March, 1605.

Meric Clarke, baptized the 17th July, 1607.

John Clarke, born the 8th October, (this was Dr. John of Newport,) 1609.

William Clarke, my son, baptized the 11th Feb., 1611.

Joseph Clarke, born 9th Dec., baptized 16th Dec., 1618.

Thomas Clarke, the father of these children, departed this life the 29th of July, 1627.

ROSE KERIGE, his wife, died 29th Sept., in the year of our Lord 1627.

The 2d of the 10th month, 1674, Thomas Clarke, son of Thomas Clarke of Wastrup, departed this life in Newport on Rhode Island, in the house of his brother.

Datre Clarke, wife of my brother, Carew Clarke, living in Ruffum, in the Conte of Suffolk; she departed this life 13th of 5th month, 1658.

The 20th of the 2d month, 1676, my brother John Clarke, in the night departed this life in his own house in Newport, on Rhode Island.

Mr. Joseph Clarke deceased June 1, Anno Domini 1694.

John Clarke, son of Joseph Clarke, died April 11, 1704.

[Joseph Clarke, Sen., of Westerly, was brother of the last named John. His birth and his death are omitted in this record.—*Ed.*]

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confirm by laying on of hands even those who were baptized by them; and for that reason, sometimes a long period would elapse before the rite could be conveniently attended to by the leading elder of the church; yet there were those who had opportunity, if they had been disposed to avail themselves of it. Few ordinances are more solemn in their character, and none better calculated to impress the solemnity of Christian obligation; and it may be questioned seriously, whether the church has not lost one of the strong ties of the religious compact which has laid aside this apostolic practice.

Mr. Clarke was married to Dorothy, daughter of John and Tacy Maxson, in 1692, by Tobias Saunders. They had three children, viz: Freegift, born 1694; Dorothy, born 1696; and Experience, born 1699. Dorothy was baptized the 5th day of the 1st month, 1709. Freegift was baptized on the 10th of the 7th month, 1709.

Mr. Clarke was Town Clerk in 1694, and for many years afterward; and was Church Clerk for many years after his father resigned that office in 1708, about three months before the church of Westerly was organized.

Mr. Clarke was one of the brethren called upon by the church, upon the recommendation of the pastor, Elder Maxson, to exercise his gift in preaching in 1710. "At a church meeting the 9th of the 4th month, 1709, by appointment, to consider the necessity of choosing a person to the place of a deacon to the congregation, it was jointly and mutually agreed by the congregation, that our brother Joseph Clarke, Jun., is the person chosen upon trial to said place; and on the 8th of the 7th month, 1709, the church, taking into consideration that Joseph Clarke, Jun., had been chosen by the voice of the church to the place of deacon of the church upon trial, and that by what hath appeared in the same, having given satisfaction therein, the church do and have appointed the 29th of this instant, if God permit, to wait upon the Lord with our brother, by prayer and laying on of hands, in order to ordain our brother to the aforesaid place of a deacon, according to the ordinance of our Lord Jesus Christ; and at a church meeting by appointment the 29th of the 7th month, 1709, Bro. Joseph Clarke, Jun., was ordained to the place and office of a deacon to the congregation, by prayer and laying on of hands."

Deacon Clarke was now more than ever committed to the work, which seemed more important, in view of the great age of the pastor of the church, and the widely extended settlements included within the limits of the society. Many additions were made to the church about this time; both himself and Joseph Crandall were fully engaged

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in attending to the calls of converts in New-London, Shannock, and on Long Island, who demanded the rite of baptism at their hands. They also were appointed to dispense the alms of the church to the needy. Corn had been bought for the poor of the church, and it was put into the hands of the deacons for distribution. The leading men of the church were constantly called upon to attend to the calls of the church, as messengers to go here and there on errands of discipline; and that active state of things displayed the zeal of those brethren for the cause of God, which now is most lamentably needed in the churches of this country.

It was not long before a wider field was opened up for the Christian labors of Dea. Clarke. After the difficulty which arose in the church in relation to the admission of William Davis, a revival followed; and the Elder, John Maxson, Sen., feeling the infirmities of age coming fast upon him, proposed to the church, at their meeting on the 26th of 6th month, 1712, that they should select a person from among them to fill the place of an Elder. "The church taking the premises into consideration, did make choice and mutually agree, that Joseph Clarke, Jun., should be the person to serve God and the congregation as an Elder, with our beloved brother John Maxson, Sen." Mr. Clarke requested time to consider the matter before he should give an answer. "The 9th of the next month was fixed upon to receive his answer, and at that time Eld. Maxson requested him to give an answer. As there was an expression of a unanimous choice that he should accept of the office, after mature consideration of the things relating to the call of God therein," Mr. Clarke consented, and the third day of the week before the last Sabbath of the next month was fixed upon for the solemnities of the ordination. Accordingly, the church met on the 21st of the 8th month, when Dea. Clarke was ordained an Elder, by fasting and prayer and laying on of hands of the Presbytery."

John Maxson, Jun., was at the same time ordained to the office of deacon, to fill the place left vacant by Eld. Clarke. Thus a colleague was provided for Eld. John Maxson, and it was supposed a successor to the office of leading elder or pastor of the church was secured to fill the place of the venerable old patriarch then tottering to the grave. But alas! what are human prospects? After serving the church about seven years as a colleague of Eld. Maxson, he was removed by death, June 5th, 1719. This was a year of great mortality in Westerly and other parts of the country.

The labor of those times seems to have been one of incessant attention to the temporal and spiritual wants of the whole population

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of the district. No time seems to have been spared in visiting, reproving, and counseling the various grades of the social compact. Religion seems to have been brought to the doors and hearts of all, of every age and condition. The last church meeting attended by Eld. Clarke was on the 22d of April, 1719. At that meeting a letter was "signed and inscribed to our brethren the church of Christ meeting in Mill Yard, Goodman's Fields, London."

The next meeting of the church was on the 13th of June, "when, upon the consideration of the dispensations of the Most High upon this part of the wilderness, by visiting the inhabitants of the same with grievous sickness, and death itself, and other considerations, it was concluded, that the next fourth day of the week next following be solemnized by fasting and prayer to Almighty God, that he would be pleased to stay his hand of correction, which hath been so awfully lifted up amongst us"—"which was, on the day appointed, pretty generally attended."

Eld. Clarke died at the age of 49 years. His father still survived him, though in his 78th year, and could not expect long to be waiting the call of his Heavenly Master, whom he had so long and so faithfully served. Yet a tender tie was broken, and the aged and the young were in mourning for a son and a father who had become the hope and stay of the rising generation.

ARNOLD BLISS.

The subject of this sketch was the eldest son of Eld. William Bliss, of Newport, R. I., and was born July 16, 1754. We know of nothing remarkable in his early history. He appears to have been of a retiring habit; and, employed as he was mostly in husbandry, there was nothing to give any marked feature to his character as a public man. His father's residence was at the head of the cove north of Easton's Beach, where the roar of the surf was constant music in his ear, and the vast expanse of waters, limited by the eastern horizon, probably fostered in his mind a contemplative habit, which in after life became a prominent feature of his character.

At the age of twenty-nine years, Mr. Bliss married Elizabeth Weeden, daughter of Capt. Jonathan Weeden of Newport; and in 1789 he removed to Dartmouth, or, as the place was oftener termed, Ponegansett, near New Bedford, Mass., where he afterward resided.*

* Mr. Bliss cultivated a farm in Ponegansett, which had been a part of the tract owned by Gov. Richard Ward. Elizabeth, the youngest daughter of Gov. Ward, was heir to this farm, and she sold it to Eld. Bliss, her husband, for the nominal sum of $1 00, that it might be given to Arnold as a parental token.

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The country was then new, and Mr. Bliss is said to have felled the first tree of a very extensive tract, for the purpose of building a residence there. His farm, so generously provided by his excellent step-mother, consisted of about one hundred and seventy-five acres of land, being part of about nine hundred and seventy acres belonging to the estate of Gov. Richard Ward of Newport.

Notwithstanding the retired location in which Providence had cast his lot, Mr. Bliss continued to exert a favorable influence in regard to religion. He was baptized in New Bedford, on the 24th of April, 1789, and was received into the church in Newport by the laying on of the hands of the Elder, July 22d following. From this time he seems to have had strong convictions of his duty in regard to the ministry of the word of life. He had great power in the exercise of his gifts at the meetings of the various societies in that vicinity, and from his fervor many were induced to urge his attention to the office of an elder. He however continued to cultivate his farm; but, in view of the prevailing sentiment of the community, he devoted all his leisure moments to the study of the Scriptures. Few ever saw him idle. His hours of labor were thoughtful moments. Then it was that he inwardly digested the lessons which he derived from the word in his intervals of toil. In looking over the church records, we find the following in relation to the event for which he so assiduously applied himself:—

Feb. 8th, 1803.—At a meeting of the church, it was taken into consideration, whether it was proper that Bro. Arnold Bliss, living at Poneganset, should receive ordination as an evangelist. The reason considered, was his labors for a long time in the improvement of his gifts to general acceptance among the people, and God's present providence amongst them in accompanying his labors with the outpouring of his Spirit in a wonderful manner among the people, in the conversion of some and conviction of many. It is therefore *voted*, unanimously, that in the opinion of this church, our brother Arnold Bliss should receive ordination as an evangelist, and that it should be done as soon as may be.

It was also requested by some of the people of Poneganset.* It is also the desire of the church that Abraham Coon should assist in the work, and that it might be done at Poneganset.

* A number of the members of Eld. Louis' church at New Bedford became convicted of the evil of neglecting the true Sabbath, and were received into the Newport church. Among them were others under like influence. The names of those who joined were Mary Parker, wife of Avery Parker, (left 1792;) Obadiah Kempton; Elizabeth Trip; Sarah Adsett, widow; Mary Lawson, who afterward married John Pickins, of Fair Haven, Dec. 2d, 1787, (left 1792;) Sarah Wait, widow, of Poneganset, May 31, 1788; Patty Cushman, ditto. Sarah Wait married Mr. Davis, and left the Sabbath about 1790.

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On the 22d day of February, 1803, Eld. William Bliss of Newport, Eld. Abraham Coon and Matthew Stillman from Hopkinton, with brothers George Clarke, Caleb Maxson, and David Burdick from Newport, attended the ordination of Bro. Arnold Bliss as an evangelist, and the work was done at Ponegansett at the time appointed, when he was solemnly consecrated and set apart to the office of an evangelist, by Eld. Wm. Bliss and Eld. Abraham Coon, assisted by brother Matthew Stillman, in the following manner:—

1st. Singing a hymn.
2d. Introductory prayer by Bro. Stillman.
3d. Singing a hymn.
4th. Sermon by Eld. Coon, from 1st Tim., 4th chapter, and first part of the 6th verse—"*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.*"
5th. Consecrating prayer by Eld. Coon.
6th. Laying on of hands by the two elders and brother Stillman.
7th. Charge by Eld. Bliss.*
8th. Right-hand of fellowship by Eld. Bliss.
9th. Singing a hymn.
10th. Concluding prayer by Eld. Caleb Green of Newport.

Having now the responsibility of an eldership of the church, Mr. Bliss returned to the sacred work, feeling the weight of the oath which he had taken, and more of the infinite value of the souls which seemed to depend upon his ministration. The meetings were crowded with anxious listeners, and many yielded to their convictions of the truth of the precious grace unfolded. The mind of Eld. Bliss was well stored with Bible truth. He was not of that school in theology which brings the law of God down to the level of human corruption. He had a high and solemn sense of the obligation which it imposed upon the creature, and consequently his view of the heinous nature of sin was a cause of deep mortification, and led him to deplore the ruin man had entailed by the transgression of the law, and made him in his supplication for the pardon of the sinner most fervid and effectual. His exhibitions of the claims of God were exceedingly solemn and impressive, and his exhortation uncommonly persuasive. His own family felt indeed the divine power of the gospel which he preached, and most of them were converted under his ministry within a few years of his ordination.†

* The *Charge*, in Eld. B.'s own hand-writing, was sent us, but is mislaid, and cannot therefore be inserted, as intended.

† Eld. Arnold Bliss had nine children. 1. Amy, born March 4, 1784; 2. William, born June 11, 1785; 3. Elizabeth, born May 24, 1787; 4. Mary, born April 11, 1789; 5. Arnold, born Aug. 20, 1791; 6. Lydia, born Nov. 9, 1793; 7. Nancy, born Oct. 15, 1795; 8. Hannah, born Nov. 18, 1797; 9. Phebe, born July 31, 1799.
Most of these still reside near the old homestead, and retain the fond recollection of

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His father, Eld. Wm. Bliss, was at that time feeble from old age and the wear of an active life, and having had the misfortune of attempting in vain to immerse a candidate before a large audience at Newport, in consequence of his extreme weakness, he determined to decline ever again attempting to administer the ordinance of baptism. Yet there were many candidates, and the church being without an administrator, Eld. Arnold Bliss was therefore required to administer this ordinance instead of his father, in the church at Newport. On one occasion, there was a large collection of people to witness the ordinance administered by him to eleven willing subjects, among whom were his brother Jeremiah and wife, his own sister, and Dea. John Maxson, now of DeRuyter, his nephew. The laying on of hands was performed by the venerable pastor, who was then about eighty years old.*

their father's virtues. Arnold died not long since, while on his way from California. He was the only male member who arrived at maturity, and continued to maintain the integrity of his religious profession. He was baptized, according to the Newport records, which relate the fact as follows: "Aug. 25, 1804, personally appeared before the church Arnold Bliss, only son of Eld. Arnold Bliss of Poneganset, who had made profession of his faith, and had been baptized. He desired to join the church, and declared his faith before the church, agreeable to the order of this church. He then passed under hands, and was unanimously received a member of the church."

Amy Bliss was baptized also at Poneganset, with her sister Elizabeth, and they were both received members of the church, May 26, 1804, at Newport, by laying on of the hands of Eld. William Bliss.

William Bliss, 2d, of New Bedford, was the second son of Eld. William Bliss, and was baptized and joined the church at Newport, Sept. 12, 1807. He married Abigail Lyndon, and had eleven children, as follows: 1. Josiah Lyndon, born April 24, 1784; 2. William, born July 16, 1785; 3. Nancy, born Sept. 8, 1786; 4. George, born Jan. 12, 1788; 5. Henrietta M., born March 21, 1789; 6. Samuel Lyndon, born Oct. 27, 1790; 7. William, born Feb. 16, 1794; 8. Abigail, born —— —, ——; 9. Martha, born —— —, 1799; 10. Abigail, born —— —, 1802; 11. Isaac, born Dec. 7, 1804.

* The following was omitted in its proper place in the 1st number of volume 1 of the *Memorial*:—

Eld. Wm. Bliss was born Feb. 5th, 1728, and had twelve children: 1. Elizabeth, born Jan. 25, 1750; 2. Barbary, born Oct. 20, 1751; 3. Amy, born Jan. 16, 1753, died Aug. 21, 1769; 4. Arnold, born July 16, 1754; 5. Mary, born Jan. 15, 1757; 6. William, born July 15, 1758; 7. John, born Jan. 7, 1760; 8. Thomas Ward, born June 2, 1761; 9. George, born Oct. 19, 1763; 10. Sarah, born Oct. 15, 1765; 11. Josiah, born Dec. 30, 1761; 12. Jeremiah, born March 4, 1770.

Elizabeth and Barbary were unmarried, and lived to old age. They were of a heroic turn of mind, as will be seen by the following anecdote of the Revolution:—

While the British troops occupied Newport, and Gen. Sullivan occupied the hill towards Tiverton, the house of Eld. Bliss being in the valley between, was occupied by the British officers, who quartered upon him. Upon the embankment on either side of the valley were seen the flags of the respective armies, floating in the breeze. It so happened, that one day, when the attention of the British was drawn off in another direction, these daughters of Eld. Bliss went up to the embankment, which still exists, and hauling down the colors, tore the bunting into thirteen strips, and returned it to its place. Upon the return of the officers, a great search was made for the enemy who had laid such violent hands upon the British honor; a reward was offered for the discovery of the offender; but the young ladies so managed as to elude the vigilance of the British. Had they been detected, they would likely have paid the forfeiture of their lives.

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Eld. Bliss was frequently engaged in the duties of the ministry in the Newport Church, until Henry Burdick was called to the eldership of the church, when he was seldom called from his own field of labor at Poneganscett. Here a meeting-house had been built, about half a mile from his own residence, by subscription among the residents of the place—(the lot was given for the purpose)—and here were held the sessions of the school, also, until the death of the donor of the lot, when it was found that no title had been executed; whereupon the property was claimed by heirs, who converted the house into a dwelling.

There had been no church organized at Poneganscett, but a branch of the Newport Church had been authorized, for the purpose of accommodating the members residing there with the privilege of the gospel ordinances at home, yet without the proper responsibility of a church organization to stimulate them to that kind of labor which generally results in the firm and enduring continuance of church interests. A branch of a church, as they are generally called, is a mere excrescence on the body—a few members cut loose from the watch-care of the church, and the usual liabilities of the church relation—acting only in a secondary capacity, without a motive such as generally prevails when the responsibility of a separate and distinct organization is effected and secured. It is therefore probable, that a church organized at

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On another occasion, a younger sister, Mary, who afterward married Caleb Maxson, while the British officers were at dinner, went up stairs where the arms were deposited, and took one of the finest swords, with its scabbard, and thrusting it through a hole in the plastering, let it drop between the ceiling and clap-boarding, where it remained till after the war, when it was taken out and kept as a trophy of female valor, till it was destroyed by the conflagration of the house of Eld. Bliss.

The sixth, WILLIAM, son of Eld. William, settled in New Bedford, and married Abigail Lyndon, and had eleven children, some of whom now reside in that place. A daguerreotype likeness of him was presented by one of his grand-children to the collection of the editors of the *Memorial*.

JOHN settled in Greenfield, Saratoga County, N. Y., and became a minister. A sketch of his life is written for the *Memorial*.

THOMAS WARD BLISS married Sarah Casey Thurston, and had eight children, among whom are Benjamin T. Bliss of Adams, N. Y., and Ebenezer David Bliss.

GEORGE BLISS married Sarah Dunham. Sarah married Isaac Albro. Jeremiah Bliss, the youngest brother of Eld. Arnold, is still living, and is 84 years old. He married Susanna Cahoon, daughter of John Cahoon of Newport, and had four children, viz: Abigail, born Dec. 29, 1792; Mary, born June 2, 1795; Susanna, born June 9, 1797; a son, died in infancy. He was again married to Mary Cook, widow, of Tiverton, and daughter of Joseph Little of Little Compton. By her he had several children. He was formerly a deacon in the Seventh-day Baptist Church of Newport, but becoming connected with the custom-house, and other things operating unfavorably upon his religious duties, he was lost to the denomination, and the church of his early love. From him we have received copies of nearly all of the poems and other compositions of Eld. William Bliss, his father. He is well known and much respected in Newport, and is the last surviving member of Eld. Wm. Bliss' family.

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Poneganset, when the license was first granted for a separate local administration of the ordinances of the Newport church, would have been perhaps at this time a large and creditable church, instead of a complete nullity; for it is seldom indeed that the truth of the divine institution of the Sabbath, once properly planted and rooted in the soil of an intelligent religious community, is entirely eradicated, especially if a consistent and lively exhibition of the ordinances of the gospel is established. It is but the dictate of a common-sense view of such matters to the pious mind, that when nine of the ten precepts of a distinct code of laws are admitted to be binding, the tenth should also be received as a valid and proper commandment, This sense of the common people, therefore, goes far to convince them of the supremacy of the Decalogue as a rule of duty, as well as of its plain and obvious meaning.

Eld. Bliss, as a necessary consequence of his position and peculiar relation with the church, was greatly embarrassed in the exercise of the office of an elder among the people of his care; therefore the latter part of his ministry was discouraging. Though he endeavored to keep up the fire of his official altar, there were few victims offered for the sacrifice. If he did not build up and sustain the service of the temple, it was to be ascribed to the false position assumed by attempting to administer to a partial and imperfect system, rather than to a want of the proper talent and qualification. There are a few who yet yield to their convictions of the claims of the Sabbath among his descendants and relatives in and about New Bedford, but for the most part the more imposing and convenient course of life has swallowed up the evidence of his labors there. Still, the remembrance of his hard struggles and fruitless toil sheds a fragrance over his grave, and it will be long before his name will be forgotten. "The memory of the just is blessed."

Eld. Bliss died on the 15th of October, 1828, in the 75th year of his age. He was a strict Sabbath-keeper, and a man of prayer. He feared a long and painful sickness at his last end, and sometimes expressed a wish that his lot might not be one of suffering. He had been a widower about twenty years before his death, and when the summons came, he knew it not, for he arose in the morning in his usual health, took breakfast, and started to go to the shore, (perhaps for sea-weed;) his team and the man that drove it went on before him a short distance, but he returned, set his pitchfork against the house, and fell in a fit of apoplexy, where he was found shortly after, but life was extinct.

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JOHN BLISS.

JOHN BLISS was the third son of Eld. William Bliss, of Newport, R. I., and was born January 7, 1760. There are many stories among his acquaintances illustrative of his early conscientiousness and purity of character. He learned the trade of a shoemaker, and on the 4th of November, ——, married Reliance Babcock, a daughter of John Babcock, of Dartmouth, Mass. Mr. Babcock removed to Cambridge, Washington County, N. Y., about the year 1785, and Mr. Bliss followed some two years after, and resided in Cambridge about four years, when he removed to Greenfield, Saratoga Co. Mr. Bliss enlisted and served in the army of the Revolution. Though young, he was full of zeal for liberty, as were all of his father's family. Mr. Bliss had purchased a farm of one hundred acres in Greenfield, which was then a wild and uncultivated part of the country. There was at that time but one house, and that a log hut, at Saratoga Springs, and it was situated near High Rock Spring, seven miles from his residence. He purchased his farm for three hundred dollars, and by hard labor he there provided for a large family, and rendered his circumstances comfortable.

In 1801, Mr. Bliss walked from Greenfield to Newport, R. I., for the purpose of submitting to the ordinance of baptism. The church in Newport made the following record of the event:—

"Feb. 28th, 1801, John Bliss, son of Eld. William Bliss, was baptized and passed under hands, and was received a member of the church."

Mr. Bliss had sixteen children:

1. Two sons, of whom James survived, Aug. 28, 1785.
3. Sarah, born January 29, 1787.
4. William, born June 12, 1788.
5. Jeremiah, born October 31, 1789.
6. David, born June 10, 1791, died 18th.
7. John, born July 21, 1792.
8. Thomas, born February 4, 1794.
9. Jonathan or Elizabeth, born April 16, 1796.
10. Josiah, born April 29, 1797, } twins.
11. Isaac, " " " }
12. George, born October 25, 1799, } twins.
13. Reliance, " " " }
14. Arnold, born April 16, 1802.
15. Rebecca, born November 13, 1803.
16. Samuel Ward, 1805.

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In 1814, his sons James, Jeremiah, Thomas and Josiah, were drafted for the war, and Josiah never returned. This was a grievous affliction to the family; but they were accustomed to hardships, and familiar with danger, and knew how to look upon the uncertainty of this life, and murmured not.

On the 5th of January, 1807, Mr. and Mrs. Bliss were admitted members of the Seventh-day Baptist Church in Berlin, Rensselaer Co., N. Y., and he was subsequently ordained as an evangelist. Though his education was limited, he often preached acceptably. His influence was great, owing to the deep-toned piety and exemplary life for which he was always remarkable.

In 1818, Mr. Bliss sold his farm in Saratoga County, and removed to Pennsylvania. He had bought in Clearfield County a tract of fifteen hundred and seventy-five acres, situated on the Cinamahoning Creek; but after expending much money, and about fifteen years of his time, he found his title defective, and finally lost all he had, being thus reduced to poverty, with nothing but his pension for his support. He was then in the 73d year of his age—too far advanced in life to attempt again the struggle of business. He therefore returned as far as Holland, in Erie Co., N. Y., where he resided with his son George for two years, when he removed to Portageville, and resided with his son James till his death. Few men endure more hardships than fell to the lot of this venerable man. He died in Portageville, after a short illness, on the 28th of April, 1846, in the 86th year of his age. The following epitaph, in his own hand-writing, is among the papers in possession of the editors, and was furnished with the direction given to his son, whose duty it became to perform the last rites over a beloved parent:

"In memory of JOHN BLISS, who was a Seventh-day Baptist Professor many years, and a Revolutionary Soldier; was born the 7th of January, 1760, on Rhode Island, and was the son of Eld. William Bliss.

"Remember that our Saviour saith,
We all must pass the second death;
We all must die, we plainly see;
Prepare in life to follow me."

Mrs. Reliance Bliss, his wife, died on the 29th of January, 1851. She was born at New Bedford, May 17, 1762.

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Historical Department.

THE WESTERLY SEVENTH-DAY BAPTIST CHURCH.

Now First Hopkinton.

We now take up the second volume of the Records of the Church, which is in the hand-writing of the various Church Clerks from time to time appointed. It is a volume of about 380 pages, closely written, and contains the record of the transactions of the church from 1714 to 1797—a period of eighty-three years. This book is still in its original binding—was procured in London, probably by Mr. Joseph Davis, for we find written inside the cover the following, *To Mr. Joseph Davis, Linen Draper, in King's Street, Little* —— [probably *Minories*, as that was the name of the place where Mr. Davis conducted his business.] This direction, we infer, was from the stationer, and that Mr. Davis had ordered the book; and opposite, on the fly-leaf, wrote, "*For Mr. Joseph Clarke*," and following this, "Received by said Clarke, ye 28th of ye 11th mo., 1713." "Received by Geo. Stillman, ye 6th of 9th mo., 1716." Following this, and in the hand-writing of Thomas Hiscox, is, "The Records of the Church belonging to the Seventh-day Baptists in the town of Westerly." The first entry is of the Sabbath meeting, 3d of 5th month, 1714. Several pages of matter, such as index, record of admissions, and perhaps of several church meetings, are lost, and in some other places the book is much worn. But this volume contains a mass of material for the information of those in this day who may be interested in the history and discipline of a church.

The first business recorded was that of the proceedings in relation to the Great Drought, and is in these words:

"The 3d of the 5th month, 1714, it being the Sabbath day, the church taking into consideration the present awful threatening hand of God with respect to the great drought, by reason of which it seemed as if the grass and corn would be in a great measure, if not totally, cut off; the church, with respect thereunto, do therefore appoint the next fifth day of the week to be a day of fasting and prayer to God, that he would be pleased to turn his hand, and so send rain on the earth, to the recovering again of the drying fruits of the earth; but if not, that he would graciously be pleased to fit us for his will and pleasure; and the fourth day of the next week after that, to be a day of thanksgiving, if the Lord please to give rain before that day;

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but if not, then to be observed solemnly by fasting and prayer as before; and also the third day of the next week after that, which will be the 20th of said month, to be so attended as is before proposed.

"The 20th of the 5th month, 1714, the church, according to appointment, solemnized with thanksgiving and prayer to God for the return of his great mercy to us in giving a plentiful rain, to the recovering again of the fruits of the earth in a great measure."

How simple and confiding does this resolution of the church appear at this day, when men have too much lost their confidence in the overruling providence of God. Here is the expression of an entire faith and submission quite commendable.

The course of discipline followed by the church is fully recorded, and the highest sense of responsibility was manifest in all their dealings with sinning or backsliding members. No matter how grievous the crime, the same labor was bestowed to recover to the fellowship of the church as if it were less disgraceful. The souls of men seem to have been precious to them, and they regarded the opinions of men less than their duty to God and one another. These proceedings were conducted with great solemnity and caution, and the repentance of the fornicator was as sure to restore its subject to fellowship as that of the careless or profane. They yielded not to the feeling of pride, when duty demanded forbearance toward the unfortunate; but, anxious to save the soul, they thought it not beneath them to sit with publicans and sinners.

The church again appointed a day of thanksgiving on the completion of the harvest, which the last summer was so seriously threatened. In consideration, they say, of the "great mercy of God, which did so wonderfully bless us with a plentiful harvest, contrary to our expectation," they appointed the 27th of the 8th month a day of thanksgiving and prayer, and the church generally attended.

The coldness of the winter following was so great, that the church passed a resolution to have the meeting at private houses. For this purpose the appointments were made for the meeting at the houses of William Davis, Joseph Maxson, and John Maxson, Jun.; and the communion was postponed till the last Sabbath in the month of January.

In the year 1716, Eld. John Maxson desired the church to release him from the leading eldership of the church, on account of his age; but the church, after a full consideration, declined, thinking they had no right to do so. Yet they appointed his son to assist him, and nominated William Tanner, Joseph Maxson, and Benjamin Burdick,

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deacons, in place of Eld. Maxson, Jun.; and the church also determined that either of them should be accepted, whether he were a preacher or not—thus for the first time cutting loose from the custom of making the office of deacon a grade of the ministry.

In 1717, the difficulty which had long existed with George Babcock, and in relation to which several pages of the old church record had been cut out and destroyed, was settled; and Eld. Gibson visited the church and desired the appointment of a church meeting, that he might know the state of the church, which was granted, and twenty-seven brethren and twenty-three sisters attended.

The difficulty with those who had signed a letter of recommendation for William Davis, was then at its height, and the church was not in a condition to celebrate the Lord's Supper in consequence. Yet a great effort was made by the church to bring all matters to an issue. Much time of the leading men was devoted in messages and visits, in order to obtain a desirable harmony.

The plan was then adopted of choosing their Clerk annually, and Thomas Hiscox was chosen to succeed the former clerk, and he was directed to bring the church book to the meetings. The deacons were also directed to keep an exact account of all monies paid out, and to pay the Elders for all the time they spent in the church service three shillings per day.

The following is a list of members in full communion, recorded in 1718 by Thomas Hiscox:

Brethren.

John Maxson, Sen., Eld.,
Joseph Clarke, Jun., Eld.,
John Maxson, Jun.,
Jos. Clarke, Sen.,
Peter Crandall,
Sam'l Beebee,
Thomas Burdick,
William Beebee,
Benjamin Burdick,
Joseph Maxson,
Francis Colgrove,
William Tanner,
Israel Lewis,
James Halls,
Sam'l Clarke,
Nathaniel Newbury,
George Babcock,
George Stillman,
Thomas Clarke,
Thomas Hiscox,
John Witter,
Sam'l Burdick,
Edward Saunders,
Oliver Babcock,
William Clarke,
Jonathan Rogers,
George Brown,
Jeremiah Crandall,
Benjamin Tanner,
Theodosius Lanphear,
Thomas Greenman,
John Davis,
Sam'l Bailey,
John Dodge,
Joseph Maxson, Jun.,
John Maxson, Jos's son,
Peter Barker,
John Enos, Jun.,
John Crandall,

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Jonathan Maxson,
Hubbard Burdick,
Rob't Burdick,
Tobias Brand,
Thomas Brand,
Sam'l Beebee, Jun.,
James Cove,
Edward Saunders, Jun.,
Sam'l Burdick, Jun.,
Edward Greenman, Jun.,
Zacheus Renals,
Sam'l Beebee, son of Wm.,
William Beebee, Jun.,
Silas Greenman,
Thomas Wells.

Sisters.

Mary Cove,
Ann Colgrove,
Mary Lewis,
Judith Maxson,
Ann Lewis,
Martha Burdick,
Charity Davis,
Dorothy Clarke,
Tacy Maxson,
Mercy Crumb,
Ruth Lanphear,
Deborah Stillman,
Mary Burdick,
Mary Clarke,
Mary Tanner,
Constant Hall,
Sarah Hall,
Susanna Hall,
Priscilla Crandall,
Mary Clarke, wife of Jer.,
Joanna Lewis,
Elizabeth Davel,
Hannah Larkin,
Rachel Lanphear,
Mary Lewis,
Elizabeth Brand,
Rebecca Vars,
Sarah Witter,
Elizabeth Larkin,
Elizabeth Harris,
Bethiah Hiscox,
Mary Champlin,
Susanna Babcock,
Elizabeth Davis,
Mary Babcock,
Lydia Babcock,
Sarah Lanphear,
Elizabeth Clarke,
Dorothy Cottrell.
Elizabeth Gardner, alias [Cottrell,
Elizabeth Newbury,
Rebecca Beebee, alias [Brown,
Hannah Beebee,
Rachel Rogers,
Judith Rogers,
Bethiah Maxson,
Elizabeth Maxson,
Sarah Hall, Jun.,
Freegift Clarke,
Jane Loveless,
Mary Satterlee,
Ruth Beebee,
Mary Rhodes,
Mercy Babcock,
Mary Brown
Jane Clarke,
Isabella Bliven,
Mary Wells,
Sarah Enos,
Indian Betty,
Mary Greenman,
Elizabeth Lewis,
Bathsheba King,
Sarah Niles,
Sarah Thompson,
Sarah Lewis,
Mary Brand,
Freelove Bliven,
Elizabeth Brand,
Hannah Burdick,
Rebecca Burdick,
Hannah Maxson,
Dorothy Maxson,
Experience Davis,
Naomi Fox,
Hannah Colgrove,
Susan Renels,
Deborah Stillman, 2d,
Mary Stillman,
Rebecca Brand, 2d,
Desire Burdick,
Margaret Enos,

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Martha Lewis,
Elizabeth Foster,
Elizabeth Babcock, daughter of George,
Anna Clarke,
Jean Burdick,
Jean Shelly,
Elizabeth Dodge,
Jean Tanner,
Susan Barker,
Content Maxson,
Rebecca Enos,
Bethiah Babcock.

Supposed to be about twenty names lost, making, as here footed, 95 sisters, besides those not in full communion, or not under hands.

Mr. Thos. Hiscox was chosen Clerk in 1718. His minutes are concise and well written. The proceedings of the first meeting are worded as follows:

"At a church meeting at the meeting-house in Westerly, 26 August, 1718, according to appointment, then and there appeared the brethren and sisters hereafter named, viz:

Joseph Clarke, Jun., Eld.,
Joseph Clarke, Sen.,
John Maxson, Jun.,
Peter Crandall,
George Babcock,
Oliver Babcock,
Joseph Maxson,
William Tanner,
Benjamin Burdick,
Samuel Burdick,
Thomas Hiscox,
Israel Lewis,
Sam'l Clarke,
Thomas Clarke,
John Dodge,
Rob't Burdick,
Thomas Burdick,
Bethiah Hiscox,
Mary Burdick,
Susanna Babcock,
Lydia Babcock,
Elizabeth Clarke.

The return from Sarah Lanphear, respecting her signing William Davis' letter of recommendation, was brought and delivered to the church in writing this day.

Voted by the church, that Bro. Joseph Clarke, Jun., Bro. Benjamin Burdick, and Thomas Clarke, go as messengers to Sister Sarah Lanphear, to discourse her relating to the offense she gave the church in signing a letter of recommendation respecting William Davis, and also that the persons nominated do represent the church in the affair to that degree that they, or the major part of them, receiving satisfaction in the premises, shall be accepted and concluded to be the church's satisfaction."

The next was a general meeting, and was attended by members from Newport, of which nothing is recorded in the church book, except the names of attending members.

On the 17th of March, 1719, a meeting was held, when, after the transaction of some disciplinary business, and answers ordered to letters from brethren in London, bearing date Sept. 17, 1718, and to Mr. Sabin of Newport, the following resolution was passed, to avoid

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the difficulty often obstructing the action of the church for want of attendance:

"Whereas, the former method the church prescribed to regulate church affairs hath been so unsuccessful to effect what was by the same designed; therefore, upon consideration of the premises, the church do by these presents, in order to remove the former defect, allow, accept and deem all such meetings to be church meetings, as by the Sabbath meetings or other church meetings shall from time to time be appointed, whether more or less of the members of the church appear at said meetings; and shall be accordingly deemed of lawful power and authority to act and do whatsoever is necessary, needful and proper to be done for the honor of God and peace and welfare of the church."

The difficulty of obtaining a quorum, as the rule stood before this action in the matter, was doubtless the reason why the records present often for a long time no evidence of a meeting of the church. This resolution, however, seems to have had the effect for the time of bringing the members out in greater numbers. The former number constituting a quorum is not named, yet we find no meeting recorded when less than twelve members were present. The next meeting after this there were present ten, and the following meeting twenty-one. The action of a body of intelligent men will not always be harmonious, though, when discussion is regulated within proper limits, and does not degenerate into personalities, the body will generally elicit information, leading to sound and efficient action.

In 1719, a prevailing sickness is noted as being very fatal and alarming. Many of the colonists were carried off that year, and among the members of the church, Eld. Joseph Clarke, a most active and useful man, and one well qualified to fill the place of leading Elder, an office which, upon the death of the aged incumbent, John Maxson, Sen., would have been vacant. The eyes of the whole church seem to have been upon him to fill the place which, according to all human calculation, must soon have required a successor. Elder Maxson was then in the 80th year of his age. But death took the young and vigorous, and left the church to look for another to lead them in their arduous work, when the appointed time of the election should come.

The following note is recorded, without date, in relation to the epidemic so prevalent at this time:

"Upon consideration of the dispensation of the Most High upon this part of the wilderness, by visiting the inhabitants of the same with grievous sickness, and death itself, and other considerations, it was, on the 13th of June, 1719, concluded, that the next fourth day of the

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week next following be solemnized by fasting and prayer to Almighty God, that he would be pleased to stay his hand of correction which hath been so awfully lifted up amongst us; which was on the day appointed pretty generally attended."

On the 23d of June, Thomas Hiscox was chosen Clerk, and also to the place of an Elder, to assist Elder Maxson; and arrangements were made to have the ordination of John Maxson, Jun., as Elder, take place, and also of William Tanner and Benjamin Burdick to the office of deacon. Eld. Joseph Crandall of Newport was written to by Joseph Clarke, Sen., on behalf of the church, for this purpose. The time of the meeting was made to depend upon the convenience of Eld. Crandall. The ordination took place on the 5th of July following, when Mr. Hiscox declined the appointment tendered him; and a new election being ordered, he was notwithstanding again chosen by a vote of thirty-three to one.

At the meeting of the church at the meeting-house in Westerly, Aug. 25, 1719, there were present—

John Maxson, Sen., Eld.,	Thomas Hiscox,
Joseph Clarke,	Judith Maxson,
Benjamin Burdick,	Ruth Lanphear,
Joseph Maxson, Sen.,	Tacy Maxson,
Francis Colgrove,	Content Maxson,
Jonathan Maxson,	Elizabeth Davis,
George Stillman,	Hannah Maxson,
Thomas Clarke,	Dorothy Maxson,
Jos. Maxson, Jun.,	Susanna Babcock,
John Maxson Jun.,	Elizabeth Clarke.

At this meeting Joseph Maxson was chosen to the office of a deacon; and Benjamin Burdick having been appointed Treasurer, the funds of the church, consisting of bills 11s 6d, silver 18s 2d, were handed over to him by the former treasurer, John Maxson. And at a Sabbath meeting the 26th of the 7th month, 1719, it was concluded, "that the 7th of Oct. following should be a day of thanksgiving to God for his great mercy in staying the hand of correction by sickness, and in giving so fruitful a harvest."

A long controversy with Thos. Hiscox, in relation to the acceptance of an eldership in the church, was in progress about this time. The letters and resolutions are furnished in the memoir of Eld. Hiscox, No. 2, vol. 1, of the *Memorial*.

The Yearly Meeting was held on the 17th of Sept., 1720.

Eld. Maxson died the 17th of Dec., 1720, aged 82 years; and John Maxson, Jun., succeeded him.

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John Davis was chosen Clerk, June, 1721.

Silas Greenman presented a confession of faith and repentance, and was baptized, 4th of August, 1722. This is the first notice of the written confession so long afterward insisted upon by the Church as a requirement in order to membership.

Oct. 18th, 1721, was observed as a day of thanksgiving and praise for the plentiful harvest and good health of the colony.

The 2d of July, 1722, was observed by the church as a day of fasting and prayer on account of the drought then prevailing.

Thomas Hiscox was again appointed Clerk.

The 15th of September was the time of a General Meeting, when a day of thanksgiving was appointed for the 20th of September, and a letter was received from a General Meeting at the westward, dated 18th of 8th month, 1722. A letter was afterward received from the General Meeting at Piscataway, dated 24th 7th month, 1723.

The following proceedings will serve to show the faithful manner of dealing with members adopted by this church, and the result of such action, when the judgment is properly matured and the investigation conducted in the fear of God.

"Church Meeting, June 20, 1727. Francis Colgrove made complaint to the church against William James, in that said William James doth wrongfully withhold from the said Colgrove the sum of six pounds ten shillings in money, due him on account of a pair of oxen sold by said Colgrove to said James, which six pound ten shillings was the last payment due for said oxen. Ordered, that Bro. Hiscox write a note to inform Bro. James of the complaint entered against him, and to notify him to appear at the next church meeting to make answer to the same, unless by agreement between themselves the matter be issued before."

"December 26, 1727. The matter controverted between Bro. Francis Colgrove, Jun., and Bro. Wm. James, being considerably debated, and some difficulty seeming to arise respecting the same, and neither of the persons being present, it is thought by said meeting necessary that both the persons be required to attend the next church meeting, in order, if possible, that further light may appear, and that justice may be done. Also, that Francis Colgrove, Sen., be desired to come, to the end that the cause may be heard, and if possible issued. To which end Bro. Joseph Maxson, Jun., and Bro. John Maxson, Jun., are hereby appointed to notify Bro. Francis Colgrove, Jun., and Bro. William James, of the church meeting, and also in the name and behalf of the church require them both to appear at said meeting; and that Bro. Hiscox notify Bro. Francis Colgrove, Sen., by note, in the behalf of the church, to desire him to attend the same."

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At a church meeting at the meeting house in Westerly, the 20th day of February, 1728, present—

John Maxson, Eld.,	Rob't Burdick,
Benjamin Burdick, Dea.,	Thomas Clarke,
Joseph Maxson, Sen.,	Thomas Hiscox,
John Davis,	Francis Colgrove, Sen.,
Oliver Babcock,	Francis Colgrove, Jun.,
Geo. Stillman,	William James,
Joseph Maxson, Jun.,	Tacy Maxson,
John Maxson, Jun.,	Content Maxson,
Zacheus Rencls,	Hannah Maxson,

Elizabeth Davis.

A complaint being exhibited to the church, the 20th of June, 1727, by Francis Colgrove, Jun., against William James, for wrongfully withholding from him the sum of six pounds ten shillings in money, as is more at large to be seen in the complaint on the 55th page of the church record;

The matter being thus laid before the church, and having been divers times considered, debated, and seriously weighed, and being to the utmost of our power willing to have an impartial regard and unbiased affection to each of them, without in the least degree preferring one before another in judgment, but to do justly, love mercy, in a humble walk with God, and faithful discharge of duty to these our brethren; and inasmuch as—

1st. That Bro. Colgrove and Bro. James both agree that Bro. James did formerly and really contract the debt with and thereby became indebted to Bro. Colgrove; and,

2d. That Bro. Colgrove awfully affirms, in the presence of God and before the church, that the debt hath never been paid him;

3d. That Bro. James is so cautious, careful and uncertain, that he hath not freedom to say or satisfaction to affirm that he hath ever paid the same, but thinks and verily believes he hath paid it; it is therefore evident, that the debt was once undoubtedly due; and that it neither appears by affirmative evidence or demonstration ever to have been answered, paid or discharged in any manner of way; therefore we conclude, that it is but justice the money should be paid, and therefore do accordingly hereby order Bro. William James to pay to said Bro. Colgrove the above said sum of six pounds ten shillings in money, in answer to the debt aforesaid.

Voted without any contrary voice, excepting Sister Tacy Maxson.

At the meeting held 25th June, 1728, the question was again presented whether, all efforts having failed to correct the evil so common of members refraining from attendance at the church meeting and the ordinances, there could be no remedy, all other things having failed to secure a full attendance. Joseph Maxson, John Davis, Benjamin Burdick, and George Stillman, were appointed to visit all delinquent members, and learn the cause of said delinquency, and report to the church.

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The zeal with which the leading members of the church endeavored to discharge their duty is evidence of their devoted lives. The time absorbed by so many and long journeys to visit the careless, the sinful, and the backsliding, must have abated much of their means. At the present time it would be considered too great a drawback on the profit of our business. Would it not be well to consider, whether we are not greatly behind our fathers in duty, and whether the floods of worldly influences do not drown the spirits of Christian professors, in consequence of the unwillingness of the strong to stand in the breach, and stay the corrupting tendency of the mass, who depend upon the fostering care and example of primitive Christian devotedness and faithfulness. The Christian religion is eminently social. Take from it this feature of its character, and it ceases to be useful in the world. With the exercise of social benevolence, rival systems are fostered; and though they are wanting in the great element of godliness, the superficial will be led to adopt them as a kind of heaven-born substitute for the self-denying system of soul-saving Christianity.

The Westerly church seemed to feel deeply the responsibility of its position. For a long time it had no rival in the colonies nearer than Providence or Newport, and the people yielded to the apostolical character of the administration, from the fact that the church had regard to the spiritual good of the community, and was not ambitious of splendor or worldly power. It exchanged not its claims on the promise of God for any earthly good. As yet the country was exclusively an agricultural district, and therefore these people were in a measure excluded from the observation and influence of much of the vanity of the more populous places. Yet the leading men in the church were the representatives of the town in the counsels of the colony, and were not ignorant of the devices of worldly men, or the power of temptation to which they were exposed in their company. They knew full well the lessons they were taught, and were armed for the conflict the more effectively as they saw the danger to which the unprotected flock were exposed in the wilderness of temptation.

There was about the year 1729, a difficulty between two members of the church—George Babcock and Thomas Greenman—which, from the standing and influence of the men, seemed to defy all efforts to effect a settlement. For several years the matter was before the church at various times without effect. It was finally disposed of by calling to the aid of the church the services of two leading men of another church, as arbitrators. A long account of the trial before these arbitrators is contained in the church book, and the decision of

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Valentine Wightman and Daniel Everitt is recorded. And yet the matter was not settled till the death of Mr. Greenman, who shortly before declared, before a justice, that he was satisfied, and was willing that the church should overlook the obstinacy of the parties in the premises; whereupon Mr. B. was restored, and peace again seemed to send her revivifying influence through the body, making the heart rejoice in its healthful revelry. The determination of the arbitrators referred to was dated 26th of April, 1732, and was transcribed from the original by Geo. Stillman, who was at that time Clerk of the church.

HISTORY OF THE "WILCOX" CHURCH.

We are indebted to our sister Mary H. Gavitt for the following sketch of the History of Eld. Wilcox's Church. We cannot do better than to transfer the letter to the pages of the *Memorial*.

WESTERLY, R. I., Nov. 17, 1852.

RESPECTED BROTHER:

I have not forgotten that you left me in "charge" of the business of collecting some statistics and facts relative to Eld. Wilcox, and the Church of which, for more than twenty years, he was the pastor—in order, if found of sufficient interest, to publish in the *Memorial*, at some future time. Many unavoidable engagements have prevented me from attending to this interesting work before.

I have obtained the Records, and examined them, and have also collected some interesting reminiscences of the Elder, and the result is, to satisfy my own mind that a sketch of that Church will not come within the range or design of the *Memorial*. I have been disappointed to find, that though many Sabbath-keepers were numbered among their members, and their meetings for worship were always held on the seventh day, yet there are no allusions to them as such in the Records; nor, indeed, any thing from which we can draw any illustration of their character. And although there is much said on almost every page about their "Covenant," yet there is no form of one given, nor any Articles of Faith, nor any expression whatever by which we may judge of the basis or principles of the Church.

But that you may judge for yourself, I will state a few facts which I have collected in regard to the Church.

It appears that on the 22d of December, 1765, Isaiah Wilcox covenanted to serve the Lord. On the 29th, Elisha Sisson joined him in the covenant, having been baptized previously. On the 30th of the same month, David Wilcox united with them, and the two brothers

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were baptized in February following. The next year Valentine Wilcox was added to their number. There seems not to have been any farther additions until 1770, when four joined with them, and they were "witnessed a church." The following year Isaiah Wilcox was ordained, and twelve added to their number.

There were a very few additions from year to year until 1780. There appears to have been a dearth most of the time until 1785. That year witnessed the commencement of the "great reformation," which continued for nearly three years—during which time over 200 were added to the church—177 in 1786.

In 1694, there was another great revival, and 62 were baptized and added to their number. This was the year after the death of their Elder, and seems to have been the last large addition they received. They were without a pastor for many years, and had no preaching, except when visited by brethren from abroad.

They entered into fellowship with the Stonington and Warren Associations. They seem to have been very strict in their discipline, and careful to take the "Gospel rule" in the commencement of labor. And yet there is but a single instance of any notice being taken of Sabbath-breaking. One was brought before the church, charged with having been engaged with laborers in cutting down grass "on the day he said to keep for the Sabbath." But it was passed over very slightly by the church. They were very free in their communion—so free, that when applied to by Charles Babcock, of Brookfield, to be given up to become a member of Elder Clarke's church of B., an interesting correspondence attests their unwillingness to comply, "lest he should bring himself into bondage." But after long consideration, they concluded to give him up, with this "proviso," that Eld. Clarke's church should allow him to commune with them, or any other of their line of churches—otherwise he must content himself to remain as he was, or be thrust out of the church as a covenant-breaker.

The last entry upon their Records is in 1810, at which time there were about 260 members—giving the church a short history of only 46 years existence, which history appears to me very instructive in regard to the working of the mixed communion principle among Sabbath-keepers.

Such is the result of my investigations, and I fear I have encroached unnecessarily upon your precious time by my prolixity.

A small side view profile of Eld. Stillman—the only likeness they have of him—was sent to me, in hopes that with the aid of that, and

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recollection, I could draw a more perfect likeness of the original. I have attempted it, and find myself unable to succeed, notwithstanding my recollections of his looks are quite vivid. I am sorry that it must be relinquished; my *little* skill is not adequate to the performance of such a work.

Wishing you much success in your historical researches,

I remain, very respectfully,

Your unworthy friend, MARY H. GAVITT.

Mr. T. B. STILLMAN.

Missionary Department.

HISTORY OF SEVENTH-DAY BAPTIST MISSIONS.

Proceedings of the Board in 1826, 1827, and 1828—Formation of a Society in 1828—Proceedings, &c.

IN our last number we gave the proceedings of the Missionary Board, with the Reports of its Missionaries, for the year 1825. From the Minutes of the Missionary Board, which were published in connection with those of the General Conference, we copy the following:—

Proceedings of the Seventh-day Baptist General Board of Missions, held in Berlin, Rensselaer county, New-York, September 20th and 25th, 1826.

1st. The meeting was opened with prayer by brother Amos R. Wells, and the following brethren were admitted delegates of auxiliary societies, viz:

William B. Maxson, 1st Missionary Society of Brookfield.

Lewis Titsworth, Piscataway Missionary Society.

Collins S. Youngs, Missionary and Bible Society, Cumberland Co., N. J.

William Greene, Adams Missionary Society.

Joel Greene and Ezekiel G. Potter, Scott Missionary Society.

Zacheus Maxson, Truxton Missionary Society.

Silas Spencer, 2d Brookfield Missionary Society.

The following brethren were invited to take seats in the Board, viz: Amos R. Wells, Phineas Ayers, Abel Stillman, Orson Campbell, John Watson, Jonathan R. Dunham, William Satterlee, Amos Satterlee, Clarke Crandall, and Maxson Greene. The following brethren (being absent) were also admitted members: Eli S. Bailey, William Utter, and Henry Clarke.

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2d. The following brethren were unanimously elected to the offices affixed to their names, viz: Lewis Titsworth, President; Amos R. Wells, Vice President; William B. Maxson, Recording Secretary; John Bright, Corresponding Secretary; Eli S. Bailey, William Utter, and Henry Clarke, Executive Committee—all to serve till the next meeting of the Board.

Brothers Phineas Ayers, Abel Stillman, and Silas Spencer, were appointed a committee to audit the accounts of missionaries employed by the Board.

3d. The reports of Brothers Lewis A. Davis and William Greene, were read, received, and referred to the Auditing Committee.

4th. *Whereas*, Brother Amos Satterlee stated, that in the auditing of his account last year, he had charged to him articles intended as a reward for private labors; it was, therefore, *Resolved*, That those services and rewards be reconsidered during the present session of the Board.

5th. The following appropriations were then made for the use of the Board, viz:

Hopkinton Missionary Society,	$20 00
1st Brookfield Missionary Society,	15 00
1st Brookfield Female Missionary Society,	10 00
Shiloh Female Mite Society,	10 00
2d Brookfield Missionary Society,	20 00
Adams Missionary Society, and paid William Greene,	5 00
Piscataway Missionary Society, and paid Lewis Titsworth for printing tracts,	5 00
Cumberland (N. J.) Missionary and Bible Society,	20 00
Shiloh Harmonic Society,	13 22
Scott Missionary Society,	14 10
Alfred Missionary Society,	20 00
Ann Sophia Clarke, Broadalbin, N. Y.	1 00
Electa Hill, "	75

6th. The Corresponding Secretary (by letter) made a very interesting report relative to the Mission in Ohio and Indiana, in which he strongly recommends its continuance. He states that "since the commencement of the operations of the Board in those parts, one church has been constituted in the Beach Woods, near Mad River, Ohio, and increased from seven to upwards of twenty members. They now have a licentiate among them, who bids fair for usefulness."

7th. The Treasurer reported by letter that the Treasury was indebted $50 00.

8th. The committee of managers of the *Magazine* funds, reported that the institution was indebted for printing, &c., $207 50; and that there was due for *Magazines*, about $350 00.

Adjourned to the 25th, at nine o'clock A. M.

September 25.—The Board met pursuant to adjournment, and again adjourned, till the General Conference shall close its session.

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9th. After the adjournment of the Conference, the Board met. Prayer by Bro. Maxson.

10th. The reports of brothers Job Tyler and Joel Greene were received and referred to the auditing committee, who reported that brother Lewis A. Davis had labored under the direction of the Board six months and six days; that he be allowed $74 37; that his expenses were $15 77; that he had received $49 58; and that there is due him $40 26. Brother William Greene had labored under the direction of the Board two months and three days; that he be allowed $29 40; expended $4 33; had received $28 13; balance due him $5 60. Brother Job Tyler had labored three months; that he be allowed $42 00; expended $3 00; had received $14 68; balance due him $30 32. Brother Joel Greene had labored one month and sixteen days; that he be allowed $18 40; had expended $4 63, and received $8 93; and that there was a balance due him of $14 10.

11th. Brother Amos Satterlee's last year's services and reward were reconsidered, and it was voted, that he have allowed him, in addition to what he has received already, $21 92; and that he have an order on the Alfred Missionary Society for $20 00, and the balance from the Treasury.

12th. *Voted*, That Brother Joel Greene have an order on Scott Missionary Society for $14 10; that Brother Lewis A. Davis have an order on the Cumberland Missionary and Bible Society for $20 00; that Brother William Greene have an order on the 1st Brookfield Missionary Society for $5 60; that Brother Joel Greene have an order on 2d Brookfield Missionary Society for $10 00, and an order on Hopkinton do. for 20 00; that Brother Job Tyler have an order on 1st Brookfield Missionary Society for $10 00.

13th. *Voted*, That the Committee of Managers of the Magazine Funds, have a draft on the Treasurer for $15 87, and an order on the 2d Missionary Society in Brookfield for $10 00, to aid them in paying the debt due for printing, &c.

14th. *Resolved*, That the proceedings of this Board be printed with the minutes of the General Conference, and that the Treasurer pay $5 00 towards the printing.

15th. *Resolved*, That Bro. Lewis A. Davis have a mission of four months on the station occupied by him last season; and that the Corresponding Secretary furnish him with his instructions.

Adjourned to the meeting-house of the 1st church in Brookfield, Madison county, N. Y., to meet the fourth day of the week before the fourth Sabbath in September, A. D. 1827, at 10 o'clock A. M.

Labor performed under the direction of the Board since its last annual session.

Elder Lewis A. Davis has labored six months and six days in the States of Ohio and Indiana. He commenced his labors September 9th. He preached in Salem, Middle Island, Muskingum, Mad River, including the Beach Woods, Muddy Run, and Fairfield, on the Little

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Miami River, and in the neighborhood of Elizabethtown, Brookville and Jacksonburgh. He traveled about 2000 miles, preached ninety-eight sermons, baptized six persons, and administered the Lord's Supper once.

Elder Job Tyler has labored three months in the State of New-York. He preached in the towns of Marcellus, Otisco, Homer, Lansing, Truxton, Lincklaen and De Ruyter. He traveled about 1000 miles, baptized seven persons, and administered the Lord's Supper once.

Elder William Greene has performed a tour in the State of New-York of two months and three days.

His labors were performed in the counties of Madison, Chenango, Cortland, Oneida, &c.

Elder Joel Greene has performed a tour of one month and ten days in the same section of the State of New York.

Proceedings of the Seventh-day Baptist General Board of Missions, held in Brookfield, Madison Co., New York, September 19th and 24th, 1827.

The meeting was opened with prayer by brother William B. Maxson. The following auxiliary societies were reported by their delegates, viz:

Missionary and Bible Society of Cumberland County, N. J.—Caleb Sheppard, Reuben F. Randolph, James Davis.

Hopkinton Missionary Society—Amos R. Wells, Daniel Lewis, John Langworthy.

First Brookfield Missionary Society—William B. Maxson.

Second Brookfield Missionary Society—Eli S. Bailey, Silas Spencer.

Scott Missionary Society—Job Tyler, Joel Greene, John Maxson.

Westerly and Hopkinton Female Mite Society—Amos R. Wells.

Shiloh Female Mite Society—Reuben F. Randolph.

Brookfield Female Missionary Society—William B. Maxson.

Brookfield Domestic Missionary Society—Daniel Coon, Joshua Maxson, Jun.

Stephentown Missionary Society—Joshua B. Maxson.

The following brethren were invited to take seats in the Board as honorary members, viz: Jacob Ayers, Alexander Campbell, Orson Campbell, William Utter.

Objectional remarks were made by members respecting the choice of officers from among honorary members, who are not members of auxiliary societies, and the question was referred to the chair, which decided that the proceeding was unconstitutional.

The Board then proceeded to the choice of officers for the year ensuing, and the following were unanimously elected, viz: Eli S. Bailey, President; William Utter, Vice-President; William B. Maxson, Treasurer and Recording Secretary; John Bright, Corresponding Secretary.

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Voted, That the choice of the Executive Committee be deferred to a future period during the session of the Board—which was finally omitted. The following persons, therefore, who were the Executive Committee last year, are continued for the year ensuing: Eli S. Bailey, William Utter, and Henry Clarke.

Voted, That William Utter, John Maxson, and William B. Maxson, be a committee to investigate the state of the funds of the Board, during the present session.

Voted, That Eli S. Bailey, Joel Greene, and John Maxson, be a committee to draft a Constitution for a General Missionary Society, and present it to this Board during its present session.

Adjourned to meet after the rising of the General Conference.

September 24th. The Board met agreeable to adjournment. The following appropriations were then made by auxiliaries for the use of the Board:

Hopkinton, Rhode Island,	$17 47
Cumberland Missionary and Bible Society,	20 00
First Brookfield Missionary Society,	10 00
Also a note upon W. B. Maxson, of principal and interest,	48 62
Second Brookfield Missionary Society,	10 00
Scott Missionary Society,	11 00
Westerly and Hopkinton Female Mite Society,	5 00
Shiloh Female Mite Society,	6 00
Brookfield Female Missionary Society,	4 48
Brookfield Domestic Missionary Society,	10 00
Stephentown Missionary Society,	5 00
Collection taken at the meeting-house on the 23d inst.	9 84
	$157 41

A report of brother Lewis A. Davis' missionary tour was received through the Corresponding Secretary, and referred to Caleb Sheppard, Joel Greene, and Joshua Maxson, who were appointed a committee to audit his account; who reported that he had labored two months and nine days, and that he be allowed $30 00; that he had expended $13 00=$43 00; and that he had received in donations $9 75; of the Cumberland Missionary and Bible Society, $10 00; for Magazines, $6 50=$26 25; leaving a balance due him of $16 75.

The committee appointed to investigate the state of the funds of the Board, reported, that according to the best means they had of making a report on this subject, the Board was indebted to Joel Greene, for missionary services, $12 55; to Job Tyler, for do. voted him last session, $21 74; to Lewis A. Davis, for do. voted him last session, $21 67; to the Magazine committee, for note given at the bank, $80 00; for the balance due for printing the 16th No. of the Magazine, $22 00; to William B. Maxson, for services as editor of the Magazine, $89 20=$247 16. That there is a balance in the treasury of $12 18, and that there is due for Magazines, $271 61; total, $283 79.

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Voted, That Joel Greene have an order on Scott Missionary Society for $8 75, and an order on the treasurer for $3 80; that Job Tyler have an order on the treasurer for $10 00; that Lewis A. Davis have an order on the treasurer for $19 00; that the treasurer pay for minutes, $3 00; that Wm. B. Maxson have an order on the first Brookfield Missionary Society for $48 62; and that the Magazine committee have an order on the treasurer for $42 00; which was all the money that was in the treasury.

Voted, To employ Bro. Lewis A. Davis to travel as a missionary in Indiana and Ohio, three months; and that the Corresponding Secretary furnish him with his instructions.

Resolved, That this Board highly disapprove of Elder Amos Satterlee's conduct as a missionary, and that this resolve be published in the Minutes of the Board.

The committee which was appointed to draft a Constitution for a General Missionary Society, reported a Constitution, which was approved; and the several communities of our connection are respectfully requested to unite their efforts in the formation and support of a General Missionary Society.

Resolved, That this Board be adjourned to the Seventh-day Baptist meeting-house in Piscataway, N. J., to meet the fourth day of the week before the first Sabbath in October, 1828, at 10 o'clock A. M.

Proceedings of the Seventh-day Baptist General Board of Missions, convened in the Seventh-day Baptist meeting-house in Piscataway, N. J., October 1st and 3d, 1828.

The meeting was opened by prayer, by brother Matthew Stillman, and then proceeded to call for the delegates from the several auxiliary societies, as follows:—

Hopkinton, R. I., Matthew Stillman; 1st Brookfield, N. Y., W. B. Maxson; 2d Brookfield, N. Y., Andrew Babcock; 3d Brookfield, N. Y., Samuel B. Crandall; Shiloh, N. J., John Davis, Caleb Sheppard, Enos F. Randolph, Charles Davis, John Bright, Samuel Davis; Shiloh Female Mite Society, John Bright; Stephentown (N. Y.) Missionary Society, Joshua B. Maxson, Solomon Carpenter, Jun.; Piscataway (N. J.) Missionary Society, Lewis Titsworth, David Dunn.

After which W. B. Maxson was chosen President; Matthew Stillman, Vice President; Lewis Titsworth, Recording Secretary and Treasurer; John Bright, Corresponding Secretary; W. B. Maxson, Eli S. Bailey, and William Utter, Executive Committee; and John Bright, David Dunn, and Samuel B. Crandall, Standing Committee.

Received, through the Corresponding Secretary, the journal of brother Lewis A. Davis' missionary tour; and brother Joel Greene being present, presented the journal of a tour which he had performed in the States of New York, Pennsylvania, and New Jersey, which was read, and both referred to the Auditing Committee.

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Adjourned for half an hour; after which the Board again met. Prayer by brother Samuel Davis.

The appropriations of the auxiliary societies were presented. Hopkinton, $15 00, subject to order; 1st Brookfield, $10 00, subject to order; 2d Brookfield, $5 00, subject to order; Brookfield Domestic Missionary Society, $10 00; Shiloh Missionary Society, $10 00; Shiloh Female Mite Society, $20 00; Stephentown, $6 00; Pisctaway, $10 00; received for Magazines, by Joel Greene, $9 81; Lost Creek Missionary Society, $15 00, subject to order; Scott Missionary Society, $11 74. Total, $122 55.

The Auditing Committee's report was received, namely: That brother L. A. Davis has labored in the service of this Board, by the appointment of September, 1827, three months; that he be allowed $48 00; that he has received in his tour $7 62; also from the Board, at last session, $20 00, making $27 62; that a balance was due to him on settlement of 1826, of $18 01; his expenditure on his last tour was $9 37; balance due him, $47 76. Due brother Job Tyler, on the unsettled account of 1825, $11 74.

Brother Joel Greene has labored, by a conditional appointment of the Executive Committee, four months; his wages would amount to $64 00; has expended $32 00; has received on his tour, $35 00, leaving a balance of $61 00.

Resolved, That the report of the Auditing Committee be received, and that the labors of brother Joel Greene be recognized by the Board as if he had been appointed at the annual session.

Resolved, That brother Job Tyler have an order on the Scott Missionary Society for $11 74; that brother L. A. Davis have an order on the Lost Creek Missionary Society for $15 00, and an order on the Treasurer of the Board for $32 76; that brother Joel Greene have an order on the Hopkinton Missionary Society for $15 00, do. on 1st Brookfield Missionary Society for $10 00, do. on 2d Brookfield Missionary Society for $5 00, do. on the Treasurer of the Board for $31 00, making the amount due him of $61 00. Adjourned until the rising of the General Conference.

Oct. 3. The Board met at two o'clock, P. M. Prayer by W. B. Maxson.

Resolved, That the Proceedings of this Board be printed with the Minutes of the General Conference, and that the Treasurer pay $2 05 to defray the expense of printing.

Resolved, That this Board adjourn until the fourth day of the week before the first Sabbath in October, 1829, at 10 o'clock, A. M., to meet at Hopkinton, R. I.

Signed by order of the Board,

W. B. MAXSON, Moderator.

LEWIS TITSWORTH, Secretary.

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In 1828, some of the leading brethren, considering the nature of the missionary organization as not complete in its then existing form, proposed a new form of organization, which, while it should make the executive duties devolve upon the Board as heretofore, should change the character of the representative feature, so as to predicate the appointment of the Board upon a new basis, viz: that of a Society, instead of a delegation from auxiliary bodies. Therefore a Convention was called, after the adjournment of the Board, which formed a Society, as follows.

Organization of the American Seventh-day Baptist Missionary Society, with the Constitution which was adopted.

A number of the subscribers for the American Seventh-day Baptist Missionary Society convened in the Seventh-day Baptist meeting-house in Piscataway, N. J., on the 3d of Oct. 1828, when Eld. Matthew Stillman was called to the chair, and David Dunn was appointed Secretary. Then proceeded to organize the Society under the following

Constitution.

ARTICLE I. This Society shall be called "The American Seventh-day Baptist Missionary Society."

ART. II. The object of this society shall be to aid in sending the Gospel to the destitute and scattered of the Seventh-day Baptist denomination; and to improve opportunities of disseminating gospel truth, wherever a door of usefulness shall be opened.

ART. III. Any person may become a member of this society, by paying one dollar into the funds of the society, and engaging to pay the same sum annually, and complying with its regulations; but such member wishing to withdraw, may have the privilege by notifying the Treasurer, and paying arrearages.

ART. IV. Any person, by paying ten dollars at one time, or the same sum at two payments, may be a member during life.

ART. V. Any Missionary, Mite, or Bible Society, contributing annually to the funds of this society, shall be entitled to a vote for every two dollars so paid.

ART. VI. This society, at its annual meetings, shall choose, by ballot or otherwise, one President, five Vice Presidents, a Recording and a Corresponding Secretary, a Treasurer, and nine Directors, who shall constitute a Board of Trustees, to transact business, if required, in the recess of the society; and shall hold their respective offices for one year, or until others are appointed. Any member of this society being absent, shall have the privilege of voting by proxy.

ART. VII. The President shall preside in all meetings of this society, and of the Board of Trustees; and in case of his absence, the next senior officer shall fill his place.

ART. VIII. The Recording Secretary shall keep a record of the proceedings of this society at its meetings, and also of the Board of Directors, and shall also keep a record of the constitution and of the by-laws of this society, and a register of the names of the members.

ART. IX. It shall be the duty of the Corresponding Secretary to open and hold correspondence with auxiliary and other missionary societies, churches, and individuals, which may promote the object of this society.

ART. X. It shall be the duty of the Treasurer to take charge of all the funds that may come into his hands, and keep a record of the same, and hold it subject to the

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by-laws and orders of the society at its annual meetings; of all receipts, payments and expenditures; and in case of resignation, or removal from office, he shall deliver into the hands of the society, or his successor in office, all the funds, papers and property of said society, and shall make report annually to said society.

ART. XI. No person shall be employed as a missionary by this society, who is not a regular minister, in good standing in some church in the Seventh-day Baptist connection; and no missionary employed shall have any voice in selecting his route or fixing his pay.

ART. XII. Every missionary employed by this society, shall be furnished with regular credentials, specifying his route, and the term of time for which he is employed. And it shall be the duty of every such missionary to keep a regular journal, containing an account of his travels, labors, expenditures, and receipts; and shall account to this society for all donations, of every description, received while so employed. And farther, should any missionary, so employed, be charged with violating the trust reposed in him, or of being deficient of any important qualification for the discharge of the functions of his office, it shall be the duty of the Board of Trustees, or any three of them, on having knowledge of the same, to suspend him from his labors until he shall be found innocent of the charges, or be brought before the society.

ART. XIII. This society shall hold its annual meetings on the day preceding the sitting of the Seventh-day Baptist General Conference, at such places as the society shall think proper, and adjourn from time to time, as their circumstances may require.

ART. XIV. This society, at its annual meeting, shall have power to make by-laws for the regulation of the affairs and business of the society, in conformity with, and not repugnant to, the Constitution.

ART. XV. Should any amount of money or property be appropriated to the use of this society, by will or otherwise, to establish a standing fund, the same shall be immediately applied, agreeably to the will of the donor or donors. The standing fund shall consist of donations for that purpose, made by will or otherwise, and life subscriptions; and the interest thereof only shall be used, together with the annual subscriptions, collections, and contributions for that purpose. And should it ever happen, that the society be dissolved, or suspend its operations, so that the object of the donor or donors cannot be carried into effect, the standing fund, and the interest due thereon, or the balance thereof in the Treasury, shall revert back to the said donors and subscribers, or their heirs or assigns, in proportion to the sums contributed by such donors and subscribers.

ART. XVI. Should any number of life subscribers, amounting to six or more, desire it, the money raised by their subscriptions may be loaned by the agents of this society in their respective vicinities, and the interest thereof forwarded annually by said agents to the Treasurer of the society.

ART. XVII. No alteration shall be made in this Constitution, unless presented in writing at one of the annual meetings of this society, and published for consideration until the next annual meeting, and concurred in by two-thirds of the votes collected.

After the adoption of the Constitution, the following brethren were chosen officers for the year ensuing, viz: Eli S. Bailey, of Brookfield, N. Y., President; Matthew Stillman, of Hopkinton, R. I., 1st Vice President; John Davis, of Hopewell, N. J., 2d Vice President; John Watson, of Piscataway, N. J., 3d Vice President; John Maxson, Homer, N. Y., 4th Vice President; Nathan Greene, Alfred, N. Y., 5th Vice President; William B. Maxson, Brookfield, N. Y., Recording Secretary; Jonathan R. Dunham, Piscataway, N. J., Treasurer; John Bright, Stow Creek, Cumberland county, N. J., Corresponding Secretary; Charles Davis of Stow Creek, Abram D. Titsworth of Piscataway, Randolph Dunham of Piscataway, Jacob D. Babcock of Hopkinton, R. I., Willard D. Wilcox of Scott, N. Y.,

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Samuel B. Crandall of Brookfield, N. Y., Silas Stillman of Alfred, N. Y., Maxson Greene of Alfred, N. Y., and Clarke Stillman, Homer, N. Y., Directors.

The following persons were appointed Agents for the Society, viz: John T. Davis, Caleb Sheppard, and Enos F. Randolph, Cumberland county, N. J.; David Dunn and Lewis Titsworth, Piscataway, N. J.; Charles Clarke, Joseph B. Frink, and Martin Wilcox, Scott, N. Y.; Alexander Campbell and Caleb Church, Truxton, N. Y.; Andrew Babcock and John T. G. Bailey, Brookfield, N. Y.; John Greene, Friendship, N. Y.; Daniel Babcock, Alfred, N. Y.; Jacob D. Babcock, Hopkinton, R. I.; Joshua B. Maxson, Stephentown, N. Y.; Job Tyler, Marcellus, N. Y.; Lester T. Rogers, Waterford, Ct.; Levi H. Bond and Lewis A. Davis, Lost Creek, Va.; Jonathan Platts, Indiana; Samuel Bond, Liberty, Pa.; William Greene, Adams, N. Y.; Ebenezer D. Bliss, Newport, R. I.; Simeon Babcock, Beach Woods, Ohio; John Robbins, Salem, N. J.; Jesse Brown, Hightstown, N. J.; Joel Greene. It was then

Resolved, That we employ brother Orson Campbell one year, and brother Joel Greene six months, to travel as missionaries on the Allegany station; also, that brother Joel Greene labor three months in visiting the societies of Rome, Brookfield, Berlin, Waterford, and Rhode Island, for the purpose of obtaining funds for this society; also, that he labor three months in the States of Virginia, Indiana, Ohio, and French Creek, Pa.

Resolved, That brother John Watson be appointed to travel as a missionary on the Allegany station three months, and to occupy that station in the absence of brother Joel Greene, while on his southern tour.

Resolved, That one hundred copies of the Constitution, and a circular prepared by the Corresponding Secretary, be printed, and that the Minutes and Constitution of this Society be printed in connection with the Minutes of the General Conference, and that the Treasurer pay the expense.

Resolved, That brother Joel Greene prepare the minutes for the press, and superintend their printing.

Resolved, That this society be adjourned to the Seventh-day Baptist meeting-house in Hopkinton, R. I., to meet the fourth day of the week before the first Sabbath in October, A. D. 1829, at 10 o'clock A. M.

W. B. Maxson, Recording Secretary.

The old Board met the next year for the last time, and made the following record of its doings:

Proceedings of the General Missionary Board.

The Board met, agreeable to adjournment, in Hopkinton, R. I., September 30th, 1829; but as the delegates had not generally arrived, adjourned till to-morrow, 9 o'clock A. M.

October 1—The Board convened accordingly, viz: Hopkinton Mis-

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sionary Society, by Elder Matthew Stillman and Deacon John Langworthy; 2d Brookfield Missionary Society, Elder Eli S. Bailey; 3d Brookfield Missionary Society, Deacon Samuel P. Burdick; Shiloh Missionary Society, John Bright and Caleb Sheppard; Scott Missionary Society, Deacon John Maxson; which, together with the officers, composed the Board.

The Agent for the Magazine concern reported, that there was due for printing the 16th number $39 19; balance due him, for printing the previous numbers, $13 32; making $52 51. W. B. Maxson presented his claim for editorial services, amounting to about $50, and made it a donation to the Board, which was accepted.

The following appropriations were made to the Board, viz: Hopkinton Missionary Society, $14 00; 3d Brookfield Missionary Society, $8 00; 2d Brookfield Missionary Society, $6 00, subject to order; Shiloh Missionary Society, $5 00; Stephentown Missionary Society, $2 00; Scott Missionary Society, $5 00, and $10 00 subject to order. Money collected by Joel Greene for Magazines, $9 00. Total $59 00.

Resolved, That William B. Maxson be appointed to dispose of the Magazines remaining on hand, collect what is due for Magazines, pay the debts of the Board, settle with Abel Stillman, our former agent, and make his report to the American Seventh day Baptist Missionary Society, at its next annual meeting.

Resolved, That the President be authorized to draw orders on those Missionary Societies which have not forwarded their appropriations, for their respective sums.

Resolved, That this Board adjourn *without day*.

AMOS R. WELLS, *Sec. pro. tem.*

The Missionary Society then met, and the following are the Minutes of their meeting in 1829.

Minutes of the American Seventh-day Baptist Missionary Society, at its Annual Meeting, 1829.

1. The Society met, pursuant to its adjournment last year, in Hopkinton, R. I., Sept. 30th, 1829, and adjourned to Oct. 5th.

2. The Society then met accordingly. After prayer, the Constitution and proceedings of its last session were read. The Society proceeded to business under the officers appointed at its last session.

3. Brother Jonathan R. Dunham, the Treasurer, reported that there remained $9 74½ in the Treasury.

4. Then proceeded to the choice of officers for the year ensuing. The following persons were chosen, viz: Eli S. Bailey, President; Matthew Stillman, 1st Vice President; John Davis, 2d Vice President; John Watson, 3d Vice President; John Maxson, 4th Vice President; Nathan Greene, 5th Vice President; William B. Maxson, Recording Secretary; Jonathan R. Dunham, Treasurer; John Bright, (Stow Creek, Cumberland County, N. J.,) Corresponding Secretary. The following persons were chosen Directors, viz: John T. Davis,

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Hopewell, Cumberland County, N. J.; Abram D. Titsworth and Randolph Dunham, Piscataway, N. J.; Daniel Lewis, Hopkinton, R. I.; Willard D. Wilcox, Scott, Cortland County, N. Y.; Isaac Clarke, Brookfield, Madison County, N. Y.; Maxson Greene, Alfred, Allegany County, N. Y.; Benedict Westcott, Waterford, Ct.; Edward Whitford, Berlin, Rensselaer County, N. Y.

The following persons were appointed Agents, viz: John T. Davis, N. J.; David Clawson, Piscataway, N. J.; Martin Wilcox, Homer, N. Y.; Alexander Campbell, Truxton, N. Y.; Adin Burdick, John T. G. Bailey, and Clement H. West, Brookfield, N. Y.; Azariah F. Randolph, Friendship, N. Y.; Jacob D. Babcock, Hopkinton, R. I.; Joshua B. Maxson, Stephentown, N. Y.; David Rogers, 2d, Waterford, Ct.; Levi H. Bond, Lost Creek, Va.; Nathan Davis, Esq., Salem, Va.; Jonathan Platts, Indiana; George Potter, Cuba, N. Y.; David Dunn, Hayfield, Pa.; Simeon Babcock, Pike, Ohio; John Robbins, Salem, N. J.; John Whitford, Jr., Berlin, N. Y.; Luke Maxson, Petersburgh, N. Y.; Daniel Williams, Jr., Rome, N. Y.; William Greene, Adams, N. Y.; and all the missionaries employed by the Board.

5. Then received the reports of the Missionaries employed by this Society the year past, viz: Joel Greene, Orson Campbell, and John Watson; which were referred to John Maxson, David Dunn, Samuel H. Coon, Jacob D. Babcock, and John Davis, who were appointed an Auditing Committee, and who reported as follows: Joel Greene traveled ten months and two days, at $15 per month, $151; money in his hands $28 77; balance due him, $122 23. Orson Campbell had labored eight months and eighteen days, at $15 per month, $129; money in his hands $74 40; balance due him, $64 60. John Watson had labored two months and eighteen days, at $15 per month, $39; traveling expenses, $11 19; total $50 19.

Resolved, That the above-mentioned brethren have orders on the Treasurer for the amount of their several demands.

6. A letter was received from Fayette county, Pa., requesting Missionary labors. Also, requests from Hayfield, Pa., and Pembroke, N. Y., were made to the society for missionary labors, and stating their destitute situation.

7. *Resolved*, That Lewis A. Davis be appointed to labor six months in the States of Ohio and Indiana. Also, that William B. Maxson be appointed to labor six months in the French Creek Society, Pa., and Woodbridge Society, Pa.; and the officers of the Society, residing in the societies of Brookfield and Scott, provide a substitute, should he fail to perform the labor. Also, that Matthew Stillman be appointed for three months in Pembroke, N. Y., and in that region. Also, that John Watson labor as an agent for this Society, for a term not exceeding three months, in Hopkinton and its vicinity. Also, that Daniel Coon be appointed for six months, to labor on the Allegany station. Also, that Alexander Campbell be appointed for the same term, to occupy the same station in the absence of Elder Coon.

8. *Resolved*, That Joel Greene, Orson Campbell, and Alexander Campbell, be recommended to the Executive Committee in Brookfield

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and Scott, to supply the place of any Missionary who shall not fulfill his appointment.

9. *Resolved*, That this Society recommend to the public, for their patronage, a weekly paper, proposed to be published by John Maxson of Homer, N. Y., and that the agents of this Society act as agents for said paper.

10. *Voted*, That William B. Maxson revise and superintend the printing of the minutes of this Society, in connection with the minutes of the General Conference; and that $2 50 be appropriated by the treasurer, to defray the expense.

11. *Resolved*, That this Society adjourn to meet in Alfred, N. Y., the fourth day of the week before the sitting of the next General Conference, at 10 o'clock A. M.

W. B. Maxson, Rec. Secretary.

Minutes of the American Seventh-day Baptist Missionary Society, at its Annual Session, 1830.

1. The Society met, pursuant to adjournment, in the Seventh-day Baptist meeting-house in Alfred, Allegany Co., N. Y., Sept. 8th, 1830.

2. After prayer by brother John Watson, proceeded to call for the reports of the several officers of the Society. The following persons were then unanimously chosen officers of the Society, for the year ensuing, viz: Elder Eli S. Bailey, President; John Watson, 1st Vice President; Matthew Stillman, 2d Vice President; Samuel Davis, 3d Vice President; Joel Greene, 4th Vice President; Daniel Babcock, 5th Vice President; William B. Maxson, Recording Secretary; John Bright, Corresponding Secretary; John Maxson, Treasurer. The following persons were chosen Directors, viz: John T. Davis, Abram D. Titsworth, Randolph Dunham, Daniel Lewis, Willard D. Wilcox, Isaac Clarke, Maxson Greene, Benedict Westcott, Edward Whitford.

3. Agents same as last year, adding Maxson Greene and Winter Greene, and all the missionaries.

4. The following persons were chosen a Committee to audit the accounts of the Missionaries, &c., viz: John Maxson, Joshua B. Maxson, David Stillman, Maxson Greene, and Asa Dunn. Also, the following persons a Committee of Arrangements, viz: Eli S. Bailey, John Watson, Matthew Stillman, John Maxson, Nathan Greene, Joshua B. Maxson, Joseph Maxson, and Wm B. Maxson. Also, the following persons a committee to report amendments to the Constitution, viz: Wm. Satterlee, Joel Greene, and Matthew Stillman.

5. The reports of the Missionaries were received and referred to the Auditing Committee. Adjourned till the rising of the Conference.

6. The Society convened agreeable to adjournment. The Auditing Committee reported that Elder Stillman had labored two months, and that he be allowed $15 per month=$30; expenses on his tour

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$11 72; donations received by him, $7 22; balance due him, $34 50. Elder Coon had labored three months at the same rate, amounting to $45; expenses on his tour, $6 50; donations received by him, $10 78; balance due Elder Coon, $40 72.

Resolved, That the report be received, and the President give these brethren orders on the Treasurer for the above amounts.

7. The Committee of Arrangements reported in favor of employing a missionary six months of the ensuing year, in the vicinities of Hayfield and Woodbridgetown, Pa., and Lost Creek and Salem, Va., and to apportion his labors in those places, agreeable to the prospect of usefulness, and that Bro. W. B. Maxson be said missionary. And that brother Lewis A. Davis be appointed to labor six months on the Ohio and Indiana station. And that brothers John Watson and Daniel Coon be employed six months each on the Allegany station. And that Elder Daniel Coon visit the brethren in Russia, Herkimer Co., N. Y., once in three months, and spend one week each visit.

Resolved, That the report be received.

The committee appointed to suggest amendments to the Constitution, reported in favor of amending the 6th, 8th and 12th articles of the Constitution, so that they shall stand as follows:

Art. 6. This Society, at its annual meeting, shall choose, by ballot or otherwise, one President, five Vice Presidents, a Recording and Corresponding Secretary, and a Committee of five, chosen from among the officers or members of this Society, who shall form an Executive to transact business in its recess, three of whom shall form a quorum, and shall be so located as to be convened at any time, when necessity may require, and who shall furnish to missionaries all necessary instructions. The officers and executive shall hold their respective offices for one year, or until others are appointed; and any member of this Society, being absent, shall have the privilege of voting by proxy.

Art. 8. Strike out the words "and also the Board of Directors."

Art. 12. Strike out the words "Board of Trustees," and insert Executive Committee.

The Committee also suggest the propriety of adopting for the present year such a measure as might secure to the Society the benefit anticipated by the above amendments, by a selection by the Board from among themselves of such a committee.

Resolved, That the report be received and published in the minutes of the Society, for consideration until the next session of the Society, agreeable to the provision in Art. 17 of the Constitution.

Resolved, That Eli S. Bailey, W. B. Maxson, Joel Greene, John Maxson, and W. D. Wilcox, be the Executive Committee the year ensuing.

Resolved, That the Executive Committee and the Treasurer settle the missionary claims upon the Society.

Resolved, That the Executive Committee furnish instructions to the missionaries, and supply any vacancy occasioned by any missionary's neglecting to fulfill his appointment.

Resolved, That John Maxson and Joel Greene be a committee to revise and superintend the printing of the minutes of the proceedings of

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this society, and that they be printed in connection with the minutes of the General Conference.

Resolved, That three dollars be appropriated by the Treasurer, to defray the expense of printing the minutes.

Resolved, That this meeting be adjourned to the Seventh-day Baptist meeting-house in Petersburg, on the fourth day of the week before the second Sabbath in September next, at 10 o'clock A. M.

ELI S. BAILEY, President.

WILLIAM B. MAXSON, Secretary.

Minutes of the American Seventh-day Baptist Missionary Society, at its Annual Session, 1831.

The Society met agreeably to adjournment, September, 1830, in the Seventh-day Baptist meeting-house in Petersburgh, Rensselaer County, N. Y.

Meeting opened by prayer by brother John Watson, who presided, the President being absent.

Then proceeded to the choice of officers for the year ensuing, and the present officers were re-chosen, viz: Eli S. Bailey, President; John Watson, 1st Vice President; Matthew Stillman, 2d Vice President; Enos F. Randolph, 3d Vice President; Joel Greene, 4th Vice President; Daniel Babcock, 5th Vice President; Wm. B. Maxson, Recording Secretary; John Bright, Corresponding Secretary; John Maxson, Treasurer.

The following persons were chosen Auditing Committee, viz: David Stillman, John Maxson, Joshua B. Maxson, Winter Greene, and Thos. B. Stillman.

The following persons were chosen a Committee of Arrangements, viz: William Satterlee, John Watson, W. B. Maxson, John Maxson, Ray Greene, Amos R. Wells, Judah H. Heritage.

Adjourned for one hour.

Met accordingly. Prayer by Elder Satterlee.

Reports of Missionaries appointed by the Society last year, were called for.

Elder William B. Maxson reported that he had not attended to the appointment made for him.

Elder Lewis A. Davis was appointed for six months on the Ohio and Indiana stations. Reported by letter, that he had performed, in part, the labor assigned him. Voted, that his report be received, and referred to the Auditing Committee.

Elder Watson, who had an appointment for missionary labor, reported that it had not been expedient for him to attend to it.

The amendments to the Constitution, proposed by the Report of the Committee appointed last session, and published in the Minutes of 1830, were adopted by a unanimous vote of the Society.

The Society then proceeded to choose an Executive Committee, according to the amendment of the Constitution. The following persons

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were chosen, viz: Willard D. Wilcox, Charles Clarke, Martin Wilcox, John Maxson, and Joel Greene, all of Cortland county, N. Y.

Elder Daniel Coon presented his report of services rendered the Society the past year, which was received and referred to the Auditing Committee.

An account of expenses reported by brother Joel Greene, occurring in his tour in 1829, not before reported—referred to the Auditing Committee.

The Committee of Arrangements report, that they think it advisable to employ a missionary four months in the counties of Harrison, Va., Hayfield and Woodbridge, Pa.; also, that a missionary be employed for three months in Allegany county, N. Y., and M'Kean and Clearfield counties, Pa.

Resolved, That the above report be received, and that the Executive Committee be instructed to carry the recommendations of the above report into effect.

The Auditing Committee report, that brother Lewis A. Davis has labored three months and eighteen days in the States of Ohio and Indiana; and brother Daniel Coon has labored two months and eighteen days in Allegany and Herkimer counties, N. Y.; and that there is due to Elder Lewis A. Davis $46 22, over what he has received; and that there is due to Elder Daniel Coon $45 22, over what he has received; and that they have orders on the Treasurer for their several sums.

Brother John Maxson, Treasurer of the Society, made a report of receipts and expenses, showing the receipt of $399 55, and the payment of $259 53, leaving a balance in the treasury of $139 02.

Resolved, That this report be received, and that it be published with the Minutes of the Society.

Resolved, That the proceedings of this Society be published in connection with the Minutes of the General Conference.

Resolved, That brother Joel Greene deliver a missionary address at the opening of the next session of this Society, and that brother John Watson be a substitute, should he fail.

Resolved, That this meeting be adjourned to the fourth day of the week before the second Sabbath in September next, to meet in the Seventh-day Baptist meeting-house in Brookfield, at 10 o'clock A. M.

W. B. Maxson, Recording Secretary.

Minutes of the American Seventh-day Baptist Missionary Society, at its Annual Session, 1832.

The Society met, pursuant to adjournment, in Brookfield, Madison Co., N. Y., September 5, 1832.

Meeting opened by prayer, by Elder Matthew Stillman; Elder Eli S. Bailey, the president, took the chair.

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The Report of the Treasurer was read by brother Martin Wilcox, the Treasurer being detained by sickness.

Then proceeded to the choice of officers for the year ensuing, which were as follows: Eli S. Bailey, President; Joel Greene, 1st Vice President; Alexander Campbell, 2d Vice President; John Watson, 3d Vice President; Matthew Stillman, 4th Vice President; Walter B. Gillett, 5th Vice President; William B. Maxson, Recording Secretary; John Bright, Corresponding Secretary; Martin Wilcox, Treasurer. Executive Committee—John Maxson, Joel Greene, Martin Wilcox, Charles Clarke, and Willard D. Wilcox.

The following persons were appointed an Auditing Committee, viz: Maxson Greene, Thomas B. Stillman, and William Whitford.

The following persons were appointed a Committee on Petitions, viz: Joel Greene, Samuel B. Crandall, and William B. Maxson.

The following persons were appointed as agents for the Society, viz:—All the missionaries, and the following brethren: John T. Davis, Cumberland county, N. J.; David Clawson, Middlesex county, N. J.; Martin Wilcox, Homer, Cortland county, N. Y.; Alexander Campbell, Truxton, Cortland county, N. Y.; Sebeus M. Burdick, Lincklaen, Chenango county, N. Y.; W. Whitford, and Ephraim Maxson, Brookfield, N. Y.; Walter B. Gillett, Friendship, N. Y.; Joshua B. Maxson. Stephentown, N. Y.; John Whitford, Berlin, N. Y.; William Greene, Adams, N. Y.; Ethan Stillman, Brookfield, N. Y.; Maxson Greene, and Ray Greene, Alfred, N. Y.; Edwin Stillman, Genesee, N. Y.; Abel Ward, Schenectady; Jacob D. Babcock, Hopkinton, R. I.; David Rogers 2d, Waterford, Ct.; Levi H. Bond, Lost Creek, Va.; Nathan Davis, Esq, Middle Island, Va.; Jonathan Platts, Nettle Creek, Indiana; David Dunn, Hayfield, Pa.; Simeon Babcock, Pike county, Ohio; Judah H. Heritage, Salem county, N. J.; Jonathan F. Randolph, Salem, Va.

The Society then called for the reports of their missionaries.

Agreeably to a resolution of the Society, brother Lewis A. Davis reported his labors as a traveling preacher the year past, which was referred to the Auditing Committee.

Elder Joel Greene presented an account of his tour, which was referred to the Auditing Committee.

The Treasurer reported that there was a balance in the Treasury last year of $139 02. Money paid out per order of Society, as follows: Postage, 10 cts; A. Campbell, $7 50 for outfit; paid Lewis A. Davis an order of $46 00; paid Joel Greene for outfit, $5 00; making $58 60; leaving a balance in the Treasury of $80 40; received during the year, $22 00; total amount remaining in the Treasury, September 5th, 1832, $102 40.

Elder Alexander Campbell reported his missionary labors, which was referred to the Auditing Committee.

Adjourned to the rising of the General Conference.

September 9th.—The Society convened in the school-house, at 9 o'clock A. M. Prayer by W. B. Maxson. Brother Daniel Babcock,

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of Alfred, paid into the funds of this Society $10 00, received for Magazine accounts. Adjourned to Mr. I. Brown's, in the afternoon.

Met at 4 o'clock P. M., agreeable to adjournment.

Resolved, That the Executive Committee be requested to instruct one or more of their missionaries to collect what may be found due for Magazines, missionary subscriptions, &c., and endeavor to augment the funds of the Society.

The Auditing Committee reported, that Joel Greene had labored in Virginia four and a half months; wages, at $20 00 per month, $90 00; had expended $30 92; had received $48 91; leaving due him $72 01. Eld. Lewis A. Davis had labored two months and sixteen days=$50 56; had expended $10 00; had received $11 50; leaving due him $49 06. Alexander Campbell had labored nine days in Pennsylvania; had expended $5 62, and received $8 00; leaving due him $3 42.

Resolved, That the requests made to the Society by the Shiloh Female Mite Society, relative to the Western mission; and from the brethren in Potter county, Pa., Woodbridge, and Perrysburgh, also of Lost Creek and Pembroke churches, for missionary labor, be referred to the Executive Committee.

Resolved, That Elders Joel Greene, Alexander Campbell, and Lewis A. Davis, have orders upon the Treasurer for the respective balances due them.

Resolved, That brother Martin Wilcox be appointed to revise and superintend the printing of the Minutes of this Society in connection with the Minutes of the General Conference, and that the Treasurer pay $2 00 towards the expenses of printing.

Resolved, That this Society adjourn, to meet in Shiloh, Cumberland county, N. J., in the Seventh-day Baptist meeting-house, on the third day of the week before the 2d Sabbath in September next, at 10 o'clock A. M., and that brother Joel Greene preach a discourse on the occasion. WM. B. MAXSON, Recording Secretary.

Minutes of the American Seventh-day Baptist Missionary Society, 1833.

The Society convened, agreeably to adjournment, Sept. 10th, in Shiloh, Cumberland county, N. J.

An introductory discourse was delivered by Bro. M. Stillman, as Bro. Joel Greene had not arrived in season.

Adjourned until two o'clock P. M.

The Society convened accordingly. The Minutes of the last session were read by the President.

The report of the Treasurer was presented by Bro. Joel Greene, and was unanimously received, as follows: The amount of money received into the Treasury is $167 40. Disbursements from the Treasury: paid to Elder Joel Greene, by order of the Society, $72 00;

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paid Elder L. A. Davis, by order of Society, $49 06; credited to Elder Daniel Babcock, by order of Society, $1 00; paid to Elder Alexander Campbell, for outfit, first mission, $10 00; paid to Elder Alexander Campbell, for outfit, second mission, $20 00; total $152 06; leaving a balance in the Treasury of $15 34.

Resolved, That the Treasurer be requested to report the receipts into the Treasury, in future, in detail.

The Report of the Executive Committee was read, received, and the proceedings of the Executive Committee approved.

Report of the Committee.

The Executive Committee of the American Seventh-day Baptist Missionary Society beg leave to report the following as their official proceedings the year past.

Having received numerous applications, from various sources, for that aid which it is the professed object of the Society to render to the destitute, the attention of the Committee was early called to fix on the most eligible and advantageous fields of labor, and to procure the services of efficient and devoted men to occupy them. The ground formerly occupied by the Society, and usually termed the "Western Mission," in the States of Ohio and Indiana, in the opinion of the Committee, ought still to be considered as having strong claims on the sympathies of the Society, while it is regarded as the theatre of its most efficient operations. The case of the feeble and destitute societies in Western New York, Pennsylvania, and Virginia, being still dependent on the Society for supplies, taken into consideration, it was thought advisable to continue that fostering aid which the Society has formerly extended to them.

The Committee have been fortunate in obtaining for the western station the services of Bro. Lewis A. Davis, who has been for a number of years favorably known to the Society as an indefatigable missionary. Bro. D. was appointed for four months, subject to advice from the Committee, but though his labors, so far as the Committee can learn, have been useful, and the demand for them continued, yet the depressed state of the funds rendered it impracticable to extend the term of service. On the Virginia tour, the Committee gave to Bro. A. Campbell an appointment for six months, and the success which the Gospel administration had in this tour, as well as the earnest solicitations from the people in that quarter, induced the committee to reäppoint Bro. C. for an indefinite term of service, subject now, however, to the decision of the Society. And though the last information from him represents his health as being feeble, yet the Committee have not thought proper as yet to recall him.

The appointment of an Agent to visit the churches of our denomination, and especially those at the east and south, to improve the state of the funds of the society, was deemed a matter not only of policy, but of necessity. The Committee regret to say, that the labors of the person who was fixed on for this service, being imperiously demanded in another field, he was unable to attend to it, and nothing of this kind has been effected.

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In conclusion, your Committee would state, that the fields of labor and usefulness appear to be increasing, and Macedonian cries are heard from various quarters, and it has been a source of embarrassment and mortification to know that the hands of the destitute who are perishing for the lack of vision, have been stretched out to us, while the means of supplying them have not been placed within our reach. The Committee beg leave to suggest to the Society, the propriety and necessity of more vigorous and extended operations, with a firm reliance on the promises of the Great Head of the Church, for support and success.

JOEL GREENE, CHARLES CLARK,
JOHN MAXSON, WILLARD D. WILCOX,
MARTIN WILCOX.

The Society then proceeded to the choice of officers for the year ensuing, and the following brethren were unanimously chosen, viz: E. S. Bailey, President; M. Stillman, 1st Vice President; J. Greene, 2d Vice President; A. Campbell, 3d Vice President; J. Watson, 4th Vice President; W. B. Gillett, 5th Vice President; W. B. Maxson, Recording Secretary; J. Bright, Corresponding Secretary; M. Wilcox, Treasurer; J. Maxson, J. Greene, M. Wilcox, C. Clarke, and W. D. Wilcox, Executive Committee.

The following brethren were appointed an Auditing Committee, viz: Caleb Sheppard, Enos F. Randolph, and Solomon Carpenter, Jun.

The persons appointed agents of the Society last year, were re-appointed, with the substitution of Ebenezer D. Bliss for Edwin Stillman, and that Lorenzo Rhodes be added to the agency in Adams, Jefferson county, N. Y.

Report of Lewis A. Davis' missionary labors was presented by Bro. Bright, read by the President, and referred to the Auditing Committee.

Adjourned till 9 o'clock to-morrow morning, after voting that Bro. Joel Greene deliver a discourse to the Society.

September 11th. Agreeably to the resolution of the Society, Bro. Joel Greene delivered a discourse from Isa. 60: 20. At the close of these exercises, the Society organized and proceeded to business.

As Bro. Alexander Campbell's report of missionary labors was not forwarded to the Society, *Resolved*, therefore, that the Executive Committee be instructed to audit and settle the account of his labors, whenever it shall be made known to them.

Resolved, That the Treasurer of the Society, in his Annual Reports, be required to make a detailed account of his receipts and expenditures, noting by whom paid, and for what purpose paid out.

Resolved, That a committee of five, viz. John Bright, Daniel Lewis, David Clawson, John Davis, and Joel Greene, be appointed, to whom shall be referred the circumstances connected with the publication of the *Protestant Sentinel*, and that they report at this session such

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measures as shall be best calculated to promote the continuance and usefulness of that periodical. Adjourned to meet at 2 o'clock P. M.

Afternoon—Met agreeably to adjournment.

The Auditing Committee reported relative to Bro. L. A. Davis' labors, viz: that he be allowed for seven months labor at sixteen dollars per month, exclusive of his traveling expenses; expenses six dollars; making $118 00; donations received by him $13 75; making his due $104 25.

The committee to whom was referred the concerns of the *Protestant Sentinel*, reported, viz: 1st. That we do not think it proper nor expedient for the Society to take the press upon themselves. 2d. That subscriptions be circulated in each of the societies belonging to this connection for the relief of the Editor, and that of these subscriptions united a sufficient sum be appropriated to employ a zealous and qualified agent to travel throughout the societies and elsewhere, to procure subscribers for the *Sentinel*, collect outstanding debts, and do such other business as may tend to increase the circulation of the *Sentinel* and relieve the Editor.

Resolved, That this report be adopted and laid before the General Conference for their consideration.

Resolved, That ministering brethren be requested to bring the wants of the missionary cause annually before their congregations, and address them on the subject, and that a collection be taken at such times to aid the missionary fund.

Resolved, That the Recording Secretary prepare the minutes for the press, and that $2 00 be appropriated from the funds of the Society for the printing of them.

Resolved, That Bro. E. S. Bailey deliver an introductory discourse at the opening of the next session of this Society, and that Bro. W. B. Maxson be a substitute in case of failure.

Resolved, That the Society adjourn to meet on the third day of the week before the sitting of the next General Conference, at 10 o'clock A. M.

Before the adjournment, a contribution for the mission fund, amounting to $26 00, was collected.

Abstract of the Minutes of 1834.

Agreeably to adjournment, the American Seventh-day Baptist Missionary Society convened in De Ruyter, on the third day of the week, Sept. 9th, 1834, at 10 o'clock A. M.

Bro. E. S. Bailey delivered a discourse from Romans x: 17—"*Faith cometh by hearing*," &c. Adjourned until 2 o'clock P. M.

At 2 o'clock the meeting was opened with prayer by Bro. W. B. Maxson. The Constitution was then read, and offered for subscribers.

The Society then proceeded to the choice of officers for the year ensuing, and the following brethren were elected, viz: E. S. Bailey,

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President; J. Greene, 1st Vice President; A. Campbell, 2d Vice President; W. B. Gillett, 3d Vice President; R. W. Jones, 4th Vice President; S. Carpenter, Jun., 5th Vice President; J. Bright, Corresponding Secretary; M. Wilcox, Treasurer; W. B. Maxson, Recording Secretary; J. Greene, A. Campbell, M. Wilcox, H. Crandall, and C. Clarke, Executive Committee; H. Crandall, J Swinney, and P. Burdick, Auditing Committee.

The ministers present were called upon by the President, relative to the request of the Society last session, to bring the wants of the Missionary Society before their respective congregations. There appeared to have been a general delinquency, and they were admonished for their omission of duty. * * * *

The following motion was made by Bro. S. Carpenter, Jun., and seconded by Bro. E. S. Bailey, viz:

Resolved, That a committee of five be appointed by this Society, whose duty it shall be to inquire into the present condition of the Jews, and to take into consideration the expediency of our doing something to extend the gospel of Christ to that afflicted people, and to report the result of their deliberations at our next session.

Interesting remarks were made upon this subject by Messrs. Bailey, Greene, and Jones, and the motion was passed unanimously.

The following brethren were nominated and approved as said Committee, viz: Messrs. John Davis, John Bright, Cumberland Co., N. J.; Solomon Carpenter, Jun., N. Y.; Richard W. Jones, Baltimore, Md.; and Wm. B. Maxson, Middlesex Co., N. J.

At this meeting a committee was appointed to investigate the condition of the *Protestant Sentinel*, and suggest measures for its support. They recommended the appointment of two agents, to travel and collect funds for the Missionary Society, and augment the subscription list of the *Sentinel*. Joel Greene and N. V. Hull were appointed.

The Executive Committee reported, that but little missionary labor had been performed during the past year. Lewis A. Davis had labored a short time in Ohio and Indiana, and Alexander Campbell had finished his mission in Pennsylvania and Virginia. For the ensuing year, they were instructed to locate a missionary at Lost Creek, Va, to extend aid to the church at Hayfield, Pa., and to employ one or more missionaries in Allegany Co., N. Y. Daniel Babcock, W. B. Gillett, Ray Greene, and Stillman Coon, were nominated to supply Hayfield, Pa.

The Corresponding Secretary reported several communications addressed to Rev. Messrs. Wade and Marshman, relative to the Armenian Christians, inquiring of their sentiments, usages, &c. The letters were read by the President, and the Corresponding Secretary was instructed to continue the correspondence on behalf of the Society.

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Statistical Department.

LIST OF SEVENTH-DAY BAPTIST MINISTERS, WITH THEIR POST-OFFICE ADDRESS.

(Errors or changes in the following list will be corrected on the receipt of information.)

Leman Andrus, Richburg, N. Y.
Jacob Ayars, Westerly, R. I.
D. Babcock, Johnstown Center, Wis
Rowse Babcock, Clarence, N. Y.
Simeon Babcock, Pratt, Ohio.
T. E. Babcock, Independence, N. Y.
Hiram W. Babcock, Hebron, Pa.
Eli S. Bailey, Brookfield, N. Y.
Jas. Bailey, Plainfield, N. J.
Halsey H. Baker, New Market, N.J.
E. Barnes, Sackett's Harbor, N. Y.
Asa Bee, White Oak, Va.
Ezekiel Bee, New Milton, Va.
T. B. Brown, Little Genesee, N. Y.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, DeRuyter, N. Y.
Hiram P. Burdick, Alfred, N. Y.
Russell G. Burdick, DeRuyter, N.Y.
Alex. Campbell, Adams Center, N.Y.
Zuriel Campbell, Utica, Wis.
Chris. Chester, Ashaway, R I.
Henry Clarke, Dorrville, R. I.
Joshua Clarke, Brookfield, N. Y.
David Clawson, Shiloh, N. J.
A. W. Coon, Albion, Wis.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Milton Wis.
Hiram Cornwell, Bolivar, N. Y.
L. M. Cottrell, Gowanda, N. Y.
Lucius Crandall, Plainfield, N. J.
P. S. Crandall, West Genesee, N. Y.
John Davis, Shiloh, N. J.
John Davis, Montra, Ohio.
Lewis A. Davis, Farmington, Ill.
Peter Davis, New Salem, Va.
Samuel D. Davis, Lost Creek, Va.
Samuel Davison, Farmington, Ill.
Azor Estee, Petersburg, N. Y.
Walter B. Gillett, Shiloh, N. J.
S. S. Griswold, Mystic Bridge, Ct.
H. P. Greene, Little Genesee, N. Y.
Joel Greene, Rockville, R. I.
W. Greene, Stowell's Corners, N. Y.
Joshua Hill, Montra, O.
N. V. Hull, Alfred Center, N. Y.
O. P. Hull, Walworth, Wis.
Varnum Hull, Milton, Wis.
James R. Irish, DeRuyter, N. Y.
Jared Kenyon, Alfred, N. Y.
Chas. M. Lewis, Potter Hill, R. I.
D. E. Maxson, Alfred Center, N. Y.
Wm. B. Maxson, Leonardsville, N.Y.
Isaac Moore, Plainfield, N. J.
Wm. G. Quibell, Carthage, N. Y.
A. A. F. Randolph, Sagerstown, Pa.
Charles Rowley, Wellsville, N. Y.
B. F. Robbins, Friendship, N. Y.
William Satterlee, Berlin, N. Y.
J. Summerbell, Adams Center, N. Y.
J. M. Todd, Berlin, Wis.
George B. Utter, New York.
George R. Wheeler, Salem, N. J.

Solomon Carpenter, Seventh-day Baptist Missionary, Shanghae, China.
Nathan Wardner, " " " " "
Wm. M. Jones, " " " Palestine.

William Henry Black, Elder of the Mill-Yard Church, London, Eng.
John Francis, Elder of the Church at Natton, near Tewkesbury, Eng.

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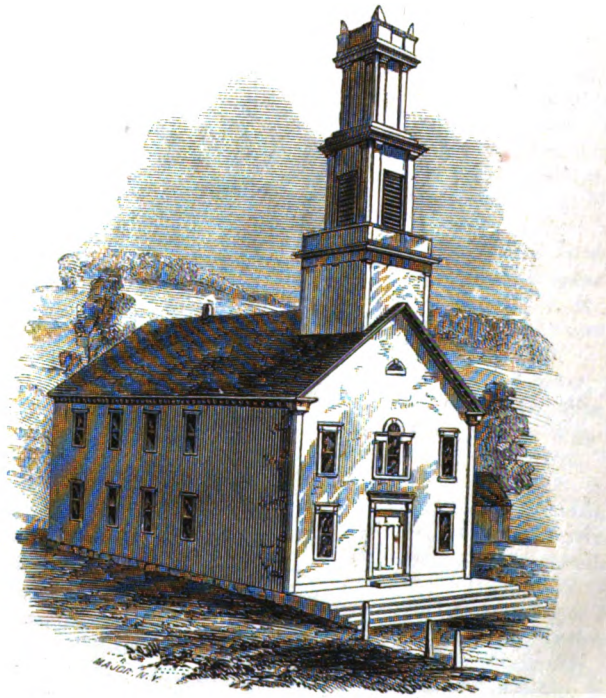

Seventh-day Baptist Meeting-House, Berlin, N. Y.

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THE

Seventh-day Baptist Memorial.

VOL. 3.] NEW YORK, JULY, 1854. [NO. 3.

Biographical Department.

THOMAS CLARKE.

Thomas Clarke, an assistant Elder of the Hopkinton Church, was the fourth son of Joseph Clarke, Esq., a sketch of whose life was given in the preceding number of the *Memorial*. He was born at Hopkinton in the year 1686, and was baptized in 1706, being 20 years of age.

Mr. Clarke was chosen deacon of the church on the 23d of April, 1735, and ordained to that office August 26th of the same year. He was also authorized to administer the ordinance of baptism on the 25th of Sept., 1748 ; and Oct. 2d, 1750, was chosen assistant Elder, and was sent with the leading Elder, Thomas Hiscox, to Newport, for the purpose of ordaining John Maxson an elder or pastor of the church in that place. In the records of that church, we find the following description of the exercises on that occasion :—

"Newport, November the 24th, A. D. 1754, Mr. John Maxson was ordained to the office of an Elder over the Sabbatarian Church here. The meeting was settled by prayer by Mr. Maxson ; and, after a psalm was sung, Elder Thomas Hiscox of Westerly preached a most excellent sermon, from those words of our Lord in Matt. the 24th ch., 46th verse, *Blessed is that servant whom his Lord, when he cometh, shall find so doing.*"

Elder Clarke was of the same age as Elder Thomas Hiscox, and was baptized the same year. Having been members fifty years, and being seventy years old, both united in a request to the church that some assistance might be rendered them in the administration of the ordinance of baptism. The action of the church was as follows: "Voted, that brother Joshua Clarke is chosen a deacon to this church, and also to baptize as occasion presents." And at the same meeting: "Voted, that brother Amos Maxson is chosen a deacon to this church, and also to baptize as occasion presents."* Elder Clarke, as assistant Elder, re-

* Joshua Clarke did not accept, but Amos Maxson accepted and was ordained Aug. 30, 1759.

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ceived regularly one third of the income of the church till his death. The church had become quite large, and there was much labor to be performed in attending to the various interests of the members, who were widely scattered, and consequently more difficult to visit. A great effort was also made about this time to heal the difficulties that had sprung up in various parts of the society, and in all these Elder Clarke was a faithful and efficient man.

Elder Clarke married Elizabeth Babcock, daughter of Capt. James and Elizabeth Babcock, about the year 1710. His children were Sarah, born 1712; Thomas, 1715; Joshua, 1717; James, 1720. Elder Clarke died Nov. 26, 1767, in the 82d year of his age, having been an assistant minister of the church seventeen years.

Mr. Clarke was a worthy, exemplary man, quiet and unobtrusive in his manners, and, at the same time, evincing so much zeal in urging upon the minds of men the great truths of the gospel, he won the esteem of those whom he could not convince of the necessity of being reconciled to the teachings of Christ. Indeed, his piety, and the deep interest which he felt in the salvation of those around him, were so clearly seen by the sinner in all his intercourse with him, that though he might not listen to his kind admonitions, yet he felt that there is a majesty in religion.

JOSHUA CLARKE.

Joshua Clarke, the fifth leading Elder of the Seventh-day Baptist Church in Westerly, was, like his predecessor, well advanced in life when chosen to the sacred office. He was the second son of Elder Thomas Clarke, and was born in the year 1717, and baptized Nov. 21, 1741. He married Hannah Cottrell, who was baptized the 28th of Nov., the same year. They had twelve children, one of whom was Elder Henry Clarke, late pastor of the Seventh-day Baptist Church in Brookfield, New York.

Mr. Clarke was chosen deacon of the Westerly Church, August 24, 1756. He did not answer to the call at that time, and the church requested an answer on the 22d of February, of the next year. He did not, however, make up his mind definitely in regard to the office, on account of some difficulty in the church. He, however, was active in the church, being appointed at almost every church meeting to some duty. He afterwards acted as clerk and messenger of the church to distant brethren.

March 10, 1767, Mr. Clarke was elected Elder of the church, by a unanimous vote. He, however, deferred the acceptation till a future

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time. On the 23d of February, 1768, he came before the church, and stated that he did not feel a freedom yet to accept the office, for he did not consider himself qualified for so great a work ; but, though he had determined to refuse, yet the great necessity of the church induced him, he said, to reconsider the matter, and he would give a final answer at the next church meeting. The church met April 26, 1768, when Mr. Clarke answered as follows : "I will endeavor to serve the church as an Elder, in assisting in speaking in public, and in administering the gospel ordinances among you." His great diffidence and modesty were striking characteristics of his life ; though, when committed to the work, he did not prove inefficient, as he himself feared he would, but was an active and zealous advocate of the truth, always exercising a sound and discriminating judgment in the disciplinary duties of the office.

Mr. Clarke was, according to previous arrangement, ordained an Elder by Elder Hiscox, the leading Elder of the church, in May, 1768. The church did him the honor on this occasion of procuring a new Bible for the pulpit, which in this day we should think quite extravagant. It cost eight pounds four shillings, or about forty dollars.

The number of members, as reported by a committee this year, was, as per list now on record, two hundred and seventy-eight ; yet the next list made out, at the close of Elder Clarke's ministry, amounted to four hundred and thirty-five, although three churches had been set off, with members amounting to 204, viz., Berlin 92, Waterford 42, and Bristol, Ct., 70.; added during his ministry, 395.

Elder Thomas Hiscox, the leading Elder, died in 1773, when Elder Clarke became his successor in that station. Mr. Clarke was highly esteemed as a citizen, for he had in his earlier years filled several important offices in town, and was for a number of years a member of the Legislature of the State, as also a member of the corporation of the college at Providence. He gave the charge on the occasion of the ordination of Ebenezer David, which took place at Hopkinton, May 31, 1775. He also officiated in the ordination of several other brethren to the ministry, as Elder John Davis, who settled at Farmington, and Elder Wm. Coon, who was ordained to be pastor of a church at Berlin, and also Elder Nathan Rogers, Jr., who was ordained at the request of the brethren at New London.

Besides his regular ministerial duties, Mr. Clarke was appointed at various times to visit the brethren in different places, to inquire after their spiritual welfare, to give advice in cases of difficulty among them, or aid in establishing sister churches ; and in every instance, he showed

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himself well qualified to perform the duties of his office. He seemed to have the glory of Christ, and the upbuilding of His church, continually before his mind. But we will not pause to comment. He met with the brethren at church meeting, being the last he attended, May 20, 1791, and died March 8, 1793, in the 76th year of his age. The following epitaph was inscribed upon his tomb-stone, now remaining in the old Clarke burying ground :—

To the memory of Rev. Joshua Clarke, who departed this life March 8, 1793, in the 76th year of his age. In May, 1768, he was ordained Pastor of the Seventh-day Baptist Church in Hopkinton, and continued in the sacred work of his ministry until his dissolution.

ENOCH DAVID.

The following sketch is from the pen of a son of Mr. David, and was published in the first volume of the *Seventh-day Baptist Missionary Magazine*:—

Elder Enoch David was born of worthy parents, near Dover, on Duck Creek, in the State of Delaware, where his father owned a small farm. His father was a native of Wales ; his mother came from England ; both were Presbyterians. When they became serious, which was rather in the decline of life, they had their children sprinkled, which was done very much against the will of their youngest son Enoch, who became religious in the days of his youth, and ever after endeavored to build his religious opinions on the Word of God. He became a member of a First-day Baptist Church at Welch Tract. Here, I am informed, the Lord and the church called him to preach the gospel. And here the truth of the perpetuity of the Fourth Commandment was in a very convincing manner brought home to his heart by the unerring influence of the Holy Ghost, which caused him to forsake the traditions of men, and embrace and keep the real Sabbath of the Bible. He was dismissed from the first-day people, and became an Elder in communion with the Seventh-day Baptist churches. As there were but few of our order in Philadelphia, where he chiefly resided, he preached on the Sabbath to a few Sabbath-keepers in the country for many years. He frequently preached (without taking a salary, though offered) on the first day of the week, to large congregations of people. As a preacher, he was diligent in the discharge of his duty. He taught the truths of God's holy law, as contained in the Decalogue. When the Gospel was his theme, he would, in melting strains, describe the sufferings of Christ, his matchless love to sinners, and invite them to be reconciled to God. His writings of correspondence, and some other pieces, (a few of which were printed,) procured him the esteem of the pious of different denominations of real Christians. I have in possession several sheets of prose and

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verse, written with his own hand, containing arguments in favor of the Sabbath ; also, letters and elegies on the death of several ministers of the gospel and other Christians. An elegy on the death of that eminent servant of God, George Whitefield, was printed and well received.

A large portion of trouble, in this world of sorrow, was experienced by my dear and honored parent. Four times he was left in a state of widowhood, and each time with the care of an infant. He lived to see six of his children consigned to the grave. He was by trade a tailor, which employment he followed, first in the country, and afterwards in Philadelphia, for many years. In this city he had an estate of some value, which enabled him to give his eldest son, Ebenezer, a liberal education. But, O ! mysterious providence ! Ebenezer too must haste away to the silent tomb ! What, my brother, with all thy youthful vigor, learning and piety ! Yes, O yes ! for so had Heaven ordained ! Truly, young man, thy sun went down at noon ! Here permit me to bring to view, particularly for the benefit of young readers, the following lines, written with his own hand, a few days before his death :

Come, death, shake hands,
I'll kiss thy hands,
'Tis happiness for me to die.
What! dost thou think
That I will shrink?
I'll go to immortality.

Previous to my father's death, he took a long journey to the westward, to visit some of his children living in Fayette county, Pa., adjacent to a Seventh-day Baptist Church, then under the pastoral care of Elder Samuel Woodbridge. During this visit he often preached, and, as I conclude, beyond his strength. He took cold while preaching on a platform in the open air, at an Association, which falling on his lungs, he was soon confined to his room, at the house of his son-in-law, where he ended his days in a few weeks, of a consumption, in the 77th year of his age, having preached the gospel above forty years. During his sickness, he was visited by Elder S. Woodbridge, and Deacon David Morgan, who prayed with him. He declared his numerous troubles were all done away in Christ. Joyful accents ! Just before his death he called together such of his children as were present, and with great affection gave them his blessing and advice. Oh ! the parting trial ! Tears of sorrow, mingled with gratitude and joy, flow while I write. "Mark the perfect man, and behold the upright ; for the end of that man is peace." Having taken his everlasting flight to the realms of joy, his remains, followed by a large concourse of people, were deposited near the Seventh-day Baptist meeting place, where a meeting-house has since been built, and the bury-

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ing ground enclosed, in which a neat stone is placed at his grave, with the following lines inscribed thereon :

Farewell, good man,
Thou in a good old age
Hast ended well thy pilgrimage.
Farewell, good man,
Rewards await thee now,
Where men of greater fame
Shall to thy virtue bow.
Tho' science marked thee not,
Yet thou knewest well
In plainest language
Noblest truths to tell;
And tho' thy page
Was not with learning fraught,
Yet didst thou live
What others only taught.

I heard Elder Thomas Ustick, a worthy first-day Baptist, preach a funeral discourse, occasioned by his death, to a large audience. His text was, "And Enoch walked with God." In his introduction, he said, he had lately heard of the death of one of his good old friends, who bore the same name, of whom it might be said with propriety, that he walked with God. The words to me were indeed precious, even like apples of gold in pictures of silver. OWEN DAVID.

EBENEZER DAVID.

EBENEZER DAVID was the oldest son of Eld. Enoch David, of Philadelphia. He was early instructed in the principles of religion, which his father so well understood, and urged upon those who depended upon his ministry. Having had the benefit of preparatory studies, Ebenezer entered the College at Providence, R. I., where during his course he was converted to the faith of the Gospel, and added to the church in Newport, as appears from the records of that church: "Sept. 12th, 1770, at a meeting at Green End, Elder John Maxson preached a sermon from Revelations, 3d chapter, 8th verse—*Beloved, I have set before thee an open door, and no man can shut it.* After sermon, Mr. Benedict Bliss, son of Mr. Henry Bliss, and Mr. Ebenezer David, son of Mr. Enoch David of Philadelphia, and Mrs. Patience Bennett, wife of Col. Job Bennett, were baptized and passed under hands, and were admitted into the church."

Mr. David continued his studies, and in due time, having completed his course, took his degree, according to Backus' History, in 1772. On the 19th of September, 1773, Mr. David being present at the church meeting, the following certificate was passed by a vote of the church :—

TO ALL WHOM IT MAY CONCERN :

This certifies that the bearer hereof, our well-beloved brother Ebenezer David, was baptized and admitted a member of the Sabbatarian Church

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in Newport, on the 12th of September, 1770, and is a man among us of unblemished character, and we judge of real piety and sound knowledge in divine things; which, with the appearance of ministerial gifts, and other public talents, have induced us to inquire how he stood affected with regard to the sacred work. Finding him inclined thereto from a sense of duty, we have by our common suffrage moved him to a trial of his gifts; in consequence of which we have had good reason to judge him duly qualified for the ministry. Therefore we do, on the 3d day of September, in the year 1773, unanimously license and authorize him to preach publicly among us, or elsewhere, when called thereunto, recommending him to favor and respect for his work's sake. Done at public meeting of the Sabbatarian Baptist Church at Newport, on Rhode Island, on the above-named day and year, and signed in the presence and on behalf of the church.

JOHN MAXSON, Elder.
JOHN TANNER, Deacon.

The church, at a meeting held in Newport, May 27th, 1775, having been well satisfied with the character of Mr. David, unanimously passed the following resolution: "That Elder John Maxson and Joshua Clarke and John Burdick, Elders of the church of Christ at Hopkinton, of the same faith and order of the Gospel, be requested to ordain our brother, Ebenezer David, as an Evangelist or traveling Elder." And the church furnished him with the following testimonial:—

"The Sabbatarian Church in Newport, to our beloved Elder John Maxson and Elder Joshua Clarke and John Burdick, of the same faith, in Hopkinton, greeting: The bearer hereof, brother Ebenezer David, informs us that he is about to take a journey through the country to Philadelphia, visiting and preaching the gospel to our Sabbatarian friends and others in his way; and, as it may please God to bless his labors, we have thought it might be for the promotion of the gospel of Christ to invest him with the power to administer the ordinances of the gospel as an itinerant preacher; and we have in church unanimously voted to recommend it to you to perform the work, if it should be agreeable to you. If either of you should be absent, we would have the others to proceed, and desire that as many of the brethren and sisters would attend as have freedom.

JOHN TANNER, WILLIAM BLISS, JOB BENNETT, } Committee appointed by the Church.

NEWPORT, May the 28th, 1775."

The following is also taken from the records of the Newport Church:

"HOPKINTON, May the 31st, 1775.

"This day Ebenezer David, A. B., received ministerial ordination here. The solemnity was performed by Eld. John Maxson, of Newport, who began with prayer, and then preached a sermon from Revelations, 2d chapter and the last clause in the 10th verse—*Be thou faithful unto death, and I will give thee a crown of life.* Elder Joshua Clarke, of this town, gave the charge, and Elder John Burdick the right-hand of fellowship."

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Mr. David then proceeded on his journey to Philadelphia, where he accepted the place of chaplain in the American army. He died in the army, near Philadelphia, March 19, 1778, "in the bloom of his days." Few young men can be found more promising than he was. In his death the church lost an exemplary member, a firm supporter of her principles, and the country a warm-hearted patriot.

JOHN TANNER.

JOHN TANNER was born in the year 1712, and was for many years a deacon of the Seventh-day Baptist Church in Newport, R. I. He was descended from Sabbath-keeping parents, who appear to have resided in Westerly, and were members of the church in that place. Mr. Tanner was baptized at Newport, and became a member of the church in that place August 28th, 1737. His wife, Mary Tanner, was baptized May 1st, the year following.

Mr. Tanner was an exceedingly active and zealous man. He was by trade a goldsmith, which business he carried on successfully in Newport. Soon after being admitted a member of the church, he was elected a trustee, which office he held for a long time, his associate being first Jonathan Weeden, and after his death Job Bennett, Esq. On the 22d of June, 1760, Mr. Tanner was ordained a deacon of the church, in place of Jonathan Weeden deceased. He was also clerk of the church from 1750 till his death, a period of thirty-five years.

Deacon Tanner was a good correspondent, and generally exhibited a strong and judicious mind on subjects treated of in his letters. The earliest letter we find extant was one addressed to Elder Jonathan Dunham, of New Jersey, and is inserted as follows :—

JULY 28, 1753.

ELDER JONATHAN DUNHAM—

Dearly-beloved Brother in the faith of our Lord Jesus Christ,—I received yours of September, and acknowledge your regard towards me. I rejoice to hear that the good Lord has in times past visited you with such comfort in your soul, and sweet satisfaction, that though your body was weak and low, your soul was raised heavenward, to have some foretaste and sight of future enjoyments. Yet it is matter of concern to me, that you are in such distressing difficulties on many accounts ; which is difficult for me to conceive or determine. It has been an obstruction to our writing. Yet it is a matter of joy that I hope you are sound in the faith, and are keeping the commandments of God.

My dear brother, be not discouraged, but press forward and be faithful. Though the dragon may make war with you, hold to the Scriptures for your rule in faith and practice ; and go on with fervency and patience,

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for this is an evil and an ensnaring world, the course whereof is so contrary to true piety and godliness, that they who will keep the commandments and the faith of Jesus have need of patience. For the whole frame of human nature is corrupt, and all gone out of the way; we are apt to fall into errors both on the right hand and on the left, and are apt to build on the works of the law for life and salvation, and neglect faith, or else we are laying so much stress on faith and experience as to slight obedience to the law. Therefore my heart's desire and prayer to God is, that you, and all sinners, may be directed by the Word and Spirit of God, to rely solely and alone on the merits of Jesus Christ for salvation and justification of faith, to those who observe the holy law of God as a rule of obedience, as our dear Lord has taught us in Matthew 5 : 19. For, notwithstanding the Lord Jesus has satisfied divine justice in the behalf of his people, yet he is not reconciled to sin, which is the trangression of his law; so there is no license given to continue in sin, because grace abounds; but rather, the mercy and grace of God should engage us to present our bodies a living sacrifice, holy, acceptable to God, and to be holy and without blame before him. Therefore, my beloved brother, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord; for it is written, He will render to every man according to his deeds, to them who by patient continuance in well doing seek for glory and honor, immortality and eternal life; but the contrary follow Romans 2 : 8, 9.

I informed both the older Stelles of your letter, and my respects to them, and I showed your letter to the young man, who thought it not right to re-baptize any person who had been properly baptized, in the name of the holy Trinity, there being no precept in the holy scriptures for so doing. My mind is much the same. As for such mixed communion as you mention, I have no rule nor necessity for so doing, for where truth and error are held, it is difficult to be faithful to declare the truth without giving offense. I find it so. The Lord direct and establish you in every good word and work.

Let me be remembered in your prayers. My love to you and brother Peckham. The grace of our Lord Jesus Christ be with you all, Amen.

JOHN TANNER.

The private meetings of the church were often held at the house of Deacon Tanner, and no member was a more constant attendant upon all the appointments.

Deacon Tanner had erected, at his own expense, in the meeting-house, the two tables of the Law, or Ten Commandments, which still exist upon the walls near the pulpit, and to which the house was indetbed for its exemption from desecration by the British army in the Revolutionary War. While the British army were in possession of Newport, Deacon Tanner removed to Westerly, and became an active transient member of the church there. He suffered much from the war in his pecuniary affairs. Being a zealous patriot, he was greatly persecuted; but having secured a quiet retreat in a house which is still standing near the site of

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the old Hopkinton meeting-house, he pursued his wonted labors of love and usefulness. Here he suffered the loss of his excellent companion, who was buried in the church-yard, where a slab was erected with the following inscription :

Here lieth the dust of **Mrs. Mary Tanner**, wife of John Tanner, Esq., of Newport, Rhode Island, who, to escape the storms and dangers of an unnatural and cruel civil war, took refuge in a rural retreat, where his pious and worthy consort, after a long and continued weakness, died March the 12th, 1776, aged 64 years, 8 mo. She was a holy and exemplary member of the Sabbatarian Church of Newport—

Whose patience, prudence, zeal, and care,
Were an example to the fair.
Her Christian graces all agree,
To speak her happy, Lord, in thee.
Kind reader, here is instruction given ;
Thou too must die—prepare for heaven.

The church at Newport, in the absence of Deacon Tanner, had met with a sad bereavement in the death of Elder John Maxson, and the eyes of most of the members were fixed on William Bliss to fill the vacancy. This was a matter that seemed to absorb the whole soul of Dea. Tanner, for though he had lost one of the best of earthly friends and a valued spiritual guide, yet he was keenly alive to the successor of so valued a minister. The church had taken some action in the matter, but the opposition of Mr. Bliss' brother Henry, and the fact that many of the members were absent on account of the war, had induced a suspension of the proceedings. After the evacuation of the town by the British army, Eld. Bliss was installed pastor of the church. The sermon on the occasion was preached by Eld. Gardner Thurston, of the First-day Baptist Church. Dea. Tanner was full of joy at the consummation of an event so greatly desired by him, and giving vent to those feelings he arose and addressed the church as follows :—

I now ask to address myself in a few words to this church.

Brethren and Sisters—This church has from the beginning been favored with a succession of Elders distinguished for their fidelity and zeal. When it pleased God to remove our late worthy and pious Elder, Mr. John Maxson, who was a scribe well instructed for the kingdom of heaven, I wept and mourned for you, under the bereaving hand of God. Things were so circumstanced then, that I could not be with you, to mingle my prayers and tears with yours ; but I trust that you, as well as myself, made our prayers to the Great Head of the Church, that he would in his own appointed time give you another Elder to stand in the place of the deceased. This day we see our desires accomplished. The Lord has granted us the petition that we asked of him. The God of the spirits of all flesh has raised up one among us who, I trust, will be a faithful minister of the New Testament. By a long and intimate acquaintance which I have had with him, I am persuaded that he is animated by the

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spirit of Christ in taking this office upon him, and that he desires no greater honor or happiness than to be an humble instrument to promote the kingdom of the dear Redeemer, which gives us the pleasing prospect that he will walk in the steps of his pious predecessor, now with God—that the pure and unadulterated gospel may still be preserved in this church, and be transmitted down to distant posterity. May you long rejoice in the happy advantages you now enjoy, by a devout attendance on the labors of your Elder. May your profiting appear unto all men, that you may every day be more prepared for the general assembly of the church of the first-born, the happy society of the spirits of just men made perfect. There may you, and all the nations of the redeemed, finally meet, and with transported hearts and harmonious voices chant forth unceasing hallelujahs to him who hath washed us from our sins in his blood, and hath made us kings and priests unto God, forever and ever. Amen.

The long controversy that followed the installation of Elder Bliss, between the church and Henry Bliss, was of a delicate and painful character. Dea. Tanner, through all the proceedings, seemed to take a leading part in the endeavor to bring the matter to a peaceable and permanent settlement. He acted on nearly all of the committees appointed by the church in relation to it, and the reports and letters still extant, in his own hand, show with what ability he conducted the most important social interests.

The last church letter on record, written by Dea. Tanner, bears date April 20, 1784 ; and though not properly a document relating to his own personal affairs, yet as it is an evidence of his kind and earnest character, we venture to publish it in this place. It was addressed to a sister in Norwich, Ct.

Dear Sister,—Your honored uncle presented to the church a letter from you of March 30th, signifying your desire of joining in communion with the Presbyterian church at Norwich. You write so short that you do not say whether you want a dismission from the church you covenanted to walk with or not. We as a church of Christ cannot give you liberty to leave us until we know the reasons you may have for withdrawing your communion from us. You express your love and regard for the church ; but it is an old and true saying, that actions speak louder than words. You did not manifest such affection when you were here last, for you did not deign to meet with us on God's holy Sabbath, to worship God on his holy day.

As to what you say in regard to places of worship, I believe that we lay as little stress upon those distinctions as any society in the land. We believe that God is to be worshiped in spirit and in truth, and where he is so worshiped in sincerity and uprightness of heart, that worship He will accept, whether it be in a house dedicated to his service or not, or if it be in a field.

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At present I shall not say how contrary the constitution and practices of the Presbyterian churches are from the Sabbatarian Baptist churches. I think the consequence of our members joining in communion with them has a natural tendency to put an effectual bar to any further reformation in regard to the Sabbath and baptism. I beg that you would remember that solemn vows to God are not to be trifled with! You professed to own us as a true church of Christ near fifteen years ago. I entreat you to consider seriously what it is you are now aiming at, whether it will be for the glory of God, or your own soul's good, to break covenant with the church of Christ, which you engaged and covenanted to walk with, and join yourself to a church so contrary in practice. Pray consider these things, and may the good Lord direct you to that which is right in his sight; which is the sincere desire and prayer of your brother in gospel bonds, JOHN TANNER, Church Clerk.

In August, 1784, Mr. Tanner made up a list of the members of the church, and transcribed it into the church book in his own usually firm and bold hand-writing, which seems to have been the last that he wrote in the church book. After this is the following notice of his death :—

"January 20th, 1785, departed this life our pious and much beloved brother Dea. John Tanner, in the 73d year of his age. He served the church as Deacon and Clerk above twenty-four years, with the greatest fidelity, and manifested his love to the church in his last will and testament in the gift of a handsome parsonage house and the following books," (as named in the will.)

Thus closed the life of Dea. Tanner; yet the influence of his life does not cease; "though he is dead, yet he speaketh."

The will of Dea. Tanner contains some "items" quite suggestive to some of our readers, and also contains interesting and copious information. It is as follows :—

IN THE NAME OF GOD, AMEN. The twenty-sixth day of August, Anno Domini, one thousand seven hundred and seventy-six, I, John Tanner, of Newport, in the County of Newport, in the State of Rhode Island and Providence Plantations, goldsmith, being in good health of body and a sound and well-disposing mind and memory, (blessed be God for the same,) and deing mindful of my mortality and the time thereof being very uncertain, do make, publish and declare this to be my last will and testament, in manner following: that is to say, principally I recommend my soul to God, hoping that through the merits, death and resurrection of my blessed Lord and Saviour Jesus Christ, to have full and free pardon and remission of all my sins, and to inherit eternal life through Jesus Christ my Lord; and my body I commit to the earth, to be decently buried by my executors, hereinafter named; and as touching and concerning such worldly estate wherewith it hath pleased Almighty God to bless me, I give, devise, and bequeath the same as follows, viz :

Imprimis—My will is that all my just debts and funeral expenses be fully satisfied and paid within some convenient time after my decease.

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Item—I give and bequeath unto the Sabbatarian Baptist Church in Newport aforesaid, (whereof I am a member,) for the use of the minister or elder thereof for the time being forever, the dwelling house and lot of land which I bought of Mr. John Barker, in said Newport, the rents and profits of the same to be paid unto the said minister or elder for the time being, forever. I also give to the said Sabbatarian Baptist Church the sum of sixty pounds lawful money, to be let out at interest for the use of the minister or elder of said church, and the income thereof to be paid to the said minister forever. I also give to said church, for the use of the communion thereof, one three-pint silver flagon, unless I should give one in my life-time. I also give unto said church, for the use of the said minister or ministers thereof, for the time being forever, the following books, viz: Doctor Guise upon the New Testament, three volumes in quarto; Doctor Gill's Works, two volumes in quarto; Mr. Joseph Stennett's Works, five volumes octavo; Doctor Stennett's Works, two volumes octavo; Doctor Mayhew's Works, two volumes octavo; Doctor Watts upon Prayer; Mr. Willard upon the Lord's Supper; Revelation Examined with candor, two volumes octavo; Mr. Cornthwait's one volume octavo; Mr. Piggot's Works, one volume octavo; Mr. Braymond's Life and his Journal, two volumes octavo; Witherel's Orations; Ray on Creation; The Afflicted Man's Companion; to be kept in good order for the use of the said minister or ministers of said church forever, and not to be lent; and my mind and will is, that the trustees of said church for the time being shall visit the minister or ministers at least once a year, in order to view said books, and see that none are lost, and that they are kept in good order.

Item—I give and bequeath unto the Sabbatarian Church of Baptists in Hopkinton, in said State, whereof Messrs. Joshua Clarke and John Burdick are the present ministers, the sum of sixty pounds lawful money, to be put out and kept at interest, and the income thereof to be equally divided between the present ministers and their successors forever.

Item—I give and bequeath unto the Sabbatarian Church in Piscataway, in New Jersey, whereof Mr. Jonathan Dunham is the present minister, the sum of thirty pounds lawful money, to be let out and kept at interest, and the income thereof to be given yearly to the said minister and his successors forever.

Item—I give and bequeath unto the Trustees of the Rhode Island College, for the use of said college, my clock, that has my name upon the face of it, to stand in the college hall forever. I also give unto the said Trustees, for the use of said college, all my books that are not herein particularly given away in this my will, and the sum of one hundred pounds lawful money.

Item—I give and bequeath unto my only and loving brother, James Tanner, the sum of one hundred pounds lawful money.

Item—I give and bequeath unto my well beloved nephew, John Tanner, my silver punch bowl, two of my silver porringers, four large silver spoons, my watch, and the sum of two hundred pounds lawful money.

Item—I give and bequeath unto my well beloved nephews, William Tanner and Hilliar Tanner, to each of them thirty pounds lawful money.

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Item—I give and bequeath unto my much respected kinsman, Francis Tanner, Esq., of Hopkinton, the sum of thirty pounds lawful money.

Item—I give and bequeath unto my friend and kinsman, Isaac Tanner, of South Kingstown, son to Francis Tanner, Esq., of Hopkinton, the sum of fifteen pounds lawful money.

Item—I give and devise unto my well beloved nephew James Tanner, and to his heirs and assigns forever, my large mansion house in Newport aforesaid, in which I used to dwell, with my shop and stores, and the whole of my lot of land they stand on; my quart silver tankard, two silver porringers, two large silver spoons, my large Bible, my best bed, with the blue Harriteen curtains, two pair of my best blankets, and two pair of my best sheets, and one of my best quilts, six of my best chairs, with leather bottoms, and my best looking-glass, and the sum of one hundred pounds lawful money.

Item—I give and bequeath unto my much esteemed friend and brother in the Lord, William Bliss, of Middletown, one of the best suits of clothes that I shall leave at my decease, and three of my shirts, my silver shoe-buckles and knee-buckles, and my gold buttons, my large silver can, my large octavo Psalm Book, one of Mr. Stennett's hymn books bound in blue Turkey leather, and the pew that the widow Sanford sits in and the widow Hastic. I reserve a seat in it for Mrs. Hastic as long as she lives. I also give to the said William Bliss the sum of fifteen pounds lawful money.

Item—I give and bequeath unto Elder John Maxson the sum of fifteen pounds lawful money.

Item—I give unto the first of Mr. William Bliss' daughters that shall marry, my second best feather bed, bedstead, and blue chintz curtains, with a good quilt, two blankets, and two pair of sheets, and three pewter platters of different sizes, six pewter plates, one of my large maple tables, six red chairs, the looking-glass with a gilt frame, and six pounds lawful money.

Item—I give and bequeath unto Elizabeth Bliss, daughter of Mr. William Bliss, my octavo Bible, Mr. Stennett's book of hymns, containing the version on Solomon's Song, bound in blue Turkey leather. And to his daughter Barbara Bliss, my pocket Bible in two volumes, and a Psalm book of Tate and Brady's version. And to each of his other daughters a Psalm book of the same version. And I give to the youngest daughter he now has the sum of fifteen pounds lawful money.

Item—I give and bequeath unto Mary Tanner, now an infant daughter of Joshua Tanner, of Hopkinton, two of my large silver spoons and my smallest silver cup, two pewter platters, one large and one small, six good pewter plates, and fifteen pounds lawful money, to be paid to her when she arrives to the age of twenty-one years, or upon her marriage, that which shall first happen.

Item—I give and bequeath unto Amie Clarke, daughter of Benjamin Clarke, of Stonington, where I now reside, the sum of twelve pounds lawful money.

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Item—I give and bequeath unto William Pitt Clarke, son of the aforesaid Benjamin Clarke, a pair of silver shoe and knee buckles, with steel clasps and tongues in them, and a set of stone sleeve buttons, to amount in the whole to two pounds two shillings lawful money.

Item—My will and pleasure is, that at my decease my negro man Scipio shall be set free, and I give and bequeath unto him my great coat, my surtout coat, my every-day clothes, two of my shirts, three of my check-shirts, three pair of my winter stockings, and three pair of my worsted stockings, and two neck-handkerchiefs, and two pocket ones, and my shoes and boots; and my mind and will is, and I do hereby order, that in case my said negro man Scipio shall become chargeable to the town of Newport, that my nephew, James Tanner, shall indemnify the said town from all such charges out of that part of my estate which I have given him in this my will.

Item—All the rest, residue, and remainder of my estate, both real and personal, I give, devise, and bequeath unto my afore-named nephew, James Tanner, and to his heirs and assigns forever.

Lastly—I do hereby make, ordain, nominate and appoint Mr. William Bliss, of Middletown, and my said nephew James Tanner, to be my executors of this my last will and testament, and I do hereby utterly disallow, revoke and disannul all and every other wills, legacies, bequests and executors by me at any time heretofore made, named, willed or bequeathed, ratifying, allowing and confirming this, and no other, to be my last will and testament. In witness whereof, I have hereunto set my hand and seal, the day and year first above mentioned. And my will is that my executors have one year to collect in my debts before they pay the legacies. Before ensealing, the words (dwelling house and lot of land which I bought of Mr. John Barker in said Newport) over the twentieth line of the first side, and the word (being) over the twenty-first line of the same side, and the word (widow) over the last line of the same side, were introduced.

Signed, sealed, published and declared
by the said John Tanner, as his last
will and testament, in presence of us,

WILLIAM DAVIS,
JOSIUS LYNDON,
ELIZABETH DAVIS.

JOHN TANNER [L. S.]

[Mr. Bliss and John Bours appear to have been the executors of the will of Dea Tanner, probably in consequence of the death of James Tanner.]

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Historical Department.

THE WESTERLY SEVENTH-DAY BAPTIST CHURCH.

Now First Hopkinton.

After the adjustment of the difficulty which was noticed at the close of our last article, the church enjoyed a season of prosperity. We find the members regularly attending the meetings, and ready to engage in any project likely to advance the cause of Christ. They appoint brethren to visit and inquire after the spiritual welfare of those who have gone from among them, and planted themselves in the distant wilderness. They appoint days to be observed by solemn convocation and prayer and thanks to God for blessing them with health and plenteous harvests. The following will illustrate their faith in an overruling Providence.

November, 1736.

Whereas, we have been wonderfully indulged by God's providence with many unmerited blessings, we think it our reasonable service to render to him our constant tributes of praise; and notwithstanding the infirmities, indispositions, and troubles of many among us, yet it must be confessed that God hath dealt with us in much mercy, and in judgment he hath shown himself to be very gracious; but as to the general there hath been much more cause of thankfulness and joy than dejection and complaint; there are many reasons why praise and joy should be rendered to God; among which I think the following ought not to be forgotten, viz., the favorable state of the distemper with us, that hath been so mortal in many parts of New England, that especially among us scarcely any have died, and that the season of the year has been so favorable and plentiful; and most of all, that though the harvest is plenteous and the laborers few, yet the Lord of the harvest has seemed to interpose in a most gracious manner, by the increase of many brethren who we hope are sincere professors of the truths of the Gospel. Therefore I have thought proper to appoint the fourth week, being the 24th of this instant, November, to be set apart as a day of thanksgiving to God for all such as are well disposed thereto. John Maxson, Elder.

"The infirmities, indispositions, and troubles of many among us," that he speaks of here, must refer to the recent trouble with Wm. Davis, which is fully given in his life. The "distemper" alluded to is probably the small-pox, which was in New England about that time.

At a church meeting held in October, 1737, we find the following minute, viz: "At said meeting, the lines sent by sister Anna Lewis were read, wherein she signified it was her desire to withdraw her communion

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from the First-day Baptists because she believed it her duty to keep the seventh-day Sabbath, and desired to be in communion with this church. Voted, that she is accepted a member in communion with this church."

The mode of selecting its officers exemplifies the care with which the church guarded her pulpit from the too common fault in the present day of calling to the ministry men of improper or deficient qualifications. Her candidates for the ministry were men of age and experience, in the affairs of the church, as well as of the social duties of life; and even then a trial in the church of their qualifications as teachers was necessary before an election was ventured for so responsible an office as that of elder or deacon. It was not the act of a parent, calling his youthful sons to choose which of the learned professions *they* would prefer, that their own ends might be most conveniently answered, but it was the church calling upon her own resources of wisdom and experience, even after the more active duties of "professions" were performed, and the spring, and even the summer of life was over. Thus we find this church, in her time of need, acting in this matter.

"At a church meeting at the meeting-house, October 24, 1738, brethren present, John Maxson, elder, Thomas Hiscox, Henry Mulken, George Stillman, Joseph Maxson, Thomas Clarke, Benjamin Burdick; voted, that there shall be a church meeting this day four weeks, at said meeting-house, in order to consider the appointing of a person to assist our present elder, and also to consider what person may be thought suitable to be helpful in the work of the ministry, and to set apart some time for their trial. The persons at this meeting who are thought upon are brother Thomas Clarke, brother Joseph Maxson 2d, brother Joshua Babcock, brother Joseph Maxson 3d, and other persons who may be of ability."

This resulted in the selection of Mr. Joseph Maxson, Senior, whose age was about sixty-seven years. In June, 1739, Joseph Maxson assented to the previous call of the church to accept the office of assistant elder.

The following item is found on record, and is an evidence that the pecuniary affairs of the church were not omitted. It is an extract from the will of Capt. James Babcock, bearing date the 9th day of January, 1737, and proved the 31st day of the same month. It is here recorded, and attested by George Stillman, Church Clerk, as being a true copy of the original:—

Item—I give and bequeath unto the church of Christ in Westerly, unto which I belong, keeping the seventh-day Sabbath, one hundred pounds in money, to be paid unto the elders or deacons of said church or their successors, within two years after my decease, by my executor;

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the said money always to be let out upon interest, and the avails to be improved for the use of the church.

The following is a list of members made up by a Committee of the church in 1740:—

Samuel Clarke,
John Maxson,
Joseph Maxson,
Thomas Burdick,
Francis Colgrove,
Samuel Beebee,
Benjamin Burdick,
Thomas Hiscox,
Thomas Clarke,
William Clarke,
George Babcock,
Oliver Babcock,
Samuel Clarke,
George Stillman,
Jonathan Rogers,
Robert Burdick,
Benjamin Tanner,
Theodosius Lanphear,
John Davis,
John Witter,
William Beebee,
Samuel Burdick,
Joseph Enos,
William Saunders,
John Maxson, son of Jonathan,
William Babcock,
Benjamin Brand,
William Stuard,
Henry Mulken,
William Hiscox,
Israel Stiles,
Peter Burdick, Jr.,
James Wells,
Samuel Cottrell,
Thomson Brand,
Peter Button,
William Tanner,
John Dodge,
William Beebe, Jun.,
Silas Greenman,
Samuel Burdick, Jun.,
Edward Greenman,
Zacheus Runnals,
Nathaniel Lewis,
Joseph Maxson, Jun.,
John Maxson, son of Joseph,
Hubbard Burdick,
John Crandall,
Robert Burdick,
Thomas Brand,
John Enos,
Samuel Beebee, Jun.,
Edward Greenman, Jun.,
John Maxson, Jun.,
James Halls (Shannock,)
George Babcock, Jun.,
John Lewis Fuller,
Robert Ailswerth,
Thomas Babcock, Jun.,
Ezekiel Beebee,
William Basset,
David Babcock,
Daniel Lanphere,
Thomas Potter,
Joseph Tanner,
Richard Haward,
Elezear Truman,
Stephen Wilcox,
Jonathan Palmeter,
Tacy Maxson,
Mary Babcock,
Charity Brown,
Sarah Halls,
Elizabeth Gardner Tanner,
Priscilla Crandall Lockwood,
Pethiah Hiscox,
Mary Rhodes,
Susannah Babcock,
Dorothy Hern,
Anna Lewis,
Rebecca Larken Vars,
Elizabeth Babcock, wife of George,
Elizabeth Babcock Clarke,
Mary Champlin,
Judith Maxson Rogers,
Mary Wells,
Elizabeth Newberry,
Mary Burdick Clarke,
Mary Lewis, wife of Joseph,
Rachel Rogers Fox,

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Mary Clarke, widow of John,
Mary Burdick, wife of Samuel,
Elizabeth Davis,
Elizabeth Maxson Davis,
Joanna Lewis,
Lydia Babcock Fanning,
Elizabeth Lewis, widow of George,
Barsheba King,
Elizabeth Harris,
Deborah Stillman,
Ruth Lanphere,
Elizabeth Larken,
Rachel Lanphere,
Sarah Brand,
Isabelle Bliven,
Mary Greenman,
Sarah Halls, Jun.,
Jane Clarke,
Sarah Lewis,
Elizabeth Clarke,
Johannah Tanner,
Susannah Runnals,
Dorcas Rhoads,
Freelove Bliven,
Hannah Colegrove,
Deborah Stillman, Jun.,
Rebecca Brand Church,
Desire Burdick,
Mary Crandall Lewis,
Experience Davis,
Margaret Enos,
Martha Lewis,
Phebe Harris,
Jane Burdick,
Elizabeth Dodge,
Dorithy Maxson Burdick,
Hannah Maxson,
Rebecca Enos,
Elizabeth Brand Miller,
Elizabeth Foster Phillips,
Elizabeth Babcock Saunders,
Bethiah Babcock,
Thankful Maxson,
Susanna Babcock,
Margaret Halls,
Sarah Burdick,
Ruth Babcock,
Judith Rogers, Jun.,
Bethiah Maxson,
Desire Porter,

Anne Burdick,
Mary Palmeter,
Elizabeth Maxson Wells,
Elizabeth Davis Brand,
Anne Babcock,
Elizabeth Button,
Content Babcock,
Susanna Berry,
Abagail Hiscox,
Catherine Lanphere,
Mary Wells,
Mary Burdick,
Elizabeth Utter,
Hannah Lewis Crumb,
Tasey Clarke Burdick,
Tasey Burdick,
Mary Crandall,
Mary Crandall Langworthy,
Mary Cobb,
Catharine Brokfield,
Elizabeth Burchet,
Ruth Hill,
Experience Satterlee,
Mary Downham,
Elizabeth Geare,
Mary Bennet.
Thankful Stetson,
Sarah Babcock,
Rebecca Brand,
Martha Steward,
Abagail Brown,
Susanna Clarke,
Mary Maxson Stillman,
Martha Davis,
Mary Slack,
Anne Lewis,
Susanna Colegrove,
Elizabeth Palmeter,
Hannah Rogers,
Lucia Cottrell,
Mary Foster,
Elizabeth Cottrell,
Elizabeth Colegrove,
Bridget Champlin,
Jemima Maxson,
Eunice Greenman,
Mary Larrason,
Elizabeth Clarke,
Susanna Beebe,
Mary Truman,

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Jerusha Beebe,
Tasey Rogers,
Tasey Burdick,
Mary West,
Mary Potter,
Hannah Beebe,
Elizabeth Clarke,
Barshua Bentley,
Johanna Tanner,
Mary Tanner,
Baptized persons not under hands:
Joshua Babcock,
Samuel Babcock,
Benoni Smith,
Ezekiel Beebe, Jun.,
William Champlin, Jun.,
Benjamin Randall,
Thomas Davis,
John Colegrove,
Francis Colegrove,
Samuel Beebe,
Daniel Lewis,
William King,
Nathan Tanner,
Nathaniel Newberry,
Hubbard Burdick,
Francis West,
Patience Beebe,
Mary Cottrell,
Hannah Haward,
Amie Rhoads,
Elizabeth McCoun,
Mercy Brand,
Elizabeth Lewis Runals,
Hannah Burdick,
Rebecca Burdick,
Sarah Greenman,
Tasey Frink,
Eleanor Halls,
Hannah Burdick,
Mary Saunders, wife of William,
Mary Saunders, single woman,
Rebecca Runnals,
Judith Burdick,
Hannah Shelden,
Rachel Saunders,
Elizabeth Lewis Crandall,
Rebecca Brown,
Mary Crandall,
Pennelope Rhoads,
Susanna Shelly Halls,
Sister Beebe,
Mary Witter,
Anne Beebe,
Hannah Newberry,
Abagail Burdick,
Susannah Burdick,
Rachel Lester,
Mary Wilcox,
Mary Langworthy Lanphere.

Seeing the growing wants of the flock, and not willing that the cause of Christ should suffer for want of laborers, the church several times in 1743 called Thomas Hiscox and John Davis to the ministry. Mr. Hiscox, however, refused to accept, and there being some members who objected to the calling of Mr. Davis, and at his request, they thought best to release him.

The persecution of the established church in Connecticut was exceedingly bitter against the nonconformists of that colony; and such constant spiritual warfare was waged between them, that there seemed at times but little prospect of a peaceful intercourse. Under the sting of this persecution, the members of the Westerly church residing in New London, were induced to send a letter to the church, remonstrating against the freedom allowed to ministers of Puritanical persuasions, in occupying their pulpit, as will be seen in the following minute :—

"At a church meeting in the meeting house in Westerly, October 27, 1741, present at said meeting, brethren, John Maxson, elder, Joseph

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Maxson, Thomas Clarke, Silas Greenman, Thomas Potter, John Maxson, son of Joseph, John Crandall, Hubbard Burdick, Daniel Lanphear, John Davis, William Davis, Jeremiah Clarke, Samuel Burdick, Daniel Lewis, George Stillman, William Maxson, Amos Maxson, John Maxson, Jun., Jonathan Palmeter, George Stillman, Jun.; Sisters—Anna Lewis, Mary Stillman, Mary Stillman, Desire Porter, Thankful Maxson, Mary Downham, Tasey Burdick, Mary Burdick, Hannah Maxson 1st, Hannah Maxson, Elizabeth Cottrell, Mary Palmeter. At said meeting, a letter was read from our brethren at New London, signifying their dislike of our allowing the Presbyterian ministers and others to preach and pray among us; and brother George Stillman was desired to write an answer to them, and that it might be read the next Sabbath day, and if approved of, to be sent; which accordingly was read, and it was thereupon directed that said Stillman should sign said letter by order and in behalf of the church, which was done and sent."

In regard to the yearly meetings, which had been the occasion of great social and religious influence, we find the following :—

"Whereas, it was voted at a church meeting, June 26, 1744, that our yearly meeting is to be laid down for the present, which was to the dissatisfaction of many members of the church, and members from Rhode Island, New London, and elsewhere, that came together at the usual time of said yearly meeting; and on the first day of the week, after sermon, and after the ordinance of baptism was over, it was desired the members should stay together, and then it was voted, which was on the 16th of September, 1744, that the general meeting should be continued on the third Sabbath of said September; and no contrary vote. And it was concluded, that the sixth day of the week before the third Sabbath in said month, shall be a church meeting in order to regulate things before the day of communion."

For several years, the church book exhibits little else than the names of members who attended the church meetings; the doings of the church being entirely omitted. The evil of this omission is after a while noted, and the following vote passed, Feb. 18, 1746, to correct it, viz: "Considering the ill consequences that are likely to arise by not keeping fairer and more intelligible records, it is therefore voted, that for the future all votes and acts of the church, passed at the church meetings, be recorded in the book of records kept by the church."

July 12th, 1746, a letter was received from the church in Shrewsbury, N. J., requesting the ordination of John Davis as their Elder, which was granted.

Among the sentiments and doctrines of the day which the church had to contend with, (and supposed to be one of those advocated by the New Lights,) was the following, as stated in the records :

The return of the messenger appointed to visit Sister Hannah Halls was, that she thought it not a Christian's duty to partake of the Lord's

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Supper, an institution which was to continue no longer than his second coming by his Spirit, which was after his resurrection; and that the Sabbath observation is not a duty, nor outward or water baptism.

The church in this case appointed Elder Joseph Maxson and Thomas Hiscox to go and admonish their sister Halls to her duty, which they did, urging her to search the Scriptures, to know what was the good and acceptable will of God. She was finally informed that the church could not fellowship her as a member until she returned to her first profession.

The deacons reported the "church's stock," in their hands on the 24th of February, 1747, to be, exclusive of the one hundred pounds bequeathed by Capt. James Babcock, twenty-seven pounds twelve shillings and ninepence.

On the death of Elder John Maxson 2d, the pastor or leading elder of the church, Joseph Maxson succeeded him in that office, and John Maxson 4th is supposed to have been chosen a colleague of his uncle; but there seems to have been some misunderstanding about it. The members being widely scattered, the church appointed another meeting, and authorized the following letter, which we find in the hand-writing of Elder Joseph Maxson:

The brethren and sisters of the church of Christ in Westerly, in the observation of the Lord's holy, sanctified Sabbath, meeting at their meeting house in said Westerly on the twenty-seventh day of June, to their beloved brethren and sisters observing said holy Sabbath in New London, Long Island, Plumb Island, and Norwich, and other places adjacent. And we desire that grace, mercy, and peace may be bestowed on you, and abundantly increased among you, from God our Father, and Christ Jesus our Lord and Saviour, desiring that the gospel of his grace may run and be glorified among you, and that you may abound and increase in all godliness, and in peace, love, and unity, amongst yourselves, and that you may run with patience that race that is set before you, and be steadfast and unmoveable, always abounding in the work of the Lord.

Loving and beloved brethren and sisters, the cause of our writing to you at this juncture is by reason of brother Peter Button and brother David Rogers coming to our church meeting the last third day of the week, in order, as is supposed, to settle our brother John Maxson to be your leader and elder in the church; and whereas we understand by information that there were but twelve of our members at the meeting that voted when said brother Maxson was made choice of for an elder, among all the church members in the place above said; it therefore seemed agreeable to those that were at said church meeting, as also to said brother John Maxson, who was then present, for fear of any disaffection that might arise in any of the members one against the other, or against the person made choice of, that there should be a

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meeting appointed on the next day after the third Sabbath in August next, at New London, in order for a choice of the person for their Elder; at which time, in order for the satisfaction of all the members, if it might be, it is desired that they all might have timely notice of said meeting, and that as many of the members as can, by any means, might appear at said meeting, in order to vote for that person they think will be most for the glory of God, and for the peace of the church, and the comfort of each other; and those that do not appear at said meeting, they are desired to send in their vote, in order for said choice of an Elder; and if it is so that you differ one from another in your judgment respecting the choice, bow one with the other, in love, and submit one to the other, and take the apostle Peter's advice in the case, and lay aside all malice and envy, and all evil speaking, as new-born babes desiring the sincere milk of the word, that ye may grow thereby, and be followers of God as dear children, and walk in love; and let that mind be in you which was in Christ Jesus, and learn of him to be meek and lowly in heart. Being short of time is what offers from our brethren in Christ, who desire to commit you and ourselves to God, who is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy. Amen.

We remain your brethren in the bonds of the Gospel.

Signed by order of the church, at their meeting the said twenty-seventh day of June, 1747, by JOSEPH MAXSON, Elder.

To William Beebe, New London, to communicate to the members.

To illustrate the clemency of the church towards her members, and the conciliatory spirit which seemed to pervade all her actions, in dealing with them, and to show, likewise, how jealous she was of principles which seemed at variance with her own cherished doctrines, we have thought it not improper to give a full detail of the following difficulty with Joshua Babcock.

At a church meeting held the 23d of June, 1747, some of the members expressed a dissatisfaction with Mr. Babcock, because, they say, "he denies the atonement, or satisfaction for sin by the death of our Saviour;" whereupon it was voted, "that brother Thomas Clarke and George Babcock, Jr., go to said brother Joshua Babcock, and desire him to give his plain opinion to said messengers relating to the above principles or doctrines, and they to make return thereof to the next church meeting in writing." The following is the report submitted by the messengers as directed:—

Upon the dissatisfaction of some persons, because, as they supposed, brother Joshua Babcock denies the doctrine of satisfaction by Jesus Christ, or that the blood of Christ made satisfaction for sin, we, the subscribers, were appointed messengers from the church to said brother Joshua, to desire him to give his plain opinion to us relating to said prin-

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ciples, and by a declaration from the mouth of said brother Joshua, it appears to us that he actually holds the principles above mentioned.

SEPTEMBER 1st, 1747.

THOMAS CLARKE,
GEORGE BABCOCK.

The above being submitted, the church took the following action at its meeting, Sept. 5th, 1747 :—

Whereas, there hath been a report that brother Joshua Babcock doth deny that justification is attainable by the merits of Christ; and by what hath been heard from his own mouth, it is so; therefore the church think it is their duty to send messengers to said brother, to take down in writing what he shall declare on said head, and if they find that he persists in said error, they are to desire him to appear at the next church meeting before the general meeting, if he can; and if not, to make their return to said church meeting.

Voted, that brothers George Stillman, Silas Greenman, and Nathan Rogers, are appointed messengers to visit brother Joshua Babcock.

The report of these messengers is not recorded; but at a church meeting held the 27th day of October, the same year, a letter is written by vote of the church, where mention is made of their return. The letter reads thus:—

BROTHER JOSHUA BABCOCK:

The church messengers that were sent to you from the church meeting September the fifth, brought their return from you. First, you say, that righteousness is imputed to man as his own for justification, or, in other words, you deny that Christ made satisfaction or paid an equivalent to God for sin; yet at the same time you say, that Christ was the propitiator for sin, and he shed his blood to redeem us to God, and there is no other name given whereby we may be saved. The last mentioned words seem to contradict the former; therefore the church, at the church meeting, October 27th, 1747, think fit, as also a duty, to send messengers to you, to know how you shall explain this seeming contradiction. The messengers appointed are brother Thomas Hiscox, brother George Babcock, and brother Silas Greenman, who are desired to make their return at the next church meeting.

In consequence of bad weather, the brethren here mentioned did not deliver this message to Mr. Babcock, and therefore could not report at the next church meeting, held December 22d; whereupon the church voted, "that the same messengers are desired to go to brother Babcock, with the same message, and, if they find that he does deny justification by the imputative righteousness of Christ, or denies the blood of Christ to be the meritorious cup of the saint's eternal salvation, the said messengers are desired to admonish him to consider of said error, and refrain therefrom."

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At the next church meeting, held January 19th, 1748, the messengers reported as follows:—

We, as messengers of the church, have been to and conferred with brother Joshua Babcock respecting his religious principles; but find no retraction or reconciliation of his late declaration to the church's messengers, which we think conveys this idea—that the sinner's justification from sin is not by Christ's religious life, nor the satisfaction for sin by Christ's bitter death—and upon this consideration have left an admonition in the manner following, viz:—

BROTHER JOSHUA BABCOCK:

Inasmuch as it seems to us that you deny the justification from sin by the righteousness of Christ, and the satisfaction for sin by the death of Christ, we, therefore, your brethren, and messengers of the church of the Seventh-day Baptists in Westerly, do, in the fear of God, and in the name and in behalf of said church, desire and entreat, yea, exhort and admonish you, to a serious consideration on, and a religious and spiritual returning from, a position so dangerous and daring as denying justification and satisfaction by Christ's ministration.

THOMAS HISCOX,
GEORGE BABCOCK,
SILAS GREENMAN.

Upon receiving the foregoing return, the church voted, that "brothers Silas Greenman and John Maxson go to said brother Babcock, and see if said admonition has had any good effect on him, and if he still persists in said erroneous principles, said messengers are desired to admonish him the second time to reform from said error and practices, and return therefrom; otherwise, expect to be dealt with according to the rules of the Scripture. Said messengers are to make their return to the next church meeting."

Accordingly, at the next church meeting, held March 8th, 1748, the messengers submitted the following return:—

That according to a vote of the church, we have been to brother Babcock to inquire what effect the admonition given him by former messengers from the church had on him; and he declared to us, that he saw no reason to change the opinion he then endeavored to vindicate; whereupon he was again admonished, in the fear of God, to forsake these principles that the church judged erroneous, and take his place in the church; and to take this as a second admonition. He said, he would have the church be careful how they judge him as a heretic, and repeated the 10th and 11th verses of the 3d chapter of Titus—"A man that is a heretic, after the first and second admonition, reject: knowing that he that is such is subverted, and sinneth, being condemned of himself." He said that he did not think himself subverted and convinced of sin, nor was he condemned of himself, but believed he was in the right, and wished we saw as he did, and if we thought him wrong in his belief, we ought rather to pray to God for him to be made sensible of his error, but to be careful how we judged him, seeing we must all be judged in a short time. This he delivered in a moderate way, calling us his brethren, for whom he said he had charity.

SILAS GREENMAN,
JOHN MAXSON.

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Whereupon the church wrote Mr. Babcock the following affectionate letter:—

BROTHER JOSHUA BABCOCK:

It is a matter of sorrow and trouble to us, that we have this sad action to take, by reason of the late declension of your former Christian profession. It is that which draws from us the following conclusion. Perhaps you are not altogether ignorant of the repeated endeavors of the church to learn the truth of the things reported relating to your religious sentiments; after which, having attained some tolerable certainty concerning your peculiar tenets, from the return of our messengers who were sent to you, which tenets we understand to be this, or to this effect, viz., that you deny justification by Christ's righteousness and satisfaction by Christ's death. Respecting this belief you have been twice admonished; but inasmuch as we do not find either of the admonitions have made any such impression as to cause reformation in you, and an abandonment of those principles, we do, therefore, now, for and in respect to these principles of yours, i. e., denying justification by Christ's righteousness and satisfaction by Christ's death, in the fear of the Lord, and in obedience to his word, (Titus 3: 10)—"A man that is an heretic, after the first and second admonition, reject"—withdraw our watch and care from over you, and deny our union with and communion to you; yea, in fine, do reject and exclude you from being a member of this church, until you make some special reformation in your religious profession. And farther, we pray and entreat you seriously to consider whether, by your advocating and justifying such principles, you are not bringing in dangerous heresies, denying the Lord that bought you, and despising or treading under foot the word of the son of God, and thereby crucifying him afresh, and putting him to an open shame, by denying his life, death and passion to be anywise meritorious in purchasing salvation. This we pray you to consider, and may the Lord give you understanding. Farewell.

At this time, 1748, Joseph Maxson was leading elder, and Thomas Hiscox assistant elder of the church, and Thomas Clarke and Silas Greenman were deacons, and Joshua Clarke was chosen to the office of clerk for the year. The church had for some time past been annoyed by some of its members following a sect of professed Christians, who styled themselves "New Lights," professing to have received a special revelation from God, or held that a divine light emanating from heaven directed them. But the church was content to be guided by "the true light which lighteth every man that cometh into the world," as we see by the following record:—

At a church meeting of the Seventh-day Baptists in Westerly, held the 31st day of May, 1748, called together on occasion of some uneasiness manifested by some of the brethren respecting the conduct of brother Nathan Tanner, he being thought by various members of said church to have too great an esteem and value for the principles and practices of the

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people called New Lights, which made them uneasy with him, as he was a ministering brother, and that said brother Tanner was by the church desired to refrain from attending the meetings of said people, if he would render himself and the other members of the church easy in coming together, or his improving time in the church, as a ministering brother acceptable ; notwithstanding, the said brother Tanner persists in attending the meetings of said people, and joins with them in preaching to and praying with them, and says he esteems them as, and believes them to be, the people of God, and that they are led by a right or true spirit, and that the work among them is the work or operation of the Spirit of God, which belief by him is greatly to the dissatisfaction of the church, which esteems said people to be erroneous in principle, and disorderly in practice—wherefore it is voted, that the said brother Nathan Tanner be cited to appear before the church meeting at the meeting-house in said Westerly, on the second first day of the week in June next, in order to give satisfaction to any dissatisfied members in particular, and the church in general, respecting his said conduct and principles ; and further, that brother Thomas Potter deliver a copy of this vote to said brother Tanner in convenient time, which shall be sufficient citation.

But this is only a beginning of the trouble that the church experienced from this new sect. Many members caught the enthusiasm of their teachings. The church, foreseeing the growing evil, and the dissensions that would follow, continually admonished the members, and advised them not to listen to their principles ; yet the influence of their teachings became so rampant that, at a church meeting, April 25th, 1749, the church took the following action :—

That it hath been considered and thought necessary, and a duty, to send messengers to those of our brethren and sisters who neglect the duty of assembling with us, and go after those who are called New-Lights, in order to try to help them, and strengthen them in the way of truth, and to endeavor to convince them of their error ; and in order thereunto, voted, that brother Thomas Clarke, and brother George Stillman, shall visit those on the west and south of Pawcatuck River, all excepting Groton, and that brother Daniel Maxson and brother Joshua Maxson go to visit the widow Drake and Joshua Palmeter's wife, and all that they think needful in the wood north from Pawcatuck River ; and brother George Babcock, Jun., and brother Amos Maxson, go to visit John Brown and his wife, and the widow Boss, and those that they think are in danger of going astray in Groton, and to make their return of their proceedings to the next church meeting ; the above voted at said meeting.

The return of the above-named messengers is not recorded.

The following notice appears in relation to the appointment of church officers, occasioned in consequence of the death of the leading elder, Mr. Joseph Maxson, who left the scenes of his earthly labor early in September, 1750 :

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At a church meeting at the meeting-house in Westerly, Sept. the 14th, 1750, present, Thomas Hiscox, Eld., Thomas Clarke, Dea., Silas Greenman, Dea., Benjamin Chase, Samuel Clarke, Joshua Chase, Jonathan Sabin of Newport, John Maxson of Newport, Jonathan Weeden of Newport, Hubbard Burdick, Hubbard Burdick 2d, Thomas Potter, Amos Maxson, Nathan Rogers, Samuel Beebee, Elizabeth Tanner, Patience Beebee, Mary Truman. Voted at said meeting, that the first Tuesday in October be a church meeting to choose such officers as shall be thought proper and needful for the church.

JOSHUA CLARKE, Clerk.

At a meeting held at the meeting-house in Westerly, by appointment, the 2d day of Oct., 1750, present, Thomas Hiscox, Eld., Dea. Thomas Clarke, and near twenty other brethren; voted, that Bro. Thomas Hiscox be chosen a leading elder of this church, principally to labor in word and doctrine and in the administering of the Gospel ordinances in this church, and also that Bro. Thomas Clarke be chosen an elder to assist Eld. Hiscox in the services of this church for the visiting and taking care of the sick and those members in difficulty belonging to the church. And also, that Bro. Joshua Maxson be chosen to the office of deacon of this church, to have the power of administering the ordinance of baptism when needed.

Eld. Hiscox accepted the pastoral office in writing. A copy of his letter will be found in his biography, vol. 1 of the *Memorial*.

The names of members added to the church for the ten years previous were as follows:—

Ichabod Babcock,
Mrs. Babcock, his wife,
William Maxson,
Jonathan Maxson,
William Davis, son of John,
George Stillman, Jr.,
Jeremiah Clarke, Jr.,
Amos Maxson,
Mary Stillman, wife of George, Jr.,
Hope Covey,
Lydia Covey,
Susanna Dake,
Hannah Palmeter,
John Davis, Jr.,
Elizabeth Davis, daughter of Wm.,
John Hill and his wife,
Mercy Hill,
Anna Colgrove, daugh. of Francis,
James Brand,
Isaiah Maxson,
Joshua Clarke,
Joshua Maxson,
Hannah Clarke, wife of Joshua,
Elizabeth Bentley, wife of Nathan.
Mary Tanner,
John Cottrell, 2d,
Nathaniel Crandall, son of Robert,
Daniel Burdick,
Mercy Lanphere, 2d,
Hezekiah Lanphere,
Joseph Crandall,
Jonathan Crandall,
Hannah Randall Maxson,
Anna Slack,
Ruth Smith,
Jonathan Rogers, Jr.,
Nathan Lanphere,
Mary Crandall, wife of John,
John Crandall, Jr.,
Benjamin Burdick, son of Robert,
Thankful Lewis, wife of John,
Abigail Slack,
Elizabeth Burdick, wife of Ben. of North Kingston,
Ebenezer Crandall,
Hannah Pendleton,

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Martha Covey,
Damaris Kenyon,
Mary Witter, Jr.,
Reede Saunders,
Lydia Gallup,
Joseph Davis,
Judith Davis,
Joseph Clarke, son of Samuel,
Francis Tanner,
Mrs. Tanner, wife to Francis,
Nathan Babcock,
Mary Babcock, wife to Nathan,
Thomas Hiscox, Jr.,
Robert Burdick, Jr.,
William Gillett,
Simeon Clarke,
Ichabod Prosser,
Patience Prosser,
Samuel Langworthy,
Elizabeth James, widow of Joseph,
Elisha Stillman,
Eli Colgrove,
Hannah Rogers, daughter of Capt. Jonathan Rogers,
Sarah Cross,
Mary Vilett,
Bethiah Rogers, daughter of Capt. J.
Capt. Joshua Champlin,
Oliver Chees,
Elizabeth Chees, his wife,
Thankful Enos,
Daniel Lester,
Sarah Witter, wife of Joseph,
John Sannows,
John Brown,
Thankful Clarke,
John Davis, of N. L.,
Mary Lewis,
Content Tanner, by her father, Joshua Maxson,
Elizabeth Brown, of Long Island,
Barshua Sheffield, wife of George, of Kingston,
Rachel, (negro.)
Susanna King, of Long Island,
Elizabeth King,
Mary Taber, wife of Ammon,
Anne Halls, wife of John,
Elizabeth Clarke, Jr.,
George Lewis,
Elizabeth Babcock, widow,
Penelope Palmiter,
Anne Lewis, wife of John,
Mary Lewis, wife of Nathaniel,
Abigail Ross, wife of William,
Jeremiah Clarke,
Elizabeth Lester, wife of D.,
Joshua Chase,
Jonathan Wells.
Nathan Maccoon,
Anne Maccoon,
John Satterly,
Anna Saunders, wife of Ben.,
Jabes Beebee,
Daniel Maccoon,
John Maccarter,
Nathaniel Wells,
David Lewis.

To show the assurance that was manifested by the brethren who embraced the doctrines of the New Lights, we give the following return of messengers appointed by the church, made at a church meeting Feb. 25th, 1752 :

Pursuant to the vote of the church at a meeting held in Westerly, Oct. 22, 1751, we, the subscribers, have been to discourse with Joseph Tanner and his wife, relating to their conduct in not attending the meetings, according to their profession, and also other evil reports which we had heard of their ill conduct. The answer that Joseph Tanner gave us was, that he was joined to the church by the Spirit of God, and after that, the Lord took him away from the church again, and showed him that the church was the church of antichrist ; and he declared that he bore a testimony by the Holy Ghost against them, and desired no further admonition from them ; he also declared that he was re-baptized and joined to another church ; he said, too, that while he stood a member of

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the former church, in his communion with them, he did eat and drink his own condemnation. His wife declared that she had felt great condemnation in joining herself to the church in an unconverted state; but now, she said, 'the Lord had redeemed her soul, and she stood in perfect liberty, and desired no further admonition from the church.' She said that she had proposed to be re-baptized, but was not admitted.

February 26, 1752. JOHN MACCASTER,
DANIEL MACCOON.

The above is a true copy, compared and entered.
Attest, SILAS GREENMAN, Church Clerk.

Many of the members withdrew from the church; others saw the folly of their ways and repented; but not a few seemed inclined to be dealt with according to the rules of the church; and therefore, so many members were under an admonition of the church at the same time, that it was thought proper, to preserve its own safety, to pass the following vote, at a meeting Oct. 23, 1753, viz: "That any member of this church, who, by any disorderly behavior, was or should be under an admonition of this church for such his misconduct, shall not hereafter have the liberty of voting in this church, until satisfaction is made to the church's acceptance by said disorderly member for his misconduct."

At a special church meeting held at the meeting-house in Westerly on the 30th of May, 1754, Elder Thomas Hiscox and Elder Clarke, and about sixty brethren and thirty sisters, being present, convened for the purpose of considering certain assertions alledged to have been made by brother Joseph Davis in relation to the discipline and doctrine of the church, to wit: "That the practice of admitting members by written confession of faith only, was wrong, not being warranted by Scripture; that they ought to be such persons only as declare that their sins are pardoned, who are proper subjects to be admitted; otherwise hypocrites might be introduced into the church. Also, that the Elders ought to be such as have fellowship with, and chosen by such members as above said; and if there were but four or five such members, they would soon grow to a number, and they ought to choose the officers; otherwise they would come in at the wrong door." And to these allegations Mr. Davis replied, "that when he spake to that purport, he did not mean this church." And thereupon the church propounded the question: "Whether the officers of this church were rightly ordained?" To which he declined an answer. He being asked whether the seventh-day church was a church of Christ? replied, "I believe that this church, as to externals, is a church of Christ; but that the members are cold branches." *Ques.*—Whether he has freedom to sit down with this church in its present circumstances? *Reply*—No, he had not; and to say this was

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not a church of Christ he had not freedom ; and further, he said, that a reason for his not partaking, is because many of the church are carnal, and that there are dissensions among them ; and he further said, he believed that the New Lights are a church of Christ.

At the church meeting held at Westerly, August 30, 1754, the above investigation was continued as follows :—

Ques.—Whether you believe the persons baptized by our Elders to be orderly members of the church of Christ ? Brother Davis said, Yes, as to the ordinance ; but that the common way of this church receiving members by written confessions of faith is irregular in my judgment. *Ques.*—What was the cause you did not partake with the church ? *Ans.* The uneasiness that was in the church, or some persons being uneasy with him, caused uneasiness in himself. *Ques.*—Whether you did right or wrong in setting up a separate meeting on the Sabbath or seventh day ? *Ans.*—That he did right, in that he thought he was prohibited from speaking in the meeting-house. Brother Davis acknowledged that it was the business of an Elder to ask any member why he refused the sacrament ; and their duty to tell the reasons.

The meeting was adjourned one week, when the following action, upon debate, was had by the church :

1. Whether Brother Joseph Davis' publicly reflecting against the church be disorderly ? Voted, that it is disorderly. 2. Whether withdrawing his communion, and refusing to partake with the church, is disorderly or not ? Voted, that it is disorderly. 3. Whether his setting up a separate meeting, in contradistinction to the church, is disorderly, on the Sabbath or seventh day especially ? Voted, that it is disorderly. Voted, that Elder Hiscox do, in the name and in behalf of the church, admonish brother Joseph Davis, in the fear of the Lord, seriously to consider and reflect on his past conduct above said, and heartily to repent of and confess the same, and make good his place in this church, in order to be forgiven and reconciled to the church. Which admonition was performed by the Elder, agreeable to the vote above said, in the presence of the church meeting.

Attest, SILAS GREENMAN, Church Clerk.

Thus, at that early day in the history of this primitive branch of the Christian church, the spirit of schism made sad inroads upon its peace and prosperity, and many were led astray. The first dissenters not only abandoned the doctrine, as taught by Christ and his Apostles, "to repent, believe, and be baptized, in the name of the Lord Jesus, confessing their sins ;" but they also "made void the law by their traditions," renouncing the Sabbath and embracing the first day of the week as the "Christian Sabbath."

Nov. 7, 1754, Mr. Davis and others gave notice that they withdrew from the church. Whereupon the church passed the following :

Voted, Whereas this church esteems that Joseph Davis and said Benjamin West and their said wives, are gone out, or off, and from us

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and therefore from under our watch and care, and that they have no right to the privileges of this church for the future.

About the same time a large number left the church, who had been under discipline for their disorderly conduct and schisms, and formed themselves into an independent New-Light Society, still observing the Sabbath. Convulsed with internal dissensions, this sect was soon scattered like "sheep without a shepherd." Truly was it said, that "if the blind lead the blind, both shall fall into the ditch." And that other, "In vain do ye worship me, teaching for doctrine the commandments of men." At this time Thomas Hiscox was leading elder, and Thomas Clarke assistant; Silas Greenman deacon and clerk for the church.

About this time, an Indian brother, by the name of Isaac, willed certain estates on Martha's Vineyard, "part to this church, and to the Seventh-day Baptist Church in Newport, and to Elder Hiscox and Mr. Triby at Newport, in four equal parts." This estate must have been of no inconsiderable value, as the church appropriated for their part of the expenses in settling it, the sum of $200. The church also received another donation by the will of John McCarter of Westerly, and we may judge of its value by the fact that the moiety of the personal property which the church was to receive amounted to about $1600.

May 1st, 1756, George Babcock died, being 83 years of age. He donated largely to the church. The following is the inscription upon the Babcock family vault in South Kingston:

"In memory of George Babcock, who lived a professor with the Seventh day Baptist Church, and of his wife, and of eight of their children, who were members with the same church in faith and practice. He departed this life May ye 1st, 1756, in ye 83 year of his age."

"In memory of Elizabeth, wife of George Babcock, who died May 8th, 1762, in ye 91 year of her age.*

Elders Hiscox and Clarke, in consequence of age, being unable to "administer the ordinance of baptism," William Beebee of New London was ordained at Westerly, March, 1757, to the office of deacon, and to "administer the ordinance of baptism as occasion may require, especially at New London." The ensuing August, Amos Maxson was chosen deacon, to assist the Elders in administering the ordinance of baptism also.

* This vault is on the farm which was sold to Joshua Tucker by Gideon Babcock, in 1799, and he was the son of David, and grandson of George Babcock. George Babcock's father was the first Babcock that came to Westerly. When a young man, he worked at Newport for one Lawton. Mr. Lawton discovering an attachment between him and his daughter, informed him that he should oppose their union. Very soon both Babcock and the daughter were missing. One or two years afterward, Lawton was informed by an Indian that they were living at Messapog. Thither he was conducted by the Indian. Mr. Babcock had built him a block house, and bought a large tract of land of the Indians, who manifested great friendship for him. He had nine sons.

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Among the records of this church, we often find resolutions of the following character: "At a church meeting Oct. 20th, 1756, voted, that the 10th day of November next be set apart for fasting and prayer, under the consideration of the distressing hand of Providence upon our land, to implore the aid, compassion and mercy of Heaven."

Joseph Clarke, Jun., was first chosen Clerk of the church 1759, as the health of Mr. Greenman seemed to require his declining further public duties. Mr. Greenman seems to have been a faithful member and officer of the church, a man of more than ordinary intelligence and influence, and was highly esteemed for his piety by the church. His minutes are concise, and neatly written.

The practice and discipline of the Seventh-day Baptists of the present day, in adjudicating differences in business transactions, and otherwise, between members, or members and others, and over which it claims jurisdiction, is of ancient date. In the Westerly church, disputed points in business transactions, or of wrongs, were at a very early period taken cognizance of by the church. The aggrieved party, whether a church member or not, deposited with the clerk his written complaint against the opposing party, who was immediately cited to appear before the church on some specified day, to answer such complaint. The parties were heard by the church, the senior Elder presiding, and its solemnly recorded vote decided the question or matter in dispute. And such was the stainless integrity and commanding influence of this church, that its decisions were always conclusive and final in the minds of the parties. We transcribe, by way of illustration, from the church record:

Samuel Brown of Hopkinton complains of brother Stephen Saunders of Westerly, for that said Saunders has done, and still does him damage by his dam, stopping the water, by reason of which renders said Brown's mill almost useless. Therefore, it is voted, that brother Stephen Saunders be cited to appear to the next church meeting by course to answer said complaint.

We further transcribe from the church record:

It is the opinion of this church, that brother Joseph Clarke of Richmond has gone very contrary to the rules and orders of Christ—(St. Matthew, ch. 8, 15 verse,) "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican,"—in sueing his brother Simeon Clarke at the common law. The above

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voted in meeting. And in regard to said brother Joseph's conduct, we do admonish said brother to a mendation of his conduct, by withdrawing his action against his said brother Simeon. The above voted in meeting.

In 17—, the town of Westerly was divided into several towns, and the dividing line between Westerly and Hopkinton, one of the new towns, following the rise near the meeting house, it was excluded from the limits of the town of Westerly, and thence was called "*the church of Hopkinton and places adjacent.*"

The following extract from the church records may be not uninteresting to many of our readers :

"At a church meeting at the meeting house in Hopkinton, Aug. the 23d, 1763, present at said meeting Elder Thomas Clarke, and about ten brethren and sisters ; whereas our general meeting was for sundry good reasons voted down, and to cease last year ; but upon considering how necessary it is for brethren to meet together, *to stir up one another*, and likewise to commune together in order to provoke one another to Christian love and unity, that the weak may become more strong, that God might have glory, and our souls might have peace, have thought fit, that for the future the sixth day before the third Sabbath in September be a church meeting, and the Sabbath following to be annually a general communion, that all our distant brethren and sisters may be present in order to be helpers of our joy, and that on the next first-day following, to hold a meeting if they thought proper. The above voted."

"Whereas, our Gracious Sovereign King, George the Third, has been pleased to appoint that a day of public thanksgiving be held throughout his dominions, in gratitude for the many signal favors this nation has received from the DIVINE MAJESTY, during the course of the late war, and has enabled us at last, we hope, to make a happy, lasting, and honorable peace, and this government, in obedience to his majesty's will, has appointed the 25th day of August, inst., to be observed throughout this colony, in compliance, this church votes that the said 25th inst. be observed as a day of public thanksgiving for the many reasons before observed. Voted."

The "late war" here spoken of was what in American history is termed the "Old French War." The colonies took a deep interest in this long and bloody struggle.

Elder Thomas Clarke died Nov. 26, 1767, in the 82d year of his age. In May, 1768, Joshua Clarke, who had long been an active member of the church, was ordained to the office of Elder, by the "laying on of hands of Elder Hiscox, and Elder John Maxson" of Newport, who had been invited to assist on that occasion. Mr. Clarke had already declined the office of deacon, and hesitated, when chosen Elder, about entering upon its duties. But the wants of the church finally induced him to accept ; for Elder Hiscox was old and feeble, and the cause of Christ continued

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to languish. Many lingered by "the cold streams of Babylon," and Zion's hill was left desolate.

Elisha Stillman and Joseph Clarke, being requested by the church to ascertain who were still members of the church, reported members to the number of 278, as follows:—

"The names of the brethren and sisters belonging to the Church, transcribed from the original entries, and duly examined and compared in July, A. D. 1768, by Elisha Stillman and Joseph Clarke, Jr."

George Lewis,
Elizabeth Babcock, widow,
Elizabeth Lester, wife of Daniel,
Joshua Chase,
Jonathan Wells,
John Satterly,
Jabez Beebee,
Daniel McCoon,
Nathaniel Wells,
Anna Maxson, wife of Joshua,
Ruth Wilbour,
Jonathan Rogers, Jr.,
Nathan Lanphere,
Mary Crandall, wife of John,
John Crandall,
Ebenezer Crandall,
Martha Covey,
Mary Maxson, wife of Amos,
Read Saunders,
Lydia Gallop,
Joseph Clarke, son of Samuel,
Nathan Babcock,
Mary Babcock, Nathan's wife,
Thomas Hiscox, Jr.,
Robert Burdick,
William Gillett,
Simeon Clarke,
Ichabod Proser,
Elizabeth Tieft, widow,
Elisha Stillman,
Sarah Cross, widow,
Joshua Champlin,
Oliver Chase,
Elizabeth Chase, wife of Oliver,
Thankful Burdick, wife of Edmond,
Daniel Lester,
Sarah Witter, widow of Joseph,
Thankful Crandall, wife of Ebenezer,
Mary Lewis, widow of Joseph,
Content Tanner,
Elisha Brown, of Long Island,
Barsheba Sheffield,
Rachel, a negro woman, of New London.
Hannah Baxter, widow,
Elizabeth King, wife of William,
Mary Taber, wife of Amon,
Peter Button,
Dorcas Halls, widow,
Amie Clarke, widow,
John Dodge,
Freelove Bliven,
Desire Burdick,
John Maxson, son of Joseph,
Content Peckham, widow,
William Beebee,
Elizabeth Saunders, widow,
Francis Colgrove,
Samuel Burdick,
Zacheus Reynolds,
Peter Burdick,
Susanna Reynolds, wife of Zacheus,
Martha Maxson, wife of John,
John Maxson, of Westerly,
Thankful Maxson, wife of John 2d,
Dorcas Galusha, widow,
Phebe Harris,
Wm. Saunders,
Mary Saunders, wife of Wm.,
Mary Sisson,
Judith Burdick,
Elizabeth Geer, daughter of Nat. Newbury,
Mary Bennet, wife of Richard,
William Champlin,
Thankful Stetson, widow,
James Wells,
Rachel Saunders, widow,
Elizabeth Crandall, widow of John,
Rebecca Young, of Long Island,
Mary Smith, wife of Nathan,

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William Hiscox,
Israel Stiles,
Benjamin Randall,
Mary Randall,
Susanna Babcock, widow,
Sarah Burdick, wife of Edward,
Judith Potter,
Aviss Burdick,
Robert Ailsworth,
Anna Babcock, wife of Samuel,
Elizabeth Button, wife of Peter,
Content Hiscox, wife of William,
Susanna Berry,
Abagail Hiscox,
Catharine Lanphere,
Mary Wells, wife of James,
Mary Burdick, wife of David,
Elizabeth Utter, widow,
Samuel Hubbard Burdick,
Samuel Babcock,
William Basset,
Ezekiel Beebee, New London,
William King, Long Island,
Eleazor Truman,
Susanna Beebee,
Mary Truman,
Jerusha Beebee, wife of William,
Hannah Beebee, wife of Ezekiel,
Hannah Nuberry, widow,
Abagail Burdick, wife of Josh.,
Susanna Burdick,
Francis West,
Mary West,
David Babcock,
Mary Peckham, wife of Daniel, Jr.,
Daniel Lanphere,
Susanna Colgrove, wife of John,
Elizabeth Palmiter, Dan'l's widow,
Elizabeth Cottril, wife of John,
Elizabeth Colgrove, widow,
Bridget Champlin,
Thomas Potter,
Unice Greenman Niles,
Elizabeth Clarke, wife of Simeon,
Mary Tanner,
Ichabod Babcock,
Jemima Babcock,
Joseph Button,
David Rogers,
Abagail Button,

William Maxson,
George Stillman,
Amos Maxson, deacon,
Mary Stillman,
Hope Covey,
Lydia Covey,
John Davis, elder,
John Hill, of the Oblong,
Mercy Hill,
Anne Crandall, wife of Levi,
Isaiah Maxson,
Joshua Clarke, elder,
Joshua Maxson, deacon,
Hannah Clarke,
John Cottrel,
Daniel Burdick,
Keziah Crandall, wife of Jeremiah,
Joseph Crandall,
Jonathan Crandall,
Hannah Maxson,
Peter Kinyon,
Jeremiah Rogers,
Barsheba Burdick, wife of Ichabod,
Elizabeth Crandall,
Elizabeth Rogers, daughter of Nathan,
George Potter,
Mercy Seers,
Mary Stiles,
Elizabeth Crandall, wife of Benj'n,
Rebecca Wells,
Amie Dewey,
Isabel Crandall,
Katurah Maxson,
Lydia Davis, wife of David,
Bethany Crandall,
Prudence Crandall,
Lydia Rogers,
Hannah Crandall,
Amie Wells, wife of Jonathan, Jr.,
David Davis,
Elizabeth Halls, wife of Theodotus,
Ephraim Rogers,
Ephraim Maxson,
Elizabeth Burdick,
Mary Stilllman, wife of John,
Esther Stillman,
George Stillman, Jr.,
Joseph Stillman,
Thankful Crandall,

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Sylvanus Maxson,
Joshua Wells,
John Stillman,
Martha Maxson, wife of Torey,
Joseph Maxson,
Unice Satterly,
Torey Maxson,
Martha Crandall,
Jonathan Saunders,
Elizabeth Coon, wife of Joseph,
Thomas Crandall,
Clarke Rogers,
Mary Coon, daughter of Nathan,
Benja. Stillman,
Deborah Crandall,
Stephen Saunders,
Judith Green,
Judith Burdick, j
Robert Burdick, 2d,
Edward Saunders,
Sarah Saunders,
Elisha Babcock,
Elisha Clarke,
Samuel Crandall,
James Saunders,
Wm. Saunders, Jr.,
Lydia Saunders, wife of Stephen,
Martha Lewis,
Elizabeth Hiscox, wife of Thos., Jr.,
Margaret Enos,
Margaret Green,
Jane Edwards,
Stephen Lewis,
Stephen Potter,
David Maxson,
Abigail Maxson,
Elizabeth Johnson,
Judith Halls, wife of David,
Elizabeth Saunders, wife of Isaac,
Elizabeth Wells,
Peter Wells,
Catharine Millard,
Mary Clarke, wife of Elisha,
John Millard,
Sarah Rogers, wife of Jona., Jr.,
Robert Sheffield,
Lucretia Lester,
Hannah Beebee, widow,
Deborah Clarke, wife of Joseph, Jr.,
Hannah Rogers, wife of Nathan,
Abigail Clarke, wife of William,
Sarah Halls, wife of William,
Rose Wilbour, a negro,
Mary Stillman, wife of Elisha,
Lois Reynolds,
Lydia Douglas,
Mary Clarke, wife of Daniel,
David Halls,
Walter Clarke,
James, an Indian, G. B.,
Dorcas Burdick, wife of Carey,
Isaac Vars,
Abigail Hall, wife of Charles,
Matthew Maxson,
Benjamin Maxson,
Unice Maxson,
Eleanor Saunders, wife of David,
Sarah Champlin, widow,
Dorothy Lanphere,
Richard Manering, of New London,
Elizabeth Gillett,
Elias Lewis,
Susanna Greenman,
Abijah Babcock,
Mary Saunders, wife of Peleg,
Mary Stillman, wife of Benjamin,
Othniel Beebee,
Lydia Miner, wife of Hugh,
Simony Rogers, a negro,
Phebe Palmiter, wife of Jonath., Jr.,
Elizabeth Crandall, wife of James,
Anna Kinyon, wife of Peter,
Hannah Crandall, wife of Jonathan,
Catharine Burdick, wife of James,
Matthew Wells,
Bridgett Wells,
Stephen Maxson,
Martha Maxson, wife of Stephen,
Samuel Clarke,
Thomas Hiscox, Elder,
Elizabeth Clarke, wid. of Thomas,
Jonathan Rogers,
Judith Rogers,
Hepsibah Porter,
Prudence Whitford,
Mary Steward, wife of Wm. Jr.,
Nathan Rogers, Jr.,
Mercy Chase,
Elizabeth Vars, wife of Isaac,
Elizabeth Babcock, single woman.

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July 26th, 1768, John Davis was unanimously elected to the office of deacon in the church. He had been an active member, striving to extend the interests of the church.

Aug. 5th, 1769, was marked by the baptism of a distinguished man in the colony of Rhode Island, Samuel Ward, who was governor of the colony in the years 1762 and 1765, and had taken a leading part in the general affairs of the country. Yet the unostentatious entry of the event in the church book would not convey any other impression than that suggested by the record of other baptisms. There is no more than the following :

"August ye 5th, 1769, Samuel Ward baptized."

Several members of his family followed him a short time afterward in the ordinances of the church. He took an earnest part in the Revolution, and was afterward elected to represent the colony in the Continental Congress in Philadelphia, where he died March 26th, 1776.*

The church did not confine their acts of humiliation to the condition of their crops only, but showed their sympathy toward the condition of the fearful and trembling saints, whose faith required the support of social consolation. How gracious do the acts of the church appear when she yields to the humble request of her members, when doubts and fears hang over them like a cloud ! The following instance is recorded :

"Whereas, Sister Hannah Ward is in a very difficult and distressed condition as to her mind, being almost if not altogether in despair, 'tis the mind of the church, that a solemn day of fasting and prayer to Almighty God be kept on her account, by all the church who have freedom to attend the service at the meeting-house on the next first-day after the last Sabbath in this month. Witness, Jos. Clarke, Jr., Ch. Clerk."

How few churches in the present day will take so much pains to alleviate the distress of a lone member !

At a church meeting, Feb. 19th, 1771, "thirty brethren and two sisters being present," Mr. John Davis was chosen to the office of an Elder, "and empowered to administer all the ordinances of the Gospel."

We have found a number of instances recorded, where the Treasurer has been directed to remit sums of money to certain indigent brethren and sisters, or to those who have rendered them aid. To constitute a ready fund for such purpose, a vote was passed by the church, Aug. 28, 1771 : "That one day in every three months be called a day of contribution for the support of the poor in this church, and that the third Sabbath in September next be the first day for that purpose, and so successively afterwards as above said."

* The biography of Mr. Ward will be prepared for a future number of the "*Memorial.*"

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About this time another meeting house was erected to accommodate the members who resided at a distance. The old house then was called the "Lower Meeting House," and the new one was styled the "Upper Meeting House." The builders of the new house having incurred a greater expense than was estimated, the church passed the following vote for their relief :—

"Whereas, a number of our brethren at the upper end of this town have agreed to build a meeting house, and the same being most finished, and some if not all that agreed to build having subscribed largely, and have done considerably more than they subscribed, it is therefore voted, that said builders have liberty to erect a number of pews around the side of the house, and if they think proper around the front of the galleries, to dispose of to any person keeping the seventh-day Sabbath and attending said meeting house, in order to make said builders some satisfaction for their extraordinary service and costs. The width of said pews not to exceed 3½ feet front from the side of the house, and so likewise from the front of the gallery."

The New-Lights, led by Joseph Davis, who was now an Elder among them, during this period continued to thrive, and caused the church much trouble.

Mr. John Burdick, according to previous election and appointment, was ordained to the office of deacon in the church, Sept. 2d, 1772, and the same year, Dec. 22d, he was unanimously chosen to the office and place of Elder, and finally was duly ordained to that office in June, 1774. He was an enterprising man, and warm-hearted Christian.

Mr. Elisha Stillman was chosen a deacon in the church Aug. 28, 1772, and the same year, Mr. Joseph Stillman was unanimously elected to that office.

Chastened by the dissensions of the past, the church now began to display more united effort, and more Christian zeal. The offices were filled by men who deeply felt the affliction through which they had waded. Many had mourned over the desolations of Zion. Many wandered sorrowing down the vale of humility, imploring mercy. And happily do we read such records as the following :—

"At a church meeting at the Lower Meeting House in Hopkinton, Feb. 26th, 1776, present Elder Clarke, Elder John Davis, Elder John Burdick, and about thirty-six brethren and ten sisters. Benjamin West appeared at this meeting, and after a full hearing from the said West, the reasons which he assigned for withdrawing from the church as he did, for which he confessed he had since received many convictions that he had not done right, and were it to be done again, he would not do as he did do then, and manifesting a real desire to be restored to his place again in the church ; and after having answered sundry questions relating to his sentiments and belief in a very serious manner, removing every

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objection which lay in the way to the full satisfaction and joy of the church, it was voted, that brother West be received again into full communion with this church."

This year, the meeting house lot, given to the church by Mr. Peter Crandall, was definitely laid out.

The most of the church, in the true spirit of patriotism, endorsed the principles of the revolution. The brethren were convinced that the hand of a just God directed and controlled it, and that he was about to arrest the arm of oppression. They appointed days to be observed by fasting and prayer, and solemn convocation, in view of the great struggle in which their colony was to participate. Yet there were those who thought it wrong for members of the church to engage in warfare, as the following minute shows :—

"Brother Amos Burdick appeared at this meeting, (a meeting held Sept. 14th, 1777,) and being asked the reasons why he did not walk with the church, replied, that the church admits members to their communion on conviction, according to his understanding ; and likewise approves the taking up of arms and learning of war, which was contrary to his opinion. The church told him he might have the liberty to act his own opinion as to bearing arms, but did not think it right for him to labor to hinder others at this difficult and distressing time. Said brother requested a record to be made in this book that he might have liberty to speak and act his liberty in full on said matter, which was refused, and nothing more was done respecting the matter at this meeting."

During the year 1778, many members, upon being cited to attend church meeting, confessed that the reason of their indifference, was owing to their coldness, and not to their dissatisfaction with the church. A difficulty at New London, and also one at Farmington, was amicably settled ; but neither the subject matter nor the proceedings of either being recorded, we can scarcely judge of their extent. The proceedings upon the difficulty at Farmington lasted during several consecutive days, and the brethren empowered by the church to arrange the matter, report, that "through the help of God, and by the assistance of Divine Grace, we have accomplished a settlement of all the difficulties we could find subsisting among our brethren and sisters in Farmington, to the great joy and satisfaction of all concerned, and to the honor and well-being of the church."

This year, Elder Joshua Clarke was appointed to the pastoral care of the church, in place of Eld. Hiscox, deceased.

A committee having been appointed to visit the brethren at New London, and inquire into their "faith and standing," made the following report at a church meeting held June 22, 1779 :—

"We, the subscribers, having examined the standing of almost all the members, find the most part standing in the same faith of the Gospel as

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they have been heretofore. Brother Clarke Rogers, we find, believes yet in a way of pardon and justification different from the faith of this church, not holding that the offering of the body and blood of our Saviour is the base of our redemption, as we understand the Gospel held forth, which we understand to be an error, which ought not to be taught in the church or embraced by any."

In passing, we note the following minute, which may well be considered :—

"Whereas, some of the members of the church on particular occasions have permitted fiddling and dancing in their houses, which has rendered the minds of some of the members very uneasy, and which is contrary to the mind of the church in general, therefore, resolved and voted, that no member of this church for the future permit fiddling and dancing in his house, on any occasion or pretence whatever."

Missionary Department.

HISTORY OF SEVENTH-DAY BAPTIST MISSIONS.

Proceedings of the Board in 1835.

The American Seventh-day Baptist Missionary Society convened in the 1st Seventh-day Baptist meeting-house in Hopkinton, R. I., Sept. 8th, 1835. The annual missionary sermon was preached by Bro. N. V. Hull, from Rev. 14 : 6, 7—"And I saw another angel," &c.

Intermission of one half hour.

The Society was called to order by Bro. Joel Greene, one of the Vice Presidents, (the President being absent.) Prayer by Bro. Solomon Carpenter.

The Constitution was then read by Bro. W. B. Maxson, Secretary of the Society.

An opportunity being given for subscriptions, about twenty persons gave their names as annual members, and paid each $1 00 into the funds of the Society.

The Society then proceeded to the choice of officers for the year ensuing, and the following persons were elected, viz: Eli S. Bailey, President; Joel Greene, Alexander Campbell, N. V. Hull, Amos R. Wells, Solomon Carpenter, Vice Presidents; John Bright, Corresponding Secretary; David Clawson, Recording Secretary; Matthew Wells, Jr., Treasurer; Joel Greene, Alexander Campbell, Martin Wilcox, Henry Crandall, Charles Clarke, Executive Committee; Abram D. Titsworth, George H. Perry, John Swinney, Auditing Committee.

The following persons were appointed as agents for the Society, viz: Henry Burdick, Newport, R. I.; Wm. S. Dunham, Piscataway, N. J.; Daniel Lewis, Hopkinton, R. I.; Isaac C. Burdick, Jonathan Maxson, Christopher Chester, Hopkinton, R. I.; John T. Davis, Ebenezer Davis,

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Shiloh, N. J.; Zaccheus Heritage Salem, N. J.; Lester T. Rogers, Waterford, Ct.; John Whitford, John L. Thurston, Berlin, N. Y.; Eli S. Bailey, Isaac Clarke, Silas Spencer, Adin Burdick, Ephraim Maxson, Brookfield, N. Y.; Levi H. Bond, Lost Creek; Wm. F. Randolph, Harrison Co., Va.; Maxson Greene, Ray Greene, Alfred, N. Y.; Henry Crandall, DeRuyter, N. Y.; Ezekiel G. Potter, Scott, N. Y.; Harrison Williams, Verona, N. Y.; William Greene, Adams, N. Y.; Varnum M. Burdick, Truxton, N. Y. W. B. Gillett, Friendship, N. Y.; Lewis A. Davis, Pike, Ohio; Zina Gilbert, Bolivar, N. Y.; Lewis Dunham, Hayfield, Pa.; Zebulon Scriven, Petersburgh, N. Y.; Elias Wells, Hebron, Pa.; Sebeus M. Burdick, Lincklaen, N. Y.; Nathan Davis, Middle Island, Va.; Hosea Whitford, Perrysburgh, N. Y.; R. W. Jones, Baltimore, Ind.; Stillman Coon, Independence, N. Y.; Wm. D. Cochran, Darien, N. Y.; Henry P. Greene, Wm. P. Stillman, Ethan P. Crandall, Genesee, N. Y.; Abel Ward, Schenectady, N. Y.; Joshua B. Maxson, Stephentown, N. Y.; John Maxson, Amity, N. Y.; Jesse Rowley, Scio, N. Y.; Russel Maxson, Preston, N. Y.

The report of agents that were present was then called for, and the following persons reported and paid into the treasury as follows, viz:—

Ebenezer Davis, Shiloh, N. J.	$14 20
Sebeus M. Burdick, Lincklaen, N. Y.	2 50
Ethan Stillman, Brookfield, N. Y.	6 00
John Swinney, for Missionary and Bible Society, Shiloh, N. J.	15 00
A. Campbell, for Female Mite Society, Brookfield, N. Y.	8 81
Female Mite Society, Shiloh, N. J.	10 00
A. Campbell, agent, DeRuyter, N. Y.	11 70
Wm. S. Dunham, agent, Piscataway, N. J.	25 20
Total,	$93 41

Adjourned till to-morrow at 9 o'clock A. M.

Met pursuant to adjournment, Sept. 9th, at 9 o'clock A. M. Prayer by Bro. A. Estee.

Reports of missionary services performed for the Society were presented: By H. P. Greene, for Walter B. Gillett; by A. Campbell, for Stillman Coon; by Maxson Greene, for Daniel Babcock; which were referred to the Auditing Committee.

Brethren Joel Greene and N. V. Hull made reports of their labors as traveling agents for the Society, which were received and referred to the Auditing Committee.

Resolved, That Joel Greene, Wm. B. Maxson, Orson Campbell, John Swinney, Henry P. Greene, and David Clawson, be a committee to point out to this Society the most eligible fields for missionary labor for the year ensuing.

Resolved, That Joel Greene, A. Campbell, and Matthew Wells, Jr., be a committee to take charge of so much of the standing fund of this Society as has been paid into the Treasury, and loan the same for the benefit of the Society.

Resolved, That Joel Greene, Jacob D. Babcock, W. B. Gillett, A. Campbell, John Whitford, and David Clawson, be a committee to obtain a catalogue of the names of the members of this Society, and furnish each of the agents with a list of the names of members in their respective vicinities.

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Resolved, That A. Campbell, Matthew Stillman, and John Whitford, be a committee to investigate a suggestion made by Eld. N. V. Hull relative to his agency.

Adjourned for half an hour.

Met accordingly. Prayer by Bro. W. B. Maxson.

Resolved, That the $10 00 paid by Matthew Wells, Sen., last year, be placed to his credit as a life member of this Society.

The Committee appointed last year to obtain information relative to the Jews, reported as follows, viz: That the Jews in New York, Baltimore, &c., manifest towards this denomination a friendly disposition, and appear willing to hear the doctrines of the gospel conversed on, and they seemed pleased that the Society had taken this step in reference to their nation.

The Committee appointed to select the most important fields of labor to be occupied by this Society the ensuing year, reported in favor of employing a missionary to labor six months on the Virginia station, embracing Lost Creek, New Salem, Middle Island, &c.; of employing one to labor six months in Crawford Co., Pa., and Ashtabula Co., Ohio; also, six months in Allegany Co., N. Y., Potter Co., Pa., &c.; and three months among the Jews in the cities of New York, Philadelphia, Baltimore, &c.

Resolved, That the report be received, and that O. Campbell, A. D. Titsworth, and John Maxson, be a committee to make a nomination of missionaries to be employed by the Society the following year.

Resolved, That when a report of a committee is received by this Society, the committee shall be discharged, and the subjects contained in their recommendations, propositions, and decisions, shall be open for discussion by the Society.

The committee to select and nominate missionaries, reported as follows: That we recommend the appointment of Lewis A. Davis to the Virginia station, Joel Greene to the Pennsylvania and Ohio station, (W. B. Gillett, substitute,) David Clawson to Allegany and vicinity, and W. B. Maxson to New York, Philadelphia, and Baltimore.

Resolved, That the above report be concurred in.

An amendment to the Constitution was proposed by George H. Perry, and by a resolution of the Society was received for consideraton until its next annual session; viz., that the 15th article be so altered as to have the money or property of the Society come under the control of the General Conference for missionary purposes, instead of reverting back to the donor, should the Society discontinue its operations.

Resolved, That John Maxson, Wm. B. Maxson, and A. Campbell be a committee to prepare a Circular proposing a Convention for the discussion of the subject, and present the same during the session for signatures, and that they also present the same to the General Conference for its approval.

Adjourned to meet at the call of the President.

September 13th, met at the call of the President.

The Treasurer's Report was presented and read. Resolved, said report be referred to the Auditing Committee.

The report of Bro. N. V. Hull, traveling agent, was presented. Resolved, said report be received and referred to the Auditing Committee.

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The renewed request of the Church at Scott to the General Conference for the more extensive circulation of the sentiments of the denomination, and referred by that body to this Society, was presented and read Resolved, that said request be referred to the Executive Committee

Resolved, That the agents of this Society make a concise report annually to the Treasurer of the Society, whose report, together with those of the missionaries employed by the Society, shall be made to the Executive Committee one month previous to the annual meeting of the Society, who shall report at the opening of each session. The report of the Auditing Committee was presented, which was as follows, viz:

Stillman Coon of Independence, N. Y., missionary services six months and four days, at $18 per month, $110 40; has expended $17 26; received $101 74; due Eld. Stillman Coon, $25 92.

Daniel Babcock of Alfred, N. Y., missionary services thirty-one and a half days, at $18 per month, $18 60; expended, $2 37; received, $1 62; due Eld. D. Babcock $19 35.

W. B. Gillette of Friendship, N. Y., missionary services four months and two days, at $18 per month, $73 20; expended, $8 49; received, $39 29; due Eld. W. B. Gillett, $42 40.

Joel Greene of Scott, N. Y., missionary services eight months and twenty days, at $18 per month, $156 00; expended, $94 93; received, $1,006 97; due the Society from Eld. Joel Greene, $756 04.

Nathan V. Hull of Darien, missionary labors three months and twenty-one days, at $18 per month, $66 60; expended, $11 33; received, $29 74; due Eld. Hull, $48 19.

The amount of monies collected the year past, by missionaries, is $1179 36; monies paid for missionary services, $424 80; incidental charges, $134 38; leaving a revenue to the Society of $620 18.

JOHN SWINNEY,
GEORGE H. PERRY, } Auditing Committee.
A. D. TITSWORTH,

September 18, 1835.

Resolved, That we adjourn to the call of the President.

Sept. 14.—Met at the call of the President.

The committee appointed to inquire into the suggestion of Bro. Hull made their report. Resolved, said report be received and adopted.

Resolved, That the interest on the funds in the hands of Bro. Joel Greene be given.

Resolved, That the missionaries and traveling agents employed by this Society the past year have orders given them on the Treasurer for the several sums due them.

The records of this meeting were read and approved.

Resolved, That this Society stand adjourned to meet at the 1st Seventh-day Baptist meeting-house in Alfred, Allegany Co., N. Y., on the 2d day of the week before the 2d Sabbath in September, 1836, at 10 o'clock A. M. DAVID CLAWSON, Recording Secretary.

Proceedings of the Board in 1836.

The American Seventh-day Baptist Missionary Society met, pursuant to adjournment, in the meeting-house of the 1st Seventh-day Baptist Church in Alfred, Allegany Co., Sept., 1836.

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The annual missionary sermon was preached by Eld. Alexander Campbell from Matt. 5 : 14, "Ye are the light of the world."

Adjourned for one hour.

Met agreeable to adjournment. Prayer by Bro. W. B. Maxson.

After reading the Constitution, the Society proceeded to the election of officers for the ensuing year, as follows, viz :

Alexander Campbell, President; Wm. B. Maxson, Stillman Coon, Samuel B. Crandall, Orson Campbell, Henry P. Greene, Vice Presidents; David Clawson, Recording Secretary; John Bright, Corresponding Secretary; Henry Crandall, Treasurer; Joel Greene, A. Campbell, Charles Clarke, Martin Wilcox, Henry Crandall, Executive Committee; Martin Wilcox, Charles D. Langworthy, George Maxson, Auditing Committee.

The agents remained the same as last year, with the exception that Eli S. Bailey, Brookfield, John L. Thurston, Berlin, Ray Greene, Alfred, W. B. Gillett, Sebeus M. Burdick, Lincklaen, and Stillman Coon, Independence, resigned, and the following brethren were appointed to fill the vacancies : Bro. Winslow Newton, Brookfield, A. A. F. Randolph, Friendship, ———, Alfred, Wm. G. Crandall, Lincklaen, John P. Livermore, Independence, with the addition of Daniel Truman, Newport, N. Y., Julius Todd, Kingsville, Ohio, Lewis Dunham, Meadville, Pa., Nathan Davis, Lewisport, Va.

The Treasurer's Report was presented, read, and referred to the Auditing Committee.

The Treasurer being absent, resolved, that Bro. S. M. Burdick be Treasurer pro tem.

Bro. D. Clawson presented his account of labors performed for the Society the past year, which was received and referred to the Auditing Committee.

The proposition made last session for an alteration in the Constitution, and registered in the journal of the Society, was taken up, and, on motion, it was *Resolved*, That the proposed alteration be rejected.

The Committee appointed last year to publish the Report of the Society's proceedings, &c., &c., reported, that after some unavoidable delay, they had forwarded the "Report" for publication, but the manuscript having been destroyed or mislaid at the time of the fire at the printing office, they had been unable to place that document before the public. *Resolved*, That the above report is satisfactory.

Resolved, That Eli S. Bailey, Joel Greene, and David Clawson be a committee to propose to the Society the most eligible fields of missionary labor.

Communications containing requests for missionary assistance were received from the first, second, and third churches in Genesee, N. Y.; from Hebron, Pa., and Bolivar, N. Y., together with verbal statements and suggestions on the same subject by Bro. John Maxson and others; all of which were referred to the above committee. The attention of the Society was occupied for some time by a communication from James R. Irish, proposing an amendment to the Constitution of the Society, so that the standing fund shall be annexed to the available fund, which was laid on the table. The following question was then discussed, viz : Are

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missionaries in the employment of this Society recognized by the Constitution as agents, without a special appointment?—which, by a resolution of the Society, was decided in the negative. *Resolved*, That the Treasurer and agents of this Society be required to report to the Executive Committee at least one month before the annual meeting of the Society, and that all missionaries in the service of the Society be required to make reports to the same Committee as far as practicable at the same time.

Resolved, That the Executive Committee be required to present their report at the commencement of each annual session of the Society.

Resolved, That this Society adjourn to meet at this place to-morrow morning at 9 o'clock A. M., precisely.

Sept. 6.—Society met pursuant to adjournment. Prayer by Bro. W. B. Gillett.

The report of the Executive Committee was presented and read by Joel Greene, and referred to the Auditing Committee.

Bro. N. V. Hull presented his account of missionary labor performed for the Society the past year, which was referred to the Auditing Committee.

Bro. Halsey H. Baker's account of labor performed for the Society as traveling agent, was presented and referred to the same Committee.

Resolved, That Alexander Campbell, Joel Greene, and Martin Wilcox, be a committee to publish, in pamphlet form, the proceedings of the Society at its present session; together with the names of the members, the state of the funds, &c., and that the Committee be requested to publish said report by the first of January next.

Resolved, That the brethren of the Seventh-day Baptist Church in Persia, N. Y., be exonerated from the payment of their arrearages to this Society, in consideration of their liberal donations to Eld. W. B. Gillett, while laboring among them as a missionary.

The committee to whom was referred sundry requests for missionary assistance, who were also instructed to propose the most eligible fields of missionary labor, reported in favor of occupying as missionary grounds the following places, viz: Allegany Co., N. Y., Ashtabula Co., Ohio, Potter, McKean, Crawford, Erie, Susquehanna, and Luzerne counties, Pa., and places adjacent.

Resolved, That Joel Greene, John Maxson, and Wm. P. Stillman be a committee to nominate missionaries to be employed by this Society the ensuing year.

The proposition by Bro. J. R. Irish, relative to an alteration of the Constitution of the Society, was taken up for discussion, and the question, "Shall this proposition be received and laid over until the next session of the Society?" was decided in the negative.

Adjourned for one hour.

Met accordingly. Prayer by Bro. Eli S. Bailey.

The Committee for the nominating of missionaries reported in favor of employing Bro. Eli S. Bailey three months in the counties of Susquehanna and Luzerne, Pa.; of employing Bro. N. V. Hull for the year in Potter and McKean counties, Pa., and Allegany Co., N. Y., and of employing Bro. Azor Estee four months on the same station, and that the

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ground named in the report of another committee, embracing several of the western counties in the State of Pennsylvania, and Ashtabula Co., Ohio, be occupied by our missionaries at large.

Resolved, That the report be adopted.

Bro. Hull declined accepting the appointment, and rendered several reasons for so doing; whereupon it was *Resolved*, That Bro. Hull's excuses are satisfactory, and that the Executive Committee be instructed to supply the vacancy.

Agreeably to the recommendation of the Central Association, brethren Joel Greene and Alexander Campbell were commissioned by the Executive Committee to travel for six months each. The Society therefore confirmed the appointment of Bro. Greene, and extended the term to twelve months. Circumstances rendering it inconsistent for Bro. Campbell to continue traveling, the Society therefore *Resolved*, That Bro. Stillman Coon be appointed to travel with Bro. Greene the ensuing year.

The Executive Committee reported as follows, viz:—

That agreeably to the resolution of the Society, instructions were furnished the several missionaries appointed to labor in its employ, viz., brethren Maxson, Gillett, Davis, and Clawson. At a late period the committee received an answer from Bro. Lewis A. Davis, declining the appointment proposed him by the Society. The committee therefore immediately sent a commission to Eld. John Davis to perform the labor on the Virginia tour, but have received no answer. Bro. N. V. Hull was commissioned to labor two months in the vicinity of Darien Church. The communication which was referred by the Society to the Committee, on the subject of spreading the sentiments of the denomination, was early discussed, and efforts were made to engage suitable help to carry the resolution into effect, but no encouragement was obtained until subsequently to the action of the Central Association on the same subject, who nominated two brethren for that work, viz., Elders Joel Greene and Alexander Campbell, who have been duly commissioned by the other members of the Committee, and commenced their labors early in August last. Bro. Halsey H. Baker received an appointment to labor as an agent for the Society for a few weeks in Madison Co., N. Y., who performed the labor and forwarded his report in season, which is quite gratifying in its results. The committee made an effort to obtain information relative to the members, funds, &c., of the Society, and sent a notice for publication to the editor of the *Protestant Sentinel*, but unfortunately the above notice was not published until too late for the Committee to receive communications on the subject in time to make a seasonable report. The few returns we have received will be presented in their original form. Bro. Ray Greene labored previously to the last session of the Society, two weeks, but did not present his account, owing to his being disappointed in being present at Conference. The Committee recommend that Bro. Greene's labors be recognized.

JOEL GREENE,
ALEXANDER CAMPBELL, } Executive Committee.
MARTIN WILCOX,

[The remainder of the proceedisgs of 1836, consisting mainly of the reports of the auditors and the treasurer, we are compelled to omit.]

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Statistical Department.

LIST OF SEVENTH-DAY BAPTIST MINISTERS, WITH THEIR POST-OFFICE ADDRESS.

(Errors or changes in the following list will be corrected on the receipt of information.)

Leman Andrus, Richburg, N. Y.
Jacob Ayars, Westerly, R. I.
D. Babcock, Milton, Wis.
Rowse Babcock, Clarence, N. Y.
Simeon Babcock, Pratt, Ohio.
T. E. Babcock, Independence, N. Y.
Hiram W. Babcock, Hebron, Pa.
Eli S. Bailey, Brookfield, N. Y.
Jas. Bailey, Plainfield, N. J.
Halsey H. Baker, New Market, N. J.
E. Barnes, Sackett's Harbor, N. Y.
Asa Bee, White Oak, Va.
Ezekiel Bee, New Milton, Va.
T. B. Brown, Little Genesee, N. Y.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, DeRuyter, N. Y.
Hiram P. Burdick, Alfred, N. Y.
Russell G. Burdick, DeRuyter, N. Y.
Alex. Campbell, Adams Center, N. Y.
Zuriel Campbell, Utica, Wis.
Chris. Chester, Ashaway, R. I.
Henry Clarke, Dorrville, R. I.
Joshua Clarke, Brookfield, N. Y.
David Clawson, Shiloh, N. J.
A. W. Coon, Scott, N. Y.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Milton Wis.
Hiram Cornwell, Bolivar, N. Y.
L. M. Cottrell, Oxford, N. Y.
Lucius Crandall, Plainfield, N. J.
P. S. Crandall, Rockville, R. I.
John Davis, Shiloh, N. J.
John Davis, Montra, Ohio.
Lewis A. Davis, Farmington, Ill.
Peter Davis, New Salem, Va.
Samuel D. Davis, Lost Creek, Va.
Samuel Davison, Farmington, Ill.
Azor Estee, Petersburg, N. Y.
Walter B. Gillett, Shiloh, N. J.
S. S. Griswold, Mystic Bridge, Ct.
H. P. Greene, Little Genesee, N. Y.
Joel Greene, Sackett's Harbor, N. Y.
W. Greene, Stowell's Corners, N. Y.
Joshua Hill, Montra, O.
N. V. Hull, Alfred Center, N. Y.
O. P. Hull, Walworth, Wis.
Varnum Hull, Milton, Wis.
James R. Irish, DeRuyter, N. Y.
Jared Kenyon, Alfred, N. Y.
Chas. M. Lewis, Potter Hill, R. I.
D. E. Maxson, Alfred Center, N. Y.
Wm. B. Maxson, Leonardsville, N. Y.
Isaac Moore, Plainfield, N. J.
Wm. G. Quibell, Carthage. N. Y.
A. A. F. Randolph, Sagerstown, Pa.
Charles Rowley, Wellsville, N. Y
B. F. Robbins, Friendship, N. Y.
William Satterlee, Berlin, N. Y.
J. Summerbell, Adams Center, N. Y.
J. M. Todd, Berlin, Wis.
George B. Utter, New York.
George R. Wheeler, Salem, N. J.

Solomon Carpenter, Seventh-day Baptist Missionary, Shanghae, China.
Nathan Wardner, " " " " "
Wm. M. Jones, " " " Palestine.

William Henry Black, Elder of the Mill-Yard Church, London, Eng.
John Francis, Elder of the Church at Natton, near Tewkesbury, Eng.

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Respectfully yours
Wm Stillman.

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THE

Seventh-day Baptist Memorial.

VOL. 3.] NEW YORK, OCTOBER, 1854. [NO. 4.

Biographical Department.

JOHN BURDICK.

John Burdick was the sixth leading Elder of the Church in Hopkinton. He was the son of Samuel Hubbard Burdick, and a descendant of the celebrated Robert Burdick, who was with Tobias Saunders, the first resident proprietor of the colony at Westerly, R. I. He was born in the year 1732, and baptized in November 1769. His mother was Avis Maxson, daughter of John Maxson 2d.

On the 21st of April, 1772, he was chosen a deacon of the church, and was ordained Sept. 2d of the same year.

At a church meeting held at the meeting-house, Dec. 22, 1772, Joseph Stillman having been chosen deacon, Mr. Burdick was chosen an elder, as appears by the following record: "Bro. John Burdick, who is now a deacon in this church, is chosen to the office of an elder, to assist Eld. Clarke in administering all the ordinances of the gospel when needful, in this church and other places, as occasion may require."

At a church meeting held at the lower meeeting-house in Hopkinton, Aug. 24th, 1773, there were about seventy members present. It was resolved, "that Elder Joshua Clarke and John Burdick go and visit our brethren and sisters at Farmington, and all the oblong country, if they think proper when they are at Farmington, and that the church bear their expenses while going and coming."

In June, 1774, Dea. Burdick was ordained to the office of Elder, according to the appointment of the church. The venerable Eld. Hiscox having died the year previous, and Eld. Joshua Clarke having formally succeeded him as leading Elder, the ordination of Eld. Burdick was the

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more urgent, as a colleague was indispensable under the circumstances; for the church was large, and the members were widely scattered; beside which, neither the leading Elder nor assistants could devote their whole time to the work, as they each had their farms to cultivate for the principal supply of their families. It is true, the members of the church would aid the minister in his time of need, in planting, in harvesting, and in such other ways as manifested in the most satisfactory manner their sympathy in his work and labor of love.

The time required in attending to the regular meetings of the church was greatly augmented, about this time, by the difficulties which grew out of the high state of political feeling in the provinces. Disciplinary measures were more frequently necessary, as well as more difficult; for many of the leading members participated in the preparation for the war of the revolution, to which others were opposed; hence complaints were listened to with great difficulty.

Matthew Maxson had long been an absentee at the church meetings, and being questioned as to the reason of his conduct, found fault with several things, among which were the following: 1st, The mode of receiving members by written confessions; 2d, That the former doctrines of the church were not so fully insisted on, but that the external parts of religion were urged as essential to salvation, such as the ordinances of the gospel, without at the same time giving the church in general full satisfaction of the internal work wrought in their hearts by the Spirit of God, by which only do they become members of one another. And though the elders and members of the church endeavored to satisfy his mind in regard to the fallacy of his objection, yet he could not walk with the church, as he said, without more light. Very many objected to the manner of receiving members upon written confessions.

Eld. Burdick was sent with a delegation of brethren to Farmington, where a number of brethren had settled, and being too far from the church, they had attempted to hold meetings by themselves; but a difficulty had arisen, which required much time. The report of Eld. Burdick and these brethren was as follows:—

In consequence of our appointment for the purpose, we the subscribers met with our brethren and sisters at Farmington, at the house of Bro. Elisha Covey, the 2d of July, 1775 Present at said meeting, Eld. John Burdick, Bro. Joseph Stillman, Joseph Maxson, Committee; and the following brethren and sisters of Farmington: Eld. John Davis, Br'n Hope Covey, Ebenezer Burdick, William Davis, Elisha Covey, Jeremiah Rogers, Sister Lydia Covey, Eunice Satterlee, Goodeth Covey,

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Anna Davis, Thankful Lanphear, Ruth Rogers, Lydia Burdick. The aggrieved persons having fully talked the matters over among themselves, have settled their difficulties, fully and to general satisfaction.

Eld. Burdick, by a vote of the church, received £13 2½d. for his time and part expenses on this occasion. A meeting was held afterwards at Hopkinton, when the settlement of the difficulty was finally ratified before the whole church.

Eld. John Davis was also an active minister of the church at this time; but owing to the supposed danger of a misunderstanding between him and Elder Burdick in regard to each other's duty, it was directed by a vote of the church, that when Eld. Clarke should be absent, then Eld. Burdick should exercise the powers of the pastor as completely as though Eld. Clarke were there himself.

Eld. Burdick was appointed to visit the brethren in Little Hoosick, as it was then called, now Berlin, Rensselaer County, N. Y., and to organize a church; also, in 1783, was sent to New London to organize a church there.

The church book is full of the acts of its leading men during this most interesting period of its history. The death of Eld. Clarke took place on the 8th of March, 1793, and Eld. Burdick was installed the leading elder or pastor, according to the following record: "On the 3d day of Sept., 1793, Eld. John Burdick was ordained by solemn prayer and the laying on of hands, to the pastoral care and charge of this church." Eld. William Bliss gave the charge and right hand of fellowship on the occasion, as follows:—

Dear Brother and Elder,—At the desire and request of this church, and in their name, I give unto thee the right hand of fellowship, owning and acknowledging thee to be their rightful and lawful elder and pastor, duly qualified to discharge all the duties of that important trust. And as it has pleased God to move upon the hearts of this church to call upon you to take the pastoral office over them, and you to accept their call, and take upon you the watch and care of this people; and as you have for a number of years been set apart to the work of the ministry as an evangelist, whereby you have been clothed with authority as a minister of Christ, to administer the ordinances of the Gospel, holy baptism, and laying on of hands on believing professing penitents, and to administer the Lord's Supper when called thereunto among those of the same faith and order of the gospel, and to consummate marriage when requested according to law, as a servant of God and the people, and an Elder of Christ's Church; at the desire and request of this church, and in their name, and in the name of our Lord Jesus Christ, I commit the pastoral care and charge of this church to thee, charging

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thee, before God and the holy angels, and this numerous assembly, to feed the flock of Christ over the which the Holy Ghost hath made thee overseer. You are to preach the word of God to them, and administer the ordinances of the gospel among them. You are to keep up holy discipline in the church, and to do all things without partiality—to reprove, rebuke, and exhort, with all authority. You are to feed them with knowledge and understanding, and study to be approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth, and not shunning to declare the whole counsel of God to them, and to watch for their souls as one that must give account. You are to visit your flock occasionally, to know their state, to warn the unruly, to comfort the feeble minded, to support the weak, to be patient to all, and see that none render evil for evil, and to be an example to the flock, in word, in charity, and purity. You are to take heed to yourself and your doctrines, and continue in them, whereby thou shalt save thyself and them that hear thee. Therefore be thou faithful unto death, and God will give thee a crown of life, which may he grant for Christ's sake. Amen.

At the same time that Eld. Burdick was installed, Dea. Henry Clarke and Dea. Asa Coon were ordained as Evangelists.

Elder Henry Clarke, in his history of the Sabbatarians, says of Elder Burdick, "I was intimately acquainted with him, and it may be truly said, he was a pious, fervent, faithful, eloquent, and argumentative preacher of the gospel. This church had very great additions, I think over two hundred members in one year, under his ministry. As a citizen, he was universally respected, and also as a pastor in the discipline of the church. He was incessant in his gospel labors, traveling much. He assisted in the organization of several churches. He preached much among other denominations, and if there was any *woe* against him, it must be because all spoke well of him." Eld. Burdick was twice married. His first wife was Sibbel Cheesbrough, born in Stonington, Conn. His second wife was Thankful Clarke, daughter of Simeon Clarke, of Richmond, R. I. By his first wife he had nine children, viz: John, Samuel, William, Jabez, Phineas, Abel, James, Prudence, and Phebe. These all married and left families. By his second wife, he had no children. Eld. Burdick was buried in "Hopkinton City," near the highway leading from that place to Rockville. His gravestone, which is of brown slate, is the only one in the yard where his body rests, and contains the following inscription, which is nearly effaced by the hand of time:

In memory of the Rev'd John Burdick, Pastor of the Sabbatarian Church, who departed this life March 27th, 1802, in the 71st year of his age, and 33d of his ministry.

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HENRY M'LAFFERTY.

HENRY MCLAFFERTY was the fourth pastor of the Seventh-day Baptist Church in Piscataway, N. J. He was a native of Ireland, and came to this country when a boy. He was sold, according to a custom in those days, for a term of months, to pay his passage. He was purchased by a man who was engaged in the salt-making business, on Squam Beach, N. J., near where the Seventh-day Baptist Church was situated. While there, he formed an acquaintance with a daughter of one of the members of that Society, by the name of Babcock, whom he afterwards married. She taught him his letters, and the rudiments of what he afterwards acquired. When he embraced religion, he joined the Seventh-day Baptist church in Squam, Monmouth Co., N. J., and was subsequently called by that church to the work of the ministry, and ordained an Elder, while Elder Jacob Davis was their pastor.

About the year 1785, a large portion of the members of the church at Squam removed to the West. Many of them purchased lands in Fayette Co., Pennsylvania, whither they removed with their families. This portion of that State was then called the Red Stone Country. Eld. McLafferty remained, however, for a few years, until the remaining members removed, when he with his family settled in Piscataway—a call having been extended to him, according to the following record of the church: "At a meeting of Conference, Nov. 1st, 1795, it was agreed, that all past difference be entirely dropped and buried in oblivion, and that in future we endeavor to live together as brethren, and do give Eld. Henry McLafferty a call to come and live amongst us, and with Eld. Nathan Rogers to divide the time in preaching, and that if in so dividing the time they cannot agree, that the church settle the matter." On the 25th of the same month, Eld. McLafferty being present at the church meeting, accepted the call, when it was unanimously agreed, that he be received into the church as our minister and teacher, on an equal footing with Eld. Rogers. In 1797, Eld. Rogers took a letter of dismission from the church, when Eld. McLafferty became the leading elder or pastor of the church; and for a number of years he filled the office in an acceptable manner. In 1802, this Society built a new meeting-house, which cost about one thousand dollars. The money was raised by tax, and the old house given to Eld. McLafferty, except so much of the joiner work as might be useful to the church. A number of Mr. McLafferty's children having removed to the West, and the Elder becoming aged and infirm, he applied for a letter of dismission, that he might go and live with them. The church, however, refused his request, be-

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lieving that his usefulness would be greatly impaired by his removal from a place that greatly needed his services. The next year, however, he again applied for a dismission, which was granted, as appears by the following record :—

"Sept. 1st, 1811, the church being assembled, and Eld. McLafferty having made a second request for his dismission, it is the voice of this church, that Eld. McLafferty should have his dismission, agreeable to his request, and the clerk is directed to draw the same in behalf of the church ; which was done, and handed to him on the 2d of Oct., 1811, signed by order of the church by Joel Dunn, Church Clerk."

Eld. McLafferty then removed to the place of residence of his children, and of several other of the members of the church, who had from time to time bought land in the same region. He there lived in quiet for a few years, when he died. Some of his descendants still live in that locality, between Seneca and Cayuga Lakes.

Eld. McLafferty was pastor of the church about sixteen years. During this time, about fifty members were added to the church by baptism. We have no account of his age, nor of the exact time of his death. He was doubtless, however, added to the number of those who shall be known in heaven. Eld. Gideon Wooden succeeded him in the pastoral office of the Piscataway church.

HENRY COLLINS.

Among the names of eminent men which adorn the pages of the colonial history of Rhode Island, stands that of Henry Collins, the enterprising merchant and philanthropic citizen of Newport. He was born March 25, 1699, and was the son of Arnold and Amy Collins, both of whom were highly distinguished among the pious and intelligent citizens of their native town. Arnold Collins was by trade a goldsmith, and had attained considerable wealth by his judicious and strict attention to business. He was a trustee of the Seventh-day Baptist Church, though we do not find his name enrolled among those of its members by the church. The deed of the lot on which the Seventh-day Baptist meeting-house now stands was taken in his name in 1706. Mrs. Collins was a grand-daughter of Roger Williams, the distinguised founder of the colony of Rhode Island. Her maiden name was Smith. She was twice married ; her first husband was Thomas Ward, Esq., an eminent lawyer of Newport, who was a member with her of the Seventh-day Baptist Church in that place. By him she became the mother of Richard Ward, who was born in the year 1689, and was Governor of the colony in the years 1741 and 1742. Thomas Ward died Sept. 25, 1689 ; consequently she was left in early

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widowhood to provide for the education of her only son. In this, however, she was assisted, as also in her general affairs, by the father of her husband, Mr. John Ward, whose old age was well provided for, by the will of his son Thomas. Mrs. Ward subsequently married Mr. Collins, and became the mother of Henry, as above stated.

Henry Collins was early sent to the best schools which the colony afforded, and afterward to England, where he completed his studies. He was baptized on the 23d of November, 1728, and became a member of the Seventh-day Baptist Church then under the pastoral care of Eld. Joseph Crandall. He was, as a member of the church, enterprising and active for all such interests as he could promote by his labor. The old meeting-house was too small and ill-contrived for the increasing congregation; and he was found at the head of a project for rebuilding the same, and finally was appointed by the church one of its trustees. In relation to this matter we find the following record by the church: "At a meeting of the church, Oct. 31, 1729, voted, that Jonathan Weeden and Henry Collins take a deed of Mr. Job Almy of the land on the backside of the meeting-house for the use of the church, and be appointed trustees to take a deed in their names for the use of the church aforesaid." And at a meeting of the church, Nov. 9, 1729, it was also voted, "that a meeting-house be built 36 feet in length and 26 feet in breadth, on part of that land whereon the present meeting-house now stands; and voted, at the same time, that Jonathan Weeden and Henry Collins be appointed a committee to undertake the whole affair of erecting said house, and to raise the money by subscription." The internal embellishment of the meeting-house showed great elegance for that day; and though the hand of time has borne heavily upon many of the delicate parts of the carving, and alterations have caused some of its original elegance to disappear, yet there remains enough to show how the taste of Mr. Collins was executed in that humble edifice. It yet stands as a monument of his labor and enterprise; for to him, more than to any other one member, was the church indebted for the success of the undertaking. The coöperation of his half-brother, Richard Ward, was not unfruitful; yet he was at that time only a member of the congregation. Though he was ten years the senior, he was not baptized till twenty-five years after Mr. Collins had become a member and communicant of the church.

The records show in several instances with what alacrity Mr. Collins entered into the duties to which he was appointed by the church. In one instance we find him devoting his time to a mission to the east as a delegate, according to the following record: "At a church meeting, Oct. 1, 1732, voted, that brother Joseph Maxson and brother Thomas

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Hiscox be ordained elders or traveling ministers, agreeable to the church vote, passed at Westerly, Sept. 17, 1732. Voted, at the above said meeting, that our brother Henry Collins go to the eastward with our brethren Joseph Maxson and Thos. Hiscox." This mission was occasioned by the receipt of letters by the Westerly church from Piscataqua, a settlement in the then province of New Hampshire, where there were some settlers who observed the seventh day. It would be an interesting task to peruse a history of the various missions of this kind made in that period, when the country was sparsely populated, and the mode of traveling tedious; yet no report is left to give us any information of the exercises of the occasion, in which Mr. Collins, no doubt, as well as his ministering brethren, was greatly refreshed. Those were visits of affection and brotherly regard, and did not consist of mere formalities, in which too many in these telegraphic times are wont to pay their respects to their fellow Christians.

There were many useful occasions of social intercourse within the sphere of Mr. Collins' acquaintance, and while he did not neglect the claims of his brethren, whose spiritual good was at all times in his heart, he was not forgetful of the importance of that intellectual culture which tends to raise humanity to a higher level in the scale of being, and greater efficiency in the arts of life. A disposition was manifest in favor of literary improvement in Newport, and Mr. Collins was foremost in aid of the enterprise. A society was formed, which was one of the earliest of its kind in the country. Edward Scott, Daniel Updike, Josias Lyndon, Thomas Ward, William Ellery, and several clergymen of the place, were members. The preamble of the regulations adopted by the Society is as follows:—

"Whereas, A. D. 1730, Messrs. Daniel Updike, Peter Bowen, James Searing, Edward Scott, Henry Collins, Nathan Townsend, Jeremiah Condy, and James Honyman, Jr., did form a Society for the promotion of knowledge and virtue by a free conversation, according to several regulations by them agreed—We the present members of the said Society, finding it necessary on many accounts for the more effectual answering the end of our institution, do agree to enter into a more strict engagement, and establish the following as the laws and orders to be observed in this Society."

The first article of the regulations was as follows:—

"1st. The members of the Society shall meet every Monday evening, at the house of one of the members, *seriatim*, and converse about and debate some useful question in divinity, morality, philosophy, history, &c."

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There were thirteen articles, which subsequently were signed by other members. One of the objects of the Society was the collection of valuable books. It was subsequently joined by Abraham Redwood, Esq., who gave the sum of £500 sterling to increase its library, on condition that the Society would build a suitable edifice. The Society obtained a charter from the Colonial Government in 1747, by the name of "The Company of the Redwood Library." Mr. Collins presented the lot of land now occupied by the classical building of the Company, which was erected in 1748. This library now contains many rare works, though many were destroyed in the Revolutionary War by the British soldiers, who stabled their horses among the books, some of which still bear the marks of barbarous treatment.

Mr. Collins was a man of taste, and acquired during the days of his prosperity a large collection of paintings, which became quite celebrated. He was a man of good judgment, and was often called upon for counsel, and to decide questions, both in church and business affairs. Mr. Wilkins Updike, in his memoirs of the Rhode Island Bar, says: "Mr. Henry Collins was one of the most enterprising merchants in the colony." In his service Captain Hexford Marchant died while commanding a vessel in the West India trade.

We are not in possession of any information in relation to Mr. Collins' domestic arrangements. It is unfortunate for the biographer, that the church records are so barren of information upon many topics which would tend to throw light upon the characters of its members, and render their history attractive. Connected as Mr. Collins was with the Ward family in Newport, who exercised no small influence over the political as well as business affairs of the colony, he had an extraordinary opportunity to know the condition of business and commercial affairs, abroad as well as at home, and the position which he gained as a merchant shows his activity and enterprise in availing himself of all the knowledge he had acquired.

The *Newport Mercury*, in an article some time since, thus speaks of Mr. Collins:—

"Among the wealthy and distinguished merchants of Newport, who flourished in her colonial glory, Henry Collins deserves to be remembered with gratitude and respect. He was a native of Newport, and born in March, 1699. He was educated in England, and on his return to his native country, adopted the profession of a merchant, in which he was for some time eminently successful. He was a man of refined taste. Fond of literature, he animated and encouraged kindred spirits, and in 1730, with seven associates, formed a Literary and Philosophical Society in Newport, which was the first that was ever formed in the colony, and

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probably was one of the first in America. This society afterwards comprised many of the prominent men in the colony, and some in Massachusetts and Connecticut. He is said to have been the projector of the plan for a Library Association in Newport, for which he gave the valuable lot of land on which the edifice of the Redwood Library was erected, and was for many years one of the directors of the institution. He was a munificent patron of the arts, and to his patronage of Smybert, Alexander, Feeke, &c., we are indebted for many of the ancient portraits which are still to be found in Newport. He formed a gallery of paintings, of which the venerable Dr. Waterhouse, who remembered to have seen them in his youthful days, (in a letter to the Rev. Mr. Elton,) thus speaks: 'Henry Collins, a wealthy merchant, and a man of taste, the Lorenzo de Medici of Rhode Island, caused a painting to be made of Parson Callender, as well as some other divines, as Hitchcock, Clap, and Dean Berkley, which I often have admired in the Collins collection. Smybert, who painted most of these portraits, was one of the persons who accompanied Dean Berkley to America. He was an artist of great eminence, from Edinburgh, and was possessed of some choice paintings of the Italian masters. After residing in Newport a few years, Smybert removed to Boston. It is said that one of these pictures was seen by West, and a young artist named Copely, who both copied it so successfully, that both were fired with the ambition to go to England. The consequence is well known. Mr. Collins, affluent and generous, widely diffused around him those blessings he enjoyed; he educated at his own expense many poor but deserving young men, some of whom afterward became prominent in our community. He appears to have been at the head of every public improvement in Newport—the extension of the long wharf, the building of the Brick Market and Granary, &c. The conversational powers of Mr. Collins were of the highest order, and the riches of his well-stored mind were dealt out with an unsparing hand; few ever left him without improvement, or shared his converse without pleasure. The unbounded liberality of Mr. Collins led to a considerable diminution of his fortune, which was followed by ruinous losses under the Admiralty rule of '56, and finally by bankruptcy in 1765. He lived but a few years after his misfortunes; and is understood to have died at the house of one of his friends, about the year 1770. It is understood that there is a fine portrait of Mr. Collins still in existence, which is said to be now in possession of some one of the family of the late Dr. Henry Collins Flagg, of South Carolina. It ought to be placed in the Redwood Library."

Solomon Southwick, of Albany, who was celebrated in his day for his political writings in various papers edited by him, in his poem entitled "The Pleasures of Poverty," published in 1823, thus immortalizes the early friend of his father, who was also a member of the Seventh-day Baptist church in Newport:—

"There are, there have been, mid wealth's glittering train,
Pure hearts, to feel for penury and pain;
To yield sweet solace to the child of wo—
Ministering messengers of Heaven below!

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One splendid name now rises to my lay;
O! could my feeble muse that name portray,
Fair as it beamed on earth, bright as it shone
Ere Heaven reclaimed and made the gift its own!
Collins! can I forget thy sainted shade?
No! let the debt of gratitude be paid!
Pride of my native isle, she knew thee well;
How many of her sons thy worth can tell!
Patron of genius! thine the orphan's prayer,
The poor man's gen'rous wish, the widow's tear
Of gratitude, bright gem of pearly hue,
Heaven's witness what to earth's best friend is due!
Thou, like Mæcenas, culled each modest flower,
From the cold shade, to deck the genial bower;
Bade them in warm, unclouded skies to bloom,
And breathe upon the world their sweet perfume.
My father, once a poor unlettered boy,
A lonely orphan, 'reft of every joy,
Ow'd to thy goodness all that graced his name,
Fair science, public worth, and honest fame.
To Poverty, shall I then strike the lyre,
Forgetful of my loved, lamented sire,
Or thee one fond, one grateful strain, refuse?
No! perish first the minstrel and the muse!
Yon lovely isle still mourns the fatal day,
When, weeping she beheld thee borne away
To join the dead, in earth's cold bosom laid,
While Heaven's bright portals hailed the fleeting shade.
Well may she mourn; where'er she turns her eyes,
She sees some graceful monument arise,
Reared by thy bounty, to adorn her name,
Improve her virtues, and exalt her fame!
Be thou, O! lovely isle, forever true
To him who more than faithful proved to you!
Each fond, each bright memorial of his fame,
Preserve with pious care: let not his name
Be lost amid the wreck that time shall bring,
But ever with the fairest flowers of spring
Deck the green sod that o'er his bosom blooms;
And when the passing stranger seeks your tombs,
Point to the consecrated spot where lies,
Collins—the just, the gen'rous, and the wise."

How interesting to our Sabbatarian youth such a volume as might have been written on the character and acts of Mr. Collins! The scenes of his youth would doubtless have afforded an illustration of filial affection and tenderness. His deportment as a student in the English halls of education—his visits to the Sabbatarian fathers, who were then numerous and respectable—his return to his native town—his difficulties on commencing his career as a Sabbatarian merchant—his success—the nature of the difficulties with which he had to contend under the "admiralty rule"—his last sickness and death—all these would have been portrayed in bold relief for the encouragement of the youth of another faith, had such a man afforded the theme. Yet none so much need the influence of examples of a high moral character, acting under the re-

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straint of their own principles, as do the youth who will be most interested in this imperfect sketch.

Mr. Collins was worthy of a monument, and some measures were taken to secure at least a stone to mark the spot where his body rests. We have read somewhere of the purchase of a tract of land by Mr. Southwick, designed as a testimonial to his native town for the purpose of perpetuating the memory of one he subsequently so beautifully portrayed in the lines above quoted. Yet we know not where to find the tablet that bears his name. We have searched the burial grounds of Newport; we have found the names of his beloved minister, and the brethren with whom he associated, and with whom he worshiped in the humble chapel he had reared; but HIS name no chisel has wrought—no marble has perpetuated, on the grounds where rest the dead of the colonial metropolis.

WILLIAM STILLMAN.

With a Portrait.

The portrait embellishing this number of the *Memorial*, is not one of an ordained minister of the gospel; yet the office of deacon, which Mr. Stillman has for many years held, is by some denominations considered one of the orders of the priesthood, and in the old "Westerly Church" was little short of it; for the deacons were authorized to baptize, and sometimes to administer the ordinance of laying on of hands, and were supposed to be in some measure qualified to preach, or, technically speaking, to "improve their gifts in public." As a general thing, however, at the present day, the deacon considers himself only called upon by his official appointment to pass the bread and wine from the minister's hand to the communicants on sacramental occasions, and most modern officials of this grade have no higher ambition; and as they are not paid servants of the church, choose not to interfere with the salaried minister in the responsibilities of the church government. And some, perhaps, are ready to deny the propriety of setting up a working man as an example to the people, inasmuch as his contact with business men, in the buying and selling activities of life, renders it doubtful whether his example can be so reliably pure as that of one who has no such temptations as business duties impose, and who, having nothing but holy duties to perform, may set an example of a holy life. It is quite doubtful if the churches in old times considered the example of pillar saints, or recluse priests, of any great importance to the common people, or to those not professionally inaugurated to such a kind of holy life, however much the priesthood

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might be benefited by the superior estimate formed of those of them who took to the hermit's cave, or the monastic halls, for the purpose of dignifying their profession.

The subject of the present sketch is a plain, unpretending mechanic; and if there be any virtue in his example, it is because he has, during a long life of business contact with what is called worldly men, come off unscathed in character and reputation. His great age seems also to have sealed what his life has written on the public mind.

William Stillman was the son of Elisha Stillman, and was born at Westerly, R. I., May 4th, 1767. The incidents of his early life are narrated by himself with much detail, in a book lately published by him, and therefore need not be here repeated. He was remarkable, in early mechanical effort, for ingenuity and skill in the construction of the most novel and difficult kinds of machinery, when the means in this country were not generally diffused nor well understood. He was for a long period a clock-maker, and some of the most ingenious specimens of his manufacture are yet extant. He did not, however, confine his attention alone to this branch of mechanics, but acquainted himself with the devices of other countries at that time more advanced than ours in manufactures. He was among the first to construct machinery for the manufacture of woolen and cotton fabrics in New England. Mr. Stillman was celebrated in New England, fifty years ago, as one of the most accomplished and skillful mechanics, and it was supposed no man contributed more to the substantial interest of manufactures in New England than he. Yet his interest in the prosperity of the church, his delight in the social privileges which under its influence are secured, and his strict attendance to the Sabbath, were most prominent features of his character. He never had the advantages of a scientific or literary education, but this deficiency was in some measure compensated by the natural good sense and discriminating judgment which enabled him to secure useful results in most of his practical efforts and duties. The generation has passed away which was most familiar with his acts, and which participated most in his benevolence and hospitality. His house was always open, and his table always ready, for the numerous friends of Zion.

In the year 1812, Deacon Stillman published a book on the Sabbath, entitled "An Attempt to remove Error, by showing the inconsistency of certain wrong traditions and erroneous expositions of sundry scriptures, as well as by showing what the scriptures do positively say; designed as a letter to a friend on the important subject of the Sabbath; by William Stillman." It was an octavo volume of 60 pages, and pur-

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ported to have been written for the purpose of a private controversy with a friend (supposed to be the Rev. Hicks Bedford,) but he was induced to publish by the persuasion of friends, and especially of Mr. Joseph Maxson, who proposed to assume part of the expense of publication. This book is now exceedingly rare. The only copy we have seen was a present from Mr. Joseph Maxson, in 1812, "to Eld. Robert Jones and the church that he supplies," and is now in the "Sabbath Library." A few specimens of the style and logic of this work will not be out of place, as they will exhibit the peculiarly practical character of the author's mind.

"I think it would be well for us to consider what a good thing the Sabbath is, and especially to such as have masters over them. Now, if the Sabbath is done away, then masters are no longer holden to let their servants rest and go to meeting every seventh day. That being the case, it would appear that God, under the gospel dispensation, is withholding from servants that 'good thing,' by liberating their masters from that commandment. If this be the case, then David told us a wrong story, for in the 84th Pslam he says, 'The Lord will withhold no good thing from them that walk uprightly;' and no doubt some servants walk as uprightly as any people in the world; and yet, can we suppose that God is withholding from them so precious a jewel as the Sabbath? I trow not. But perhaps you will say, that servants are not deprived of that privilege, for our rulers have commanded their masters to let them rest every first day, and they are fineable if they do not. What then? Do you suppose that our rulers are more benevolent than our Creator? If God has taken away the Sabbath, and our rulers have given us another, I cannot but query whether it would not be proper for those poor servants and children, when they come together to worship, to begin their prayer in the following manner, viz: 'We thank thee, O Father, Lord of heaven and earth, for all the privileges that we enjoy, except this great privilege of a Sabbath; for when our Saviour came, he took away the Sabbath; but our rulers have been so kind as to give us another; therefore, we must thank them for that; but for all other blessings we thank our great Creator.' But perhaps you will object to this form of thanksgiving, and say that all the thanks are still due to God, because it was He that put it into the hearts of our rulers to appoint this Sabbath. Well, if this be the case, I confess their form ought to be a little varied, and should stand thus: 'We thank thee, O Lord, that notwithstanding it was thy will the Sabbath should be utterly abolished, and that there should be no particular Sabbath day under the gospel dispensation, yet, in thy great wisdom and goodness, thou hast put it into the hearts of our rulers to appoint a particular day for a Sabbath, that we might reap the benefit of a Sabbath, although it was contrary to thy will that such an institution should exist under the gospel.'

"Now these things I mention to let you see what monstrous absurdities people are plunged into by your tradition.

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"But you must remember, that there is a people in the world who give thanks in a different manner from either of the forms above stated, viz: 'We thank thee, O Lord, for this inestimable privilege of the Sabbath—that thou didst bless and sanctify the seventh day in the earliest age of time, and that thou didst teach it to thine ancient people, the children of Israel, in the wilderness. We thank thee, that thou didst write it on stone with thine own finger, thereby signifying its everlasting duration. We thank thee, that it is included in the 'Royal Law,' which the apostle James says, '*if ye fulfill ye do well.*' We thank thee, that Christ and his apostles did hand it down to us in the gospel dispensation, by their constant and continual practice of keeping it in their days. And we bless thy name, that it shall not fail till heaven and earth pass away, it being at least one tittle of the law. Notwithstanding everything that men could invent, and has been said against it, yet we delight ourselves in the law of the Lord; and though men have set up a contrary institution, and have brought almost all christendom to submit thereunto, and we are thereby laid under manifold trials, difficulties, and disadvantages, of a temporal nature; and though our rights are greatly infringed by the constant practice of those Christians who follow after the traditions and commandments of men in this respect; yet we pray thee, lay not this sin to their charge, since we believe that through ignorance they do it, not considering the great disadvantages that we labor under on that account. And we pray that their eyes may be opened to see their error, and that they may turn again to the law of the Lord, that thereby our rights and privileges may be restored to us, so that we may remove to any part at least of our own continent, and enjoy the privilege of keeping thy holy Sabbath, without interruption or opposition, or being told that the Sabbath is done away or changed.'" *Page* 13.

The no-Sabbath argument, with which in this part of the book the deacon is contending, is further taken off in his peculiar style as follows:

"However, since a Sabbath is of such vast importance to the happiness of mankind, perhaps men might be considered excusable for making one, since (as you say) the Lord had destroyed the one that he made. The fact is, he never meant to abrogate the Sabbath, unless his children would be better off without it, which I think cannot be; but if it was so, that we should be better off without a Sabbath than with one, then it was certainly wrong for our rulers to impose one upon us. And I cannot see that they would be doing any better than Nebuchadnezzar did when he set up his golden image, and commanded the people to bow down thereto. I cannot see that it would be any better for the people to submit to their home made Sabbath, than it would for the three children to bow down to Nebuchadnezzar's golden image. What then meaneth your keeping the first day of the week, and your calling it the 'SABBATH DAY, as I have heard you sundry times? Samuel said to Saul, 'What meaneth the bleating of the sheep and the lowing of the ox that I hear?' So I may say, What meaneth the continual sound of the first-day Sabbath that I hear, if the Sabbath be done away?"

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Historical Department.

THE WESTERLY SEVENTH-DAY BAPTIST CHURCH.

Now First Hopkinton.

The period of history traced in the preceding numbers, is one of comparative obscurity. The Colonial Governments in America were not generally influenced, to any great degree, by that fraternal feeling which was manifest after the War of the Revolution. There were jealousies existing, and they were fostered, perhaps, by the supposed partiality of the parent country. These feelings were in a measure extended to the religious establishments in the several colonies Hence there was not that historical interest in each other that would render the path of the antiquary very luminous in after times. Yet what is found of the relics of those times has a peculiar interest at the present day. A subscriber of the *Memorial* complained, a short time since, that the work was growing of less interest, because its articles were becoming more modern; yet history is not of less importance because its tale is of modern times. It should be remembered, that the modern tale will, in the progress of events, become antiquated, and perhaps to future readers will be interesting. It is neglect of the *present* that makes the meager *past*.

The War of the Revolution is even now an ancient affair, and though the events be modern, compared with those of pilgrim times, yet they are rapidly receding, and as they become dim in the distance, so comes the obscurity of forgotten or unrecorded actions. Our fathers! where are they?—those early pioneers of our religious as well as of our civil liberties. Why should not the regrets indulged now over the forgotten past, stimulate to greater zeal in the preservation of those historical fruits now falling from the tree of knowledge, under our own observation? Upon none does this duty devolve with more weight than upon the scribes of our churches and societies. Alas! how unintelligible are many of our church records—how barren of historical facts, and of interesting narrative!

We venerate those men who spoke so fully of the past, in the history of the Newport and Westerly churches. We venerate the name of Clarke, because it was the pen of the memorable men of that name which recorded most of the events of those churches for four generations. The Joseph Clarkes were the official scribes of the churches, and though

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much of the labor of these men may not be copied for general use, yet there is a labor manifest which renders their official acts memorable. Yet how few events of general interest—how few illustrative anecdotes or narratives—are recorded for our perusal, even by those most faithful men! We turn over page after page of the records from which we derive most of our facts, without finding a single event of general interest; and yet, can it be supposed that there were no such matters coming under the observation of the churches? Doubtless there were many which ought to have found a place for the benefit of those who should come after. It will be said, that the only proper matters of record are the transactions of the church in regular session. True, yet why should not those transactions take a wider range? Why should there not be reports of historical, statistical, biographical, financial, and other committees, to form a part of the regular business action, as well as of the proceedings of the ecclesiastical body composed of the whole church? Even a report of a genealogical committee, or of a committee on the state of schools in the parishes, would be an oasis in the vast waste of church documents as they are generally found. Yet we must wade on, and for want of something better, glean what few items we can gather from the prosy detail—though better, perhaps, than no tale at all.

We copy a single page as it stands on one of the best church books we ever saw, and let our readers judge of its proportions; not that we would find fault with what *is* recorded, but only what was *not* deemed of sufficient interest.

At a church meeting at the lower meeting-house in Hopkinton, Jan. 13, 1778, present Eld. Clarke, Eld. Burdick, and about thirty brethren, Bro. William Bassett appeared at this meeting, and said he was desirous that the church should take his real and personal estate into their hands, and provide for him and his wife, as his wife was feeble and unable to take care of herself, with what assistance he could provide, as they were both grown old, &c. The church concluded to accept of said brother and sister, and to sell their little interest to the best advantage they could, and appointed Bro. Robert Burdick to sell the same in behalf of the church, and to lay out the money to buy necessaries for the present.

A letter being sent to the church from sister Martha Steward, of New London, single woman, letting the church know her desire of enjoying her Christian liberty, as she called it; in consequence of which the church order the clerk of the church to write her an answer in behalf of the church, to let her know their mind on her request and conduct; which letter was written and sent her the day following by the church clerk.

Voted, that brother Amos Maxson and Elisha Stillman go and see brother and sister Chase, and sister Elizabeth Crandall, and inquire of them the reason of their neglect in not oftener assembling with the church,

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and to admonish said brother and sisters to their duty, and make their report to the next church meeting.

At a church meeting Jan. 27, 1778, present Eld. Clarke, Dea. Amos Maxson, and about fourteen brethren, Bro. James appeared at this meeting, and being examined whether he had been guilty of the crime he had been accused of, confessed he had, but had reason to hope and believe God had given him a sense and sight of his sin, and a heart truly to sorrow for the same, and did believe God had forgiven him, as he frequently felt the moving of his Spirit on his heart, which wrought in him an abhorrence against that heinous crime, and all other sins, and induced him to follow and walk with God in all his commandments and ordinances; and said brother manifested a very humble spirit, and a number of questions being put to him relating to the premises, which he answered discreetly, and humbly desired the church to forgive him, as he believed God had forgiven him. The church voted, that the said brother be set aside till the next church meeting, but not to be cut off.

Bro. Jacob Lewis and Bro. Joseph Green appeared at this meeting, and the church desired said brethren to go aside, and in a spirit of love, and with a desire of reconciliation with each other, to endeavor a settlement, which they attended to, but soon returned without effecting anything to the purpose. The church told Bro. Lewis he had been very wrong; in the first place, by prosecuting Bro. Green at common law, and was so recorded in this book, and he must first satisfy said Green for the wrong done to him, which said Lewis refused; therefore the church voted that the said Lewis be admonished to his duty, and still stand aside until he comply therewith.

A complaint being entered at this meeting against Bro. William Bassett, the meeting was adjourned to this day week, and said Basset to be cited, and Mr. Tobias Saunders be requested to attend this adjourned meeting. Witness, Jos. CLARKE, Church Clerk.

At a church meeting at the lower meeting-house in Hopkinton, Feb. the 3d, 1778—present Eld. Clarke, Eld. Burdick, Dea. Amos Maxson, and about eighteen brethren. Complaint being made against Bro. Wm. Bassett, that he had been repeatedly intoxicated with strong liquor, and he being asked, confessed it to be true. The church at their meeting January 13th, by the request of Bro. William Bassett, did vote that Bro. Robert Burdick should get a market for said Bassett's house and lot. There being nothing acted upon, the church do recede from said vote, and order all proceedings thereon stopped.

At a church meeting held at the lower meeting-house in Hopkinton, Feb. 23d, 1778—present Eld. Burdick and about seventeen brethren—voted, that this day fortnight be and is appointed for a society meeting at this house, to consider and to conclude about adding to or repairing of this house, or both, and in what manner; to meet at 12 of the clock at noon, when all persons whom it may concern have the liberty and are requested to attend.

Voted, that a list of all persons' names that stand as members of this church be drawn off the records by the clerk, and reported to the next meeting of the church.

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Bro. James appeared at this meeting, and requested again to be restored to his privileges in the church; and after further inquiry, the church seemed fully satisfied, and unanimously voted, that he should be restored to the free and full communion and fellowship of the church, as heretofore. Witness, Jos. Clarke, Church Clerk.

The list of names does not seem to have been made as required in the resolution above—the only list remaining on record after that of 1768, being one of 1793, which was made after the death of Elder Joshua Clarke. There being no deaths or marriages on record in the church book, very little explanation is afforded of the change or disappearance of names on record. The names of old members joined to the church were simply entered, with the date of their baptism, in the back end of the book, so that names may be lost while the records of other things remain extant in the less exposed parts of the book.

Capt. Benjamin Clarke, Peleg Saunders, and Joseph Stillman, were appointed a committee to attend to the enlargement of the meeting-house, sixteen feet having been ordered to be added to the length of it.

In September, a communication was received from Farmington, requesting a committee to visit the brethren there. Elders Clarke and Burdick, Elisha Stillman, Robert Burdick, Wm. Coon, and Benjamin Maxson, were appointed to go, with all the power of the church, except parties were allowed the privilege of an appeal to the church if they desired. The expenses of the committee were paid out of the "church's stock."

At the close of this year there seemed an unusual solemnity among the members, and confessions of past offenses seem to have been the prevailing theme of the meetings.

The following items are gleaned from the records:

Job Bennett having taken refuge here from the British, who occupied his residence in Newport, was received under the care of the church, and took an active part in its exercises, and acted as Clerk on the 27th of November of this year.

The difficulties at Farmington induced the church to hold a church meeting at that place on the 1st of October, 1778.

At the meeting April 21st, 1779, Eld. Davis Rogers gave notice of Eld. Peckham's having given great dissatisfaction by preaching erroneous doctrine, and a letter was ordered to be sent to him by Eld. Clarke.

William Coon having "improved his gift" in public for some time, and having given satisfaction to the church, action was taken on that occasion for his further advancement.

Some trouble having been experienced in arranging for the support of

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the poor by the town, it was resolved, at the same time, that the church support her own poor.

Elisha Stillman was chosen deacon.

Joseph Stillman having some time previous been chosen to the office of deacon, and he not having given an answer to the church, he was requested to answer; but he requested further time for consideration, that he might be more fully satisfied in himself respecting his duty therein, and requested the prayers of the church to the Almighty, that if it was his duty to serve the church in said capacity, it might be made known to him.

The church meetings were altered to the sixth day of the week before the last Sabbath in the month, and the week before at the upper meeting-house, at which all members were notified to attend, or be considered to be out of the way of duty.

Dec. 7th, 1779, Eld. Bliss of Newport having been elected by the church there as an elder, the church here approved of their choice, and concurred in his ordination.

In 1780, a complaint having been preferred against Nathan Babcock, by Thomas Freebody of Newport, he was cited to appear to answer. The charge was presented in a letter from Mr. Freebody, the original of which is before us. It is a long document, and presents the case in a feeling and able manner. The introduction is as follows:

Rev'd Sir,—The great veneration that I have for all religious societies that profess the Protestant religion, especially those whose principles are founded upon charity, which wisheth well to all who hath love and esteem for all virtuous members of every Protestant denomination, whose study is to do justice between man and man, as well as they love mercy and delight to walk humbly; whose highest ambition is to discharge their duty towards God and man, which summarily includes the whole scope of the Christian religion; being well assured that the society over which you preside as pastor are equally with yourself endowed with these valuable graces, virtues and Christian qualities, and confiding in the integrity and uprightness of your minds, conscious that you are not remiss in examining into the conduct of your brethren who walk disorderly; I think it my duty, in justice to your flock and myself, to acquaint you with the conduct of my aggressor, who I am informed is within the pale of your church."

It appears that Mr. Nathan Babcock had been indebted, as early as the year 1758, to Mr. Freebody, in the sum of between two and three thousand pounds; and afterwards he obtained the loan of one thousand pounds more; the whole was secured by bonds; the bonds laid unpaid, principal and interest, till 1768, when he called for payment, but could get nothing. He was therefore compelled to borrow of Col. Job Ben-

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nett and John Tanner. Mr. Babcock, in the mean time, had opportunity to pay on account, and promised to do so, but did not fulfill his promise. Mr. Freebody had lost large sums by bankruptcy, yet forebore to distress his debtor, whose large family of thirteen children excited his sympathies. Mr. Freebody was taken captive by the British, and on his return found Mr. Babcock had advertised a tender of the money, so as to render any legal claim invalid on his return; this was complained of as ungrateful and unfair. Mr. Freebody concludes by the following appeal:

"It is now, sir, seven years since I have seen Mr. Babcock; and indeed I cannot recollect that I have written a line, or ever have made any demand for my money. The mortgage is out the first day of June, 1780, eleven years since given. The whole I submit to the wisdom, justice and candor of your religious society, that I may receive the benefit and satisfaction resulting from your influence over my aggressor, and am with respect, sir, your most devoted humble servant."

The church met March 25, 1780, to hear the defense of Mr. Babcock, who owned that what was alledged against him was true, as a crime for tendering paper money to pay an old debt, as he had lodged the money he owed Capt. Freebody, according to the general custom of the present times, and agreeable to the resolution of the Legislature respecting their money, &c. But the mind of the church in general was, that no member ought to try to avail himself of any law of the land that was counter to the law of God, whereby justice was not done; for instance, to pay a debt of sixty silver dollars with the real value, at the present discount, of no more value than two dollars. The church requested Mr. Babcock to consider the matter till next church meeting, to be held on the 28th of April, 1780. He did not attend that meeting, and another was appointed in May, at which he was cited to appear. It was also resolved, that to prevent mistake, all citations shall go from the clerk's office in writing, and be delivered by a brother in fellowship in the church. Mr. Babcock did not attend the meeting so appointed on his account. John Tanner was the appointee to carry another notice to him, and report at the meeting in June. The following return was made:

"*Westerly, June* 18, 1780. Agreeable to the vote of the church, I have this day cited and requested Bro. Nathan Babcock to attend the present church meeting. JOHN TANNER."

"Brother Nathan Babcock, who was cited, appeared at the meeting, and justified his conduct with Mr. Freebody, who complained to this church of said Babcock wronging him in tendering continental bills to pay silver, &c. Voted, that it is not the opinion of this church that it is according to gospel rule; and we do therefore admonish said Bro. Babcock to consider of the affair, and to make satisfaction according to righteousness."

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"At a church meeting held at the old meeting-house in Hopkinton, July the 7th, 1780—present, Eld. Joshua Clarke, Eld. John Burdick, and about twenty-three brethren and four sisters—the following preamble and resolution were passed:

"Whereas, Bro. Jonathan Saunders has at sundry times in public improved his gift by prayer, exhortation, and preaching, to general satisfaction, therefore the church hereby license said Brother Saunders still to improve his gift when and where he is called thereunto and as he has freedom and opportunity.

"Whereas, sundry matters of importance were expected to be done at this meeting, but the public business of the town of Westerly unexpectedly interfering this day by a town meeting, general muster, &c., so that there are but few members present, therefore this meeting is adjourned till further notice given by the elder at the Sabbath meeting."

The effect of the war of the Revolution then in progress was severely felt by this church. The zeal of Gov. Samuel Ward, whose membership of this church terminated with his death while attending the Continental Congress, at Philadelphia, on the 26th of March, 1776, had its influence with many. His son Samuel, who graduated at Brown University in 1771, partook of his father's patriotic enthusiasm, and receiving a captain's commission at the commencement of the war, organized a company from among the young men of Westerly. Some of these men fell at the storming of Quebec, and others during the war, so that few if any of them ever returned to fill their places in the town or church. Eld. Ebenezer David also joined the army as a chaplain, and died near Philadelphia. There were many members of seventh-day families in the army, both from Rhode Island and New Jersey; and it might have been one of the motives of Eld. David in entering the army, that there were many of his own brethren and friends there exposed to the pernicious influences of army morals, which he might by his position and influence help to mitigate. Capt. Ward was his intimate friend; they were in college together, where he was his senior but one year. Both stood high in their respective classes, and both graduated with the highest honors; but they soon separated to meet no more. Young Ward attained the rank of Colonel, but at the end of the war his parents, and his young associates with whom he had entered the war, were low in the dust. Others had enlisted from year to year, and at the date of the church meeting last mentioned, there was a general muster, for at that time a dark cloud hung over the prospects of the American cause, and the war-cry resounded among the hills of Westerly, and died away as the sound of the fife and drum receded in the distance towards the battle-field. But though few returned to be known as revolutionary heroes, in after times,

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yet the church was awakened, and at the close of the war was made joyful in the embrace of many converts to her cause.

Yet there had been many and very serious difficulties among the brethren at Farmington. Elder John Davis had been settled among them ; but dissatisfactions continued to make sad inroads upon their spiritual growth and prosperity. The church had taken a deep interest in the healing of their dissensions ; and at a meeting held Aug. 26, 1780, the following vote was passed, viz :

"That Elder John Burdick go and visit our brethren and sisters at Farmington, and from thence to be accompanied by Elder John Davis and as many of the brethren as shall see fit to go with him to Little Hoosack (now Berlin) and places adjacent where our brethren and sisters reside, and acquaint the brethren and sisters at both places, that the church is mindful of them respecting their distant situation from us, and the difficulties attending the settlement of matters of uneasiness among them ; and in behalf of the church he is to inform those at Farmington, that if they are united as a body, and choose to be established as a sister church in fellowship with us, they have the liberty ; and he is to convene the members at Hoosack as generally as he may with convenience, and inform them that if they are united and established in the faith of the gospel, the church hereby informs them that they have the liberty to choose them an elder, and the church is free and willing to lend them all necessary assistance in their power for their benefit, their furtherance in divine things, and their establishment in the faith of the gospel. The church also votes to pay Elder Burdick's expenses during his journey."

The following report was made by Elder Burdick at a church meeting, and accepted by the church and ordered to be recorded :

"Whereas, the church, at their church meeting at the lower meeting-house in Hopkinton, August 26th, 1780, appointed Elder John Burdick to go to Farmington and Little Hoosack, to confer with the brethren and sisters at each place, and recommend to them the freedom of the church, that if they are united in faith and desire to be embodied in church order, and to be established as a sister church in fellowship with this church, that the church is free to lend them assistance. Accordingly, I went first to Farmington, and was accompanied by Deacon Elisha Stillman. I first informed the brethren of the object of my mission among them. Accordingly, the brethren and sisters were notified to meet on the 18th day of Sept., 1780, and I met with them at the house of Elder John Davis at said Farmington West. Brethren present at said meeting, Elder John Burdick, and Deacon Elisha Stillman from Hopkinton ; brethren at Farmington, Elder John Davis, Hope Covey, Jonathan Davis, Samuel Stillman, Nathan Covey, John Davis, Jr., Abijah Stow, and sisters Lydia Covey, Unice Satterlee, Goodith Covey, Esther Covey, Thankful Lanphear, Prudence Lewis, Lydia Stillman, Naomi Davis, Elizabeth Davis. Abijah Stow chosen clerk for the day ; and after recommending to them the message from the church, they

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acknowledged their thanks to the church for their care and concern for them ; after which they unanimously agreed, and in a solemn and affectionate manner covenanted, to watch over each other for good, and to bear burdens together for the support and maintenance of the church of Christ, and were willing to be established a church in fellowship with this church, and chose Elder John Davis for their Elder, brother Benjamin West for their Deacon, and brother Elisha Covey for their Clerk, and then concluded the meeting.

"The next morning, the 19th inst., we proceeded on our journey to Little Hoosack, with Elder John Davis, accompanied by certain brethren and sisters from said Farmington, namely, David Covey, John Davis, Jr., Sisters Goodeth Covey, Naomi Davis, Lydia Covey, and Catharine Covey. On the 20th inst., we arrived at Stephentown ; the 21st, attended a meeting appointed by brother William Coon, at brother Joseph Carpenter's ; and at the close of said meeting Jonathan Greenman made profession of his faith and confession and was baptized and passed under the order of hands by Elder Davis, and was joined to the church the 22d inst. We then went to Little Hoosack, and at the general meeting, Thankful Crandall, single woman, passed under hands, having been baptized before, and was received into the church at the close of our public service on the Sabbath. I informed the brethren that I was a messenger sent by the church to confer with the brethren and sisters in that place, and if they thought proper to give their attendance, they might name the time and place. Accordingly, appointed the next day, the 24th instant. A sermon was proposed to be preached in the forenoon, and in the intermission Levi Crandall made confession and profession of his faith, was baptized, passed under hands, and was received into the church. About 3 o'clock P. M. of the 24th inst., after settling our meeting according to appointment—present at said meeting, from Hopkinton and Westerly, in the State of Rhode Island, Elder John Burdick, Deacon Elisha Stillman, brother Wm. Coon and brother Joseph Clarke ; Elder John Davis with the before mentioned brethren and sisters from Farmington in the State of Connecticut ; brethren and sisters from Stephentown and Little Hoosack, Joseph Carpenter, Hezekiah Coon, Ebenezer Crandal, William Greenman, Sylvanus Greenman, Jonathan Randal, William Davis, Jonathan Lanphear, Levi Crandal, Jonathan Greenman, Zacheus Burdick, David Davis, Sisters Thankful Crandal, widow Greenman, Bethany Randal, Catherine Millard, Anne Maxson, Elizabeth Lanphear, Sarah Carpenter, Desire Cottrel from Saratoga, Dorcas Burdick, Anne Randal, Sarah Maxson, Thankful Crandal, single woman, Anna Lewis, Lydia Greenman, Anna Crandal, Polly Greenman, Abigal Crandal, Sarah Crandal, Thankful Warden. Brother Joseph Clarke clerk for the day. I then informed them of the design of our coming to visit them. The brethren acknowledged their thanks to the church for their care and concern for them. And after inquiry was made of every member present of his standing, and state of his mind, I informed them of the faith and order of our constitution, and each member answered for himself, that he stood in the same faith. They expressed a desire to be privileged with the administration of the word and ordinances of the Gospel, and were so satisfied with the proposition, that

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they in a solemn manner covenanted together to watch over one another for good, and to bear burdens together for the support and maintenance of the cause of God among them on every necessary occasion, and were all willing and desirous to be established as a sister church in fellowship with this church, excepting brother Joseph Carpenter, his wife, and said widow Greenman, who chose, as they were members of the church at Newport, R. I., to have the approbation of that church. Then they nominated and unanimously chose brother William Coon for their Elder, and brother William Greenman they nominated for their Deacon, but thought not best to choose him until further consideration. It now being evening, then concluded our meeting. There were present ten of our Sabbatarian friends that manifested their liking to the foregoing proceedings.

"And through the mercy and good Providence of God, I have returned to make report at a church meeting at the lower meeting-house in Hopkinton, this 27th day of October, A. D. 1780.

JOHN BURDICK, Elder."

At a church meeting March 10th, 1781, Elder John Davis was present, and presented a letter to the church from the members at Burlington, Ct., (Farmington,) "requesting the assistance of the church in settling and establishing them there as a sister church;" which was approved, and the following committee appointed: Joshua Clarke, Job Bennett, and at a subsequent meeting John Burdick was added. Upon the return of the committee, the following report was submitted:

We the subscribers, having been appointed a committee to go to Farmington to answer the request of our brethren there, in order to settle a sister church in that place, have, agreeable to the vote of the church, attended to the business according to our appointment, and after conferring with the brethren, and they having agreed in general that Elder John Davis should be installed, we adjourned until next morning, to hear Elder Davis' answer. Met accordingly the next morning, and Elder Davis desired that the matter might be put off for further consideration, which was done.

JOSHUA CLARKE,
JOHN BURDICK, } Committee.
JOB BENNET,

Reported at Hopkinton, June 24th, 1781.

Mr. Davis was desirous that certain matters of uneasiness among the members should be inquired into and arranged, before the full settlement of the church, and the receiving of her in fellowship with the church at Westerly, should take place. Benjamin West, who we find by Elder John Burdick's report was elected to the office of deacon in the church that was to be established at Burlington, at the same time Mr. Davis was chosen elder, had previously withdrawn from the church with Mr. Joseph Davis, and afterwards repented and made satisfaction to the

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church, and was received again into communion. And some time previous to his election to the office of deacon, there had been a matter of difference between him and Elder Davis, which was finally settled, after a long hearing of both parties, who appeared at the lower meeting-house in Hopkinton, and much consultation upon the subject. But Mr. West, and some other members, now seemed inclined to embrace the doctrines and follow the practices of the "Shaking Quakers." And this, Mr. Davis was anxious should receive the action of the church ere she lost jurisdiction over it. Therefore Mr. West was cited to appear at church meeting and explain the reasons of his neglecting to assemble with the brethren at Burlington, and also the reasons of his being so intimate with the "Shaking Quakers." He did not appear, however, but soon after joined the Quakers, and communicated the same to the church. Whereupon, the church, at a meeting in the lower meeting-house, April 7th, 1782, passed the following vote, viz: "Whereas, brother Benjamin West has certified to this church that he has joined himself to a people called Shaking Quakers, this church now looks on said West as one that has gone out from us and now not to belong to this church." Elder Davis was ordained at that meeting, and the following vote was also passed: "That Elder John Burdick write a letter in behalf of the church, in answer to a request sent by letter from our brethren at Farmington, certifying the ordination of Elder Davis, and stating to them that they are now considered by this church as a sister church in fellowship with us."

Owing to the exposure of the seaport towns to the ravages of the British soldiery, a number of the members of the church at Newport went to places of more security in the interior, and many came to Hopkinton, for the purpose of evading the enemies of the country. Deacon John Tanner, and Col. Job Bennet were among those who came to Hopkinton. They were invited to take a part in the meetings of the church as members. Mr. Bennet held no office in the church at Newport, yet he was an active member, and noted for his integrity. During their stay with the church, they were appointed, at nearly every meeting, to some public duties, and were very serviceable to the church in the settlement that was endeavored to be made of the difficulty between the church at Newport and Mrs. Sarah Bliss, wife of Henry Bliss, who had come to Hopkinton. It was voted that they could not commune with Mrs. Bliss until inquiries were made concerning her standing with the church at Newport; and Elders Joshua Clarke and John Burdick were appointed to go to the sister church and satisfy themselves in regard to the matter. At a church meeting Oct. 21st, 1781, John Burdick, John Tanner, Job

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Bennet, and Joseph Stillman, were appointed to go to Newport and try to settle all matters of difference between that church and Mrs. Bliss. But no settlement was made. The following is transcribed from the records: "Voted and resolved, that it is the opinion of this meeting, that no member who shall come from either of our sister churches to tarry and reside among us, shall have the liberty of acting in this church without bringing with him a letter of recommendation or certificate from the church to which they belong; and we recommend to our sister churches, to pass some vote or resolve similar to this, if they shall look upon it proper and agreeable to them."

Not hearing from the members at Berlin, N. Y., (Little Hoosack,) the church, at a meeting August 25, 1782—Elders Joshua Clarke, John Davis, John Burdick, and about forty brethren present—voted, "that the clerk write a letter to our brethren and sisters at Little Hoosack, to let them know the mind of the church in respect to their present standing, and to know of them their present purposes respecting their former covenant which they entered into as a church; which liberty was granted them by this church, and sent and signified to them by Elder Burdick, in Sept., 1780." A note is added, that "a letter was accordingly written, and read in the church meeting, and approved and sent to Little Hoosack by brother David Maxson, in Sept., 1782." We transcribe from the records:—

"At a church meeting held in the lower meeting-house in Hopkinton, May 18th, 1783—present, Joshua Clarke, John Davis, John Burdick, elders, likewise about thirty brethren and nine sisters—the church having received a letter from our brethren and sisters at Little Hoosack, dated April 22d, 1783, containing a request respecting brother William Coon, who has made a purchase among them, and has a purpose there to remove with his family shortly; and this church having given liberty, two years ago last September, to said brethren and sisters, at said Hoosack, if they were unanimously agreed, to choose them an elder, and to be established and considered a sister church in fellowship with us; and that they then did unanimously choose said brother Wm. Coon for their elder, and that they now request of us, that he may be ordained before he moves up and settles among them; therefore, voted, unanimously, that he be ordained an elder, authorized to administer all the ordinances of the Gospel among them, and at any other place where opportunity and duty make it necessary, and that next First-day is appointed for his ordination, to meet at 12 o'clock at this house.

"Said brother William Coon, on the day above appointed, was ordained an evangelist and elder, and authorized to administer all the ordinances of the Gospel, by prayer and laying on of hands in common form.

"Witness, JOSEPH CLARKE, Church Clerk."

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The following was voted at a church meeting August 29th, 1783 :—

"That the second Sabbath in June is appointed for a general communion, and that the distant members belonging to this church be notified of this vote, and that our sister churches be informed of this vote, that as many of them as desire to come and see us may attend if they see fit."

June 23d, 1783, a petition was sent to the General Assembly of the State, praying that laws might be passed to protect the Sabbatarians in their religious belief.

We must now go back of the present date, to take into consideration matters connected with the establishing of the church at New London. At a church meeting Feb. 23d, 1779, we find the following minute :—

"Clarke and Ephraim Rogers being requested to attend this meeting, in order to satisfy some of the members and the church in general respecting their religious sentiments, both brethren appeared at this meeting, and delivered their sentiments, part in writing and part verbally ; and respecting the remission of our sins and our judication before God being alone by faith in the blood and righteousness of Christ, said brethren seemed widely to differ from the church in general, and some of the members thought that said brethren ought to be laid under admonition, but nothing more was done."

These two brethren resided at New London, and were very highly esteemed, and were leading men among the members at that place. At a church meeting June 1st, 1780, it was voted—

"That Elder Joshua Clarke, Elder John Burdick, and as many of the brethren as shall see fit to accompany them, go to New London to visit our beloved brethren and sisters there, to inquire into their state and standing ; and they are hereby clothed with the authority of the whole church to administer such kind of discipline as they shall judge necessary and consistent with the rules of the Gospel, and to make report at our next church meeting."

The following is their report :—

"We, the subscribers, according to the appointment of the church, have been to New London to visit our brethren and sisters, and inquire into their state and standing ; and we were rejoiced to find nearly all of them possessing the same faith that they did heretofore ; brother Clarke Rogers says that he is not yet convinced that his principles are erroneous ; and there still remains some difficulty with some few of the members."

We transcribe from the records :—

"At a church meeting held by adjournment at the lower meeting-house in Hopkinton, August 27th, 1780—present, Elders Clarke, Davis, and Burdick, and about fifty brethren and twenty sisters—brother Clarke Rogers appeared at this meeting and gave a declaration of his faith, and

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it is the opinion of this church, that said brother does not believe nor hold the offering of the body and the blood of Jesus Christ to be the price of our redemption, according as the church believes, and the Gospel holds forth as the way of pardon and acceptance with God, which belief the church judges to be an error that ought not to be embraced, and which we ought not to fellowship ; and as a church of Christ we do now, in the fear of the Lord, entreat and admonish this our brother, to consider, and return from, the aforesaid error, which we judge not to be consistent with the Gospel ; and voted, that said brother have a copy of this vote. Brother Ephraim Rogers and his wife being both present, and acknowledging that they were both of the same opinion with brother Clarke Rogers, therefore voted, they both be admonished in like manner by having a copy of the aforesaid admonition.

"Witness, JOSEPH CLARKE, Church Clerk."

At a church meeting April 20th, 1783, it was voted to withdraw the communion of the church from them until they renounced such principles, and returned to their former belief. The members at New London were not satisfied with this proceedure of the church ; and the last vote was far from being unanimous, especially so far as it related to Ephraim Rogers and his wife. It was thought that since these brethren did not strive to promulgate their principles, to the injury of the church, but on the contrary were zealously striving to extend the interests and influence of the Seventh-day Baptists in that community, it would be much better to overlook, and to exercise a lenient spirit towards them, than to apply such strict discipline. The church was therefore petitioned by the members at New London to reconsider the vote. But, after a full hearing of the request, at a church meeting June 14th, 1784, Elders Clarke, Davis, and Burdick, and thirty-two brethren and seventeen sisters being present, it was voted not to grant their petition. We transcribe from the church records :—

"At a church meeting held in the lower meeting-house in Hopkinton, July 11th, 1784—present, Elder Clarke and Elder Burdick, likewise about twenty-five brethren and three sisters—a petition being referred to this meeting from our brethren and sisters at New London, requesting the liberty and approbation of this church for those who are in fellowship with this church and in fellowship with each other at New London, to be constituted and established a church there, and to be considered a church in fellowship with this church, and after reading their petition and conferring largely upon it, the members voted, twelve for said petition, and twelve against it."

The members at New London then presented a request to the church, that a committee might be appointed to visit them ; whereupon it was voted, "that the Elders go, and that Robert Burdick, Joseph Maxson,

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and Deacon Joseph Stillman, accompany them." The following is a record of a church-meeting, Oct. 24, 1784 :—

"The Elders made a verbal report of their visit to New London, nearly to this import, that they had been to New London, and had seen the brethren and sisters there, and conferred with them concerning the petition they referred to this church, wherein they requested the approbation and assistance of this church to incorporate and establish them a church there, to be considered by us a sister church in union and fellowship with this church, and they seemed generally agreed and unanimous in said request ; and said petition being again read, it was voted, that said request be granted, without a dissenting voice ; also voted, that they have a copy of this vote."

Soon after this, the church reconsidered the procedure with Clarke Rogers and Ephraim Rogers and wife. Ephraim Rogers and wife made confession to the satisfaction of the church, and were released from the admonition. At church meeting August 26th, 1785, it was voted, "that Elder Clarke and Elder Burdick go to New London, so as to attend there the second Sabbath in September next, to answer the request of our brethren and sisters there, by ordaining Bro. Davis Rogers an elder, and establishing them a sister church in fellowship with us, agreeable to our former appointment, and that as many of our brethren as see fit accompany them."

On the 12th day of March, 1786, in accordance with previous request of the members at New London, and vote of the church, Mr. Nathan Rogers, Jr., was ordained to the office of an evangelist, "by solemn prayer, and the laying on of hands of the presbytery, and fully authorized to administer all the ordinances of the Gospel ;" and at the same time deacon Joseph Stillman was authorized and ordained to administer the ordinance of baptism.

About this time a petition was received from some of the members at the upper end of Hopkinton, requesting that those who attended at the upper meeting-house might be constituted a sister church. Elder Clarke was appointed to visit the members there, and ascertain whether they were unanimous in their request, and to confer with them respecting the probable consequences that would attend the dividing of their numbers into two separate churches. There is no further mention made of the matter in the records. About this time the church appointed the following committee, George Potter, Robert Burdick, Deacon Joseph Stillman, Paul Maxson, George Stillman, Jr., to remove and repair the meeting-house ; and the following vote was passed, "that Deacon Joseph Stillman and brother Joseph Clarke be, and they are hereby appointed a committee to make an exchange of land belonging to the church at

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the river, and agree with Phineas Miner, Esq., respecting said exchange or privilege from said Miner, near the bridge; and they are hereby fully authorized to act and to transact anything in the premises for the better accommodating the church, with full power to give and receive deeds in behalf of the church, and make their report."

List of members added to the church after the list of 1768 *was made up.*

Samuel Ward	August 5,	1769
Elizabeth Halls, wife of Theodata	"	"
Eleanor Sheldon, wife of Wm. Jr.	July 22,	"
Desire Cottrell, wife of Joshua,	Sept. 15,	"
Mary Potter, wife of Jonathan,	October	"
Jonathan Potter,	"	"
Joseph Witter,	"	"
Sarah Bliven, wife of James,	"	"
Deborah Tieft, wife of Benjamin,	"	"
Mary Herring, wife of Newman,	"	"
Desire Griffith, wife of James,	"	"
John Burdick, son of Sam. H. B.,	November,	1769.
Elisha Covey and Goodeth Covey, his wife,	"	"
Sarah Burdick, daughter to Edward,	"	"
Lydia Davis, Jean Burdick, at Oblong,	"	"
Sarah Lanphear, wife of David,	March 24,	1770.
Thomas Potter, son to Thomas,	April 14	"
Anne Ward, wife of Samuel,	" 20	"
Hannah Ward,	" "	"
Prudence Saunders, wife of Wm.	" "	"
Sarah Colgrove,	" 20	"
Amos Burdick,	May	"
Elizabeth Burdick, his wife,	"	"
Mary Saunders, wife of Uriah,		"
Stephen Burdick,	May	"
Mary, his wife,	"	"
Sarah Coon, wife of Hezekiah,	June 25	"
Prudence Newberry, wife of Jeremiah,	"	"
William Stewart,	July 7	"
Martha Rogers, daughter of Nathan, N. L.	"	"
Sarah Rogers, daughter of Jonathan, N. L.	"	"
Phineas Clarke,	"	"
Mary, his wife,	"	"
Nancy Ward, daughter of Samuel,	"	"
James Bliven,	"	"
Sarah Champlin,	July 11	"
William Champlin, Jr,,	"	"
Sarah, his wife,	"	"
Anna Davis, wife of William,	" 20	"
Mary Maxson, single woman,	"	"

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Hannah Green, single woman,	July 20	1770.
Ruth Prosser, "	" "	"
Susanna Wilbour, "	" "	"
Jos. Crandall, son to Eben., under hands	" "	"
William Stewart, Jr.,	July & Aug.	"
Martha Rogers,		
Davis Rogers,		
Esther Rogers, wife of Clarke,		
William Davis, son of John,		
Abigail, servant of Jon. Rogers,	Aug.	1770
Paul Clarke,	"	"
Hannah Clarke, wife of Paul,	"	"
Tasey Witter, wife of Josiah,	"	"
Lydia Maxson, wife of Sylvanus,	"	"
Anna Randall, wife of David,	" 11	"
Dorcas Lewis, wife of Maxson	"	"
Arnold Clarke,	Sept. 8	"
Ichabod Burdick,	"	"
Sarah Crandall, wife of James,	"	"
Hannah Ward, daughter of Samuel,	Dec.	"
Elizabeth Maxson, wife of Joseph,	March 23,	1771
Sibbel Burdick, wife of John,	April 25	"
Elizabeth Button, wife of Rufus,	"	"
Ezekiel Rogers, N. L.,	March	"
Zacheus Reynolds, Jr.,	May 24	"
Matthew Randall,	June 1	"
Mary Cottrell,	"	"
Edmond Burdick,	8	"
Joshua Coon and wife,	"	"
Betsey Maxson,	"	"
John Cottrell,	"	"
Content Cottrell, wife of John,	"	"
Jesse Maxson,	22	"
Elizabeth Maxson, wife of Jesse,	"	"
Uriah Saunders,	29	"
Amie Larkin, wife of John, Jr.,	"	"
David Hiscox,	"	"
Zacheus Burdick,	July 6	"
Sylvanus Burdick,	"	"
Anne Burdick, daughter of Edward	Aug.	"
Dorothy Burdick, daughter of Elias,	July 27	"
Martha Lewis,	"	"
Ailie Crandall, wife of Benjamin,	Aug. 29,	1772
Nathan Burdick,	June 29	"
Goodeth Burdick, wife of Nathan,	"	"
Tasey Burdick, daughter of Nathan,	Oct. 31	"
Deborah Wells, wife of Joshua,	Sept. 22	"
Amie Burdick, wife of S. H. B., Jr.,	Nov. 20	1773
Tasey Rogers, wife of Ephraim,	27	"
Anna Clarke, daughter of Simeon,	" "	"

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Mercy Burdick, daughter of Edward,	June 19	1774
Patience Satterly,	July	
Samuel Hubbard Burdick,	"	
William Coon, son of Daniel,	Aug.	
Sarah Coon, wife of William,	"	
William Maxson, Jr.,	"	
Lucy Maxson, wife of William,	"	
Catharine Green, daughter of S. Ward,	Sept.	
Ethan Clarke,	Nov. 5	
Hannah Clarke, wife of Simeon, Jr.,	"	
Mary Wilbour, wife of William,	Nov. 20	
Esther Tallman, wife of William,	July 5,	1775
Bethany Reynolds	"	
Mary Sisson,	Aug.	
Joseph Saunders,	"	
Lucy Saunders, wife of Joseph,	May 25	1776
Benajah Crandall,	July 13	
Amos Burdick,	"	
Elizabeth Burdick, wife of Amos,	"	
Sarah Brumbly, wife of Thomas,	August	
Jethro Beebe,	"	
Martha Steward, daughter of Wm.,	"	
Judith Rogers,	Aug. 12	
Dinah Rogers,	"	
Jonathan Rogers, 3d,	"	
Zebulon Rogers,	"	
Phineas Rogers,	"	
Rebecca Hall,	"	
Jonathan Lanphear,	July 20	
Sarah Coon,	Sept. 9	
Samuel Crandall, Jr.,	Jan. 25	1777
Mary Crandall, wife of Samuel,	" "	
Elizabeth Greenman, wife of Silas,	May 31	
Job Bennett, letter,	July 8	
Jane Worden, widow,	Aug. 2	
Lydia Saunders, wife of Joseph Jr.,	"	
Sarah Burdick, wife of Luke,	"	
William Westcote, N. L.,	Nov. 19	
Sarah Coon, daughter of William,	Dec. 7	
Elisha Stillman, Jr.,	Nov. 22	
Thomas Brumbly,	March 21	1778
Barker Wells,	May 23	
Elizabeth Newton, of Farmington	Oct.	
Henry Clarke,	June 6	1779
Olive Clarke,	July 3	
John Hide,	June 26	
Lucy Clarke, wife of Arnold,	" 19	
Prudence Burdick, daughter of John,	" 19	

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Caty Clarke, wife of Henry,	June 19	1779
Samuel Babcock,	July	
Mary Burdick,	" 3	
Joseph Burdick, son of Joseph,	" 3	
Zacheus Maxson,	" 3	
Melita Maxson, wife of Zacheus,	" 3	
Stephen Rose Burdick,	" 10	
Elizabeth Satterlee, daughter of Wm.,	" 10	
Hannah Satterlee,	" 10	
Martha Lewis,	" 24	
Elisha Burdick,	Aug. 20	
Elizabeth Maxson,	" 20	
Caty Maxson, wife of Stephen,	" 14	
Amos Stillman,	" 14	
Prudence Johnson,	" 14	
Willet Clarke,	July 31	
Deborah Stillman,	Sept. 18	
Susanna Stillman,	"	
Mary Greenman,	" 25	
Catharine Maxson,	" 25	
Mary Stillman,	" 25	
Paul Maxson,	Oct. 2	
Naomi Davis,	Sept.	
Jonathan Randal,	"	
Joshua Burdick,	"	
John Davis, Jr.,	"	
Martha Burdick,	"	
Nancy Crandall, wife of Thomas,	"	
Sarah Randall, wife of John,	"	
Polly Greenman,	"	
Thomas Brumbly,	"	
Silas Greenman,	"	
Peleg Maxson,	"	
Joseph Stillman, Jr.,	Oct. 16	
George Stillman, Jr.,	" 16	
Stephen Saunders,	" 16	
Tacy Saunders, wife of Stephen,	" 16	
Esther Coon, wife of Samuel,	" 16	
Martha Saunders, wife of Charles,	" 16	
Anna Brightson,	" 16	
Asa Maxson,	" 23	
Silas Bailey,	" 23	
Clarke Stillman,	" 23	
Eunice Stillman, wife of Joseph,	" 23	
Chloe Clarke, wife of Samuel,	" 23	
Esther Burdick,	" 23	
Mary Stillman, wife of John, Jr.,	" 30	
Augustus Saunders,	" 30	

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Rebecca Peckham, wife of Abel,	Oct. 30	1779
Tasey Lewis,	Nov.	
Sarah Crandall, wife of Elias,	"	
Barbary Davis, wife of Joseph,	"	
Nathan Larkin,	Aug.	
Prudence Johnson,	"	
Isaac Johnson,	"	
Jabez Burdick,	"	
Sarah Potter, wife of Stephen H.,	"	
Thankful Coon,	"	
Prudence Barber, wife of William,	"	
Hezekiah Coon,	Oct. 16	
Sarah Maxson, wife of Silas,	Jan. 20	1780
Abigail Hall,	March 4	
Welthy Maxson,	April 29	
Clarke Edwards,	"	
Elizabeth Saunders, wife of Augustus,	May	
Nathan Greenman,	June	
Ruth Crandall, wife of Phineas	"	
Elizabeth Molyneaux,	"	
Phineas Crandall,	July	
Elisha Clarke, Jr.,	"	
Sarah Crandall, wife of Jasper,		
Lydia Greenman,		
Adam Burdick,	June	
Hannah Burdick, his wife,	"	
David Covey,	"	
Mary Covey, wife of David,	"	
Nathan Covey,	"	
Martha Covey, his wife,	"	
Jonathan Davis,	"	
Elizabeth Davis, his wife,	"	
Thomas Davis,	"	
Elizabeth Davis,	"	
Experience West,	"	
Jesse Clarke,	July 15	
William Barber	" 15	
Phineas Maxson,	" 15	
Jonathan Potter, Jr.,	" 22	
Content Burdick,	"	
Anna Vincent, wife of Nicholas, Jr.,	"	
Bryant Cartright,	" 30	
Daniel Burdick, son of William,	" 30	
Elias Burdick,	" 30	
Josiah Witter,	" 30	
Nicholas Vincent,	" 30	
Wait Burdick,	" 30	
Libeus Cottrell,	" 30	
Sarah Burdick, wife of William,	" 30	

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Mary Burdick, widow,	July 30	1780
Hannah Burdick, wife of Wait,	" 30	
Elizabeth Burdick, widow,	" 30	
Eunice Saunders, wife of Caleb,	Aug. 12	
George Maxson,	" 19	
Margaret Johnson, wife of Isaac,	" 19	
Avis Barber,	" 19	
Susanna Clarke,	" 19	
Wait Stillman,	Sept. 17	
Deborah Stillman, wife of Nathaniel,	" 17	
Levi Crandall, Little Hoosick,	" 23	
Thankful Crandall, do.		
Jonathan Greenman, Steventown,	Sept. 24	
Langworthy Lanphear,		
Abigail Langworthy, his wife,	Nov. 4	
William Scrivens,	" 4	
Annie Bailey,	March 9	1781
Lucy Crandall,	April 14	
Susanna Stetson, wife of Cornelius,	May 19	
Dorcas Stetson, widow,	June 8	
Daniel Edwards,	July 21	
Anna Edwards, wife of Daniel,	" 28	
Eunice Avery,	Oct. 13	
—— Burdick,	Jan. 5	
Edward Wells,	Oct. 5	
Hannah Potter, daughter of George,	July 5	1783
Sarah Stillman, wife of George, Jr.,	" 12	
John Sisson,	" 12	
Joshua Maxson,	" 19	
Esther Stillman, daughter of George,	" 19	
Sarah Stillman, do. do.	" 19	
Wealthy Stillman,	" 26	
Edward Wilcox,	July 5	
Francis Clarke,	" 5	
Dorcas Babcock, widow,	Aug. 24	
Adam Clarke,	May 29	1784
Mary Stiles, wife of Israel,	" 26	
Judith Coon, wife of Elisha,	" 26	
Sarah Rogers, N. L., wife of Zeb.	Sept. 27	
Melita Rogers, wife of Jonathan, Jr.,	" 27	
Bethany Rogers, daughter of Nathan,	" 27	
Polly Barton,	" 27	
Benjamin Green,	Aug. 19	
Grace Green, wife of Benjamin,	" 19	
Susanna Beebe, at Long Island,	June 2 & 3	
Mercy Beebe, wife of Theo., do.	"	
John Truman, do.	"	
Rebecca Rogers, do.	"	
Patience Beebe, daugh. Theo. do.	"	

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Anne Truman, wife of Jonathan,	Sept. 10	1785
Grace Crandall, daughter of Phineas,	" 10	
Susanna Truman,	" 18	
Weltha Coon, daughter of Jno.		
William Stillman, son of Elisha,	Oct. 1	
Hannah Stillman, daughter of Elisha,	" 1	
Avis Coon, daughter of Joshua,	" 8	
Avery Coon,	" 15	
Ethan Stillman,	" 15	
Amos Rogers,	" 15	
Joshua Coon,	" 22	
Rachel Coon,	" 22	
Sarah Witter,	" 22	
Martha Witter,	" 22	
Martha Stillman,	" 22	
William Witter,	" 26	
Anna Witter,	" 26	
Luther Wilbur,	" 26	
Mary Brayman,	" 26	
Amos Rogers, Jr.,	" 26	
Weeden Witter,	Nov. 2	
John Rogers, son of Amos,	" 2	
Susanna Witter,	" 2	
Elizabeth Witter,	" 2	
Hezekiah Babcock,	" 12	
Mary Mariott, wife of Henry,	" 12	
Sarah Burdick, daughter of Daniel,	" 19	
Hulda Witter, daughter of Samuel,	" 19	
Mercy Palmer, daughter of Layton,	" 26	
Jemima Crandall, daughter of David,	" 26	
Rhoda Coon,	" 26	
William Coon,	" 26	
Pardon Burdick,	Dec. 5	
Sabrah Burdick,	" 5	
Mary Maxson, daughter of Matt.,	" 10	
John Wells, son of Matt.,	" 17	
Thomas Wright, son of John,	" 28	
Silas Barber, son of William,	" 28	
Margaret Irish, daughter of Edward,	" 28	
Sarah Button, daughter of Samuel,	" 28	
Olive Coon,	" 28	
Phineas Burdick, son of Elder John,	Jan'y 1	1786
Rebecca Saunders, daughter of Uriah,	" 1	
Fanny Saunders,	" 6	
Lois Ross, wife of John,	March 11	
Joseph Potter,	" 18	
Phebe Potter, wife of Joseph,	" 18	
Daniel Babcock,	" 18	
Susanna Wells, wife of Samuel,	" 18	

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Lucy Potter,	March	18	1786
Lydia Potter,	"	18	
Daniel Cottrell,	"	18	
Henry Maxson,	"	18	
Thankful Stillman,	"	18	
Tasey Hubbard,	"	18	
Amelia Saunders,	"	18	
Samuel Babcock,	"	25	
Elenor Maxson,	"	25	
Abigail Maxson,	"	25	
Perry Barber,	"	25	
John Barber,	"	25	
Frederick Chase,	"	25	
Ruth Chase, wife of Frederick,	"	25	
Luke Saunders,	"	25	
Dorcas Saunders, wife of Luke,	"	25	
Patty Maxson,	"	25	
Richard Maxson,	"	25	
Thomas Clarke,	"	25	
Fanny Clarke, wife of Thomas,	"	25	
George Clarke,	"	25	
Nathan Potter,	"	25	
Samuel Wells,	"	25	
Lois Witter,	"	25	
Hannah Witter,	"	25	
An exceeding snow storm	April	1	
Hosea Barber,	"	1	
Amos Barber,	"	1	
Clarke Wells,	"	1	
Luke Clarke,	"	1	
Asa Coon,	"	1	
Abram Lanphear, Jr.,	"	1	
Oliver White, Jr.,	"	1	
Mary Clarke,	"	1	
Elias Wells,	"	1	
Lucy Hiscox,	"	1	
Elizabeth Wells, daughter of Edward,	"	1	
Elizabeth Wells, daughter of Jno.,	"	1	
Penelope Hiscox, wife of Wm. Jr.,	"	1	
Welthy Davis, wife of Niles,	"	1	
Paul Maxson,	"	8	
David Maxson, Jr,	"	8	
Christopher Chester,	"	8	
Patty Chester, wife of Christopher,	"	8	
James Crandall,	"	8	
Ruth Babcock, wife of Samuel,	"	8	
Sylvia Wells, daughter of Randal,	"	8	
Barbary Clarke, wife of Nicholas,	"	8	
Rhoda Stillman,	"	8	

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Hannah Edwards,	April 8	1786
Nathaniel Stillman,	" 15	
Billings Burdick,	" 15	
Edward Sheffield Wells,	" 15	
Fanny Wells,	" 15	
Hannah Hiscox, daughter of Thomas,	" 15	
Josiah Langworthy, Jr.,	" 22	
Nancy Hiscox, daughter of Thomas,	" 22	
Anna Maxson, wife of Perry,	" 22	
Sarah Langworthy,	" 22	
Lufanny Maxson, daughter of Wm. Jr.,	" 22	
Felix Merriott,	" 22	
Matthew Wells, Jr.,	" 22	
Edward Saunders,	" 29	
Polly Saunders, wife of Edward,	" 29	
Clarke Hiscox,	" 29	
Sarah Hiscox, wife of Clarke,	" 29	
Arnold Saunders,	" 29	
Silvia Crumb, daughter of Wm.,	" 29	
John Edwards,	" 29	
Amos Lanphear,	" 29	
Lydia Lewis,	" 29	
Keturah Clarke, wife of George,	" 29	
Content Babcock, wife of Daniel,	" 29	
John Maxson, Jr.,	" 29	
Samuel Clarke,	May 6	
Susanna Merriott,	" 6	
Joshua Lewis,	" 6	
Annie Coon, daughter of Elder Wm.,	" 6	
John Clarke,	" 6	
Sarah Hall, wife of Isaiah,	" 6	
Polly Wells, wife of Thomas 3d,	" 6	
Ede Crumb, wife of Wm.	" 6	
Betsey Saunders, daughter of Edward,	" 6	
Margaret Lewis,	" 6	
Elizabeth Coon,	" 13	
Cynthia Burdick daughter of Peter,	" 13	
Ruth Colgrove,	" 13	
Joshua Clarke son of Elisha,	" 13	
Ruth Sisson,	" 13	
Martha Babcock wife of Hezekiah,	" 20	
Zilpah Burdick daughter of Robert,	" 20	
Sarah Lanphear wife of Nathan Jr.,	" 20	
Nancy Maxson wife of Clarke,	" 20	
Hannah Maxson daughter of Isaiah,	" 20	
Keturah Sisson wife of John,	" 20	
Sarah Green wife of William,	" 20	
Jared Babcock,	" 20	
Phebe Davis,	" 20	

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James Womsley (an Indian)	May 20	1786
Prudence Coon wife of Abram,	" 23	
Elizabeth Kenyon,	" 23	
Rhoda Wells daughter of Thompson,	" 23	
Joshua Saunders,	" 27	
Martha his wife,	" 27	
Arnold Burdick,	" 27	
Bethany his wife,	" 27	
Sarah Lanphear wife of Abram,	" 27	
William Green,	June 3	
David Lanphear,	" 3	
Eunice his wife,	" 3	
Hannah Worden Langworthy,	" 3	
Hannah Brown wife of John,	" 3	
Susanna Clarke wife of Benjamin Jr.,	" 10	
Elizabeth Davis wife of James,	" 10	
Penelope Burdick wife of Phineas,	" 10	
Hannah Bliven wife of Daniel,	July 15	
Potter Sheldon,	" 15	
John Langworthy,	" 15	
Charlotte Clarke daugh. of Thos., Newp't	" 15	
Waite Saunders wife of Isaac,	" 22	
Sylva Wells, wife of Joshua,	" 22	
Clarke Saunders,	" 22	
David Coon,	" 22	
Esther Burdick,	" 22	
Asa Coon,	" 22	
James, negro serv't of Simeon Clarke,	Aug. 12	
Eunice Dyer,	" 19	
Elizabeth Bliven,	Sept. 2	
Ruth Hiscox, wife of Nathan,	" 2	
Esther Ross, wife of James,	" 2	
Prudence Green, wife of John,	" 2	
Sarah Clarke, wife of Nathan,	" 2	
Content Sisson,	" 2	
Hannah Bent,	" 2	
Ruth Brown,	" 2	
Cynthia Brown,	" 2	
John Green,	Nov. 25	
Ruth Johnson wife of Theodoty,	" 25	

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Statistical Department.

SEVENTH-DAY BAPTIST ANNIVERSARIES.

THE Annual Meetings of the Missionary, Tract, and Publishing Societies, were held this year, according to previous appointment, in the village of Little Genesee, Allegany County, N. Y. These occasions afford the opportunity for those fraternal greetings which have always been considered of the greatest value among Christians. The attendance will in most cases be the index of the degree of appreciation to which we arrive in the estimate of their usefulness. The usefulness of convocations is not always, however, to be estimated by the degree of harmony that prevails in the beginning. If zeal in debate, and an earnest activity in the proceedings, result in a better understanding of the various relations and obligations arising out of the compact, some advance will have been made towards the mark of our high calling, though at the time the good may not be visible to the by-stander. We do not, therefore, agree with those who would avoid controversy, when there is occasion given for a great good to be accomplished by it. Yet we would avoid vain discussion, and rather pursue the path of peace. Most of the proceedings of these meetings were characterized by a solemn earnestness in the appropriate work of the occasion, and we think much good will be the result. If such should not be the case, our friends in Genesee will have labored for the comfort of their numerous guests in vain. Their offering in this respect was most bountiful, and was evidently made without grudging. Thanks to them all for their cheerful and hearty welcome; and for their zealous coöperation in the great work of reformation.

THE MISSIONARY SOCIETY.

The Seventh-day Baptist Missionary Society held its Twelfth Annual Meeting on Fifth-day, Sept. 14, 1854.

Agreeable to appointment, Lucius Crandall preached the Introductory Discourse, taking for his text, Luke 18 : 8—"*When the Son of Man cometh, shall he find faith on the earth?*"

After the discourse, the Society was called to order by the President;

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a hymn was sung; prayer was offered by Wm. B. Maxson; and the Constitution was read.

The Treasurer presented his Annual Report, which was accompanied with a certificate from the Auditors, that they had examined it and found it correct; it was therefore adopted.

The Annual Report of the Executive Board was then read by the Corresponding Secretary, and adopted by the Society, after remarks by A. B. Burdick, Leman Andrus, and James R. Irish.

The Committee on Resolutions presented a Report, which was read, accepted, and its consideration made the special order for the evening.

The Nominating Committee made their report, which was adopted, as follows:—

President—David Dunn, New Market, N. J.

Vice-Presidents—Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, Thomas B. Brown, James R. Irish, Isaac S. Dunham, Halsey H. Baker, T. B. Stillman, Sherman S. Griswold, Wm. Dunn, A. B. Burdick, E. R. Maxson.

Corresponding Secretary—James Bailey, Plainfield, N. J.

Recording Secretary—George B. Utter, New York.

Treasurer—A. D. Titsworth, Plainfield, N. J.

Directors—John D. Titsworth, Randolph Dunham, Clarke Rogers, Isaac D. Titsworth, Erastus P. Clarke.

Auditors—Isaac S. Dunn, C. S. Titsworth.

The Annual Report of the Board exhibits the state of the Missions as most flattering for useful results. In China, the mission seems to be invested with a greater interest than at any period since its establishment. All its friends, it is said, look at it with prayerful anxiety, "while our missionaries there are made to feel that their safety and success are in the hands of God." In their letters, Bros. Carpenter and Wardner delineate the leading features of the great revolution with much spirit.

In Palestine, the missionary work has been commenced. Brethren Jones and Saunders have arrived at the place of their intended labors. On the eleventh of March they sailed from Boston in the barque Rose Pool for Smyrna. A kind Providence smiled upon their passage, and they arrived in safety at Smyrna in fifty days from the time they left Boston. After six days' detention, they sailed direct for Jaffa, in the barque Adolar, where they arrived in eleven days. On arriving at Jaffa, our missionaries obtained temporary accommodations till they should be able to select a location for the permanent establishment of the Mission. They were kindly received by the American Consul and other friends of the enterprise, and accommodations were furnished them. They intended to make a survey of the country sufficient to satisfy themselves of the

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best locations. They have had their attention directed to property near Jaffa as being most desirable of all in the whole land for the mission, and have already signified that they think it advisable to purchase without delay, as others have their attention directed to the place.

What has a long time been the desire of many hearts in the denomination—the establishment of a Christian Mission in Palestine—has during the past year been accomplished. Our missionaries tread the same soil, and look upon the same hills and valleys, that holier men once saw. They are where the prophets stood and prophesied, where God displayed his great power and goodness, where the Saviour of lost men laid the foundation of the world's salvation, and where the first missionaries of the cross started on the commission, "Go ye into all the world, and preach the gospel to every creature." In view of the majesty of the enterprise, and the sublime associations that cluster around it, and the object for which it is projected, what holy men ought all to be who have identified themselves with it! And how carefully and prayerfully ought all to tread upon this holy ground!

According to the report of the Treasurer, the amount of contributions received for all purposes is $3,951 83. Balance on hand at the commencement of the year, $1,205 17. There has been received $540 42 in various articles for the Palestine Mission, and $68 in articles of clothing, &c., for China. Aside from this, Bro. Carpenter reports the receipt of $145 for the care and board of three children, and $200 from Mr. Cunningham towards a new house, increasing the whole amount contributed for our missions, including the balance on hand, to $6,110 42. There has been paid out by the Treasurer, for the Home Mission $130, for the China Mission $1,625 15, for outfit to the Palestine Mission $2,462 91.

THE TRACT SOCIETY.

The Eleventh Annual Meeting of the American Sabbath Tract Society was held at Little Genesee, Allegany Co., N. Y., on the sixth day of the week, Sept. 15, 1854.

After prayer by J. R. Irish, the President, N. V. Hull, introduced the exercises by remarks setting forth the objects of the Society.

The Annual Report was read by the Corresponding Secretary. After the Report was received, remarks were made by Lucius Crandall, containing a verbal report of his agency for the Society. Pending the motion to adopt, remarks were made by S. S. Griswold and L. Andrus. The Report was unanimously adopted. It does not state the extent of

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circulation of Tracts, but gives extracts of great interest from the reports of colporteurs and agents. For want of room, we must omit them, and refer to the published minutes of the proceedings of the Society.

Several resolutions were passed, after interesting addresses, but we have not room for them.

The Committee to Nominate Officers for the year, reported the following list, which was adopted:—

President—Nathan V. Hull.

Vice Presidents—Isaac D. Titsworth, W. M. Rogers, G. Tomlinson, A. D. Titsworth, Sherman S. Griswold, A. B. Spaulding, Jared Kenyon, Varnum Hull, Charles Maxson.

Recording Secretary—H. H. Baker.

Corresponding Secretary—George B. Utter.

Treasurer—T. B. Stillman.

Directors—Lucius Crandall, W. B. Gillett, Wm. B. Maxson, David Dunn.

The state of the funds will be shown by the following abstract of the Treasurer's report:

Dr.		Cr.	
To Cash paid for paper,	$67 20	By Cash in hand at last report,	$400 12
" " printing,	29 50	" Donations, &c.,	154 54
" " Rent of room,	20 00		
" " Agencies,	150 25		
Balance to new account,	287 71		
Total,	$554 66	Total,	$554 66

T. B. STILLMAN, Treasurer.

THE PUBLISHING SOCIETY.

The Seventh-day Baptist Publishing Society held its fifth annual session, on the 15th of September, at the same place. After the introductory exercises, the usual committee was appointed for nominating officers.

The Treasurer presented his annual report, showing disbursements of the Society to the amount of four thousand five hundred and one dollars and sixteen cents, including ninety cents balance carried to new account. The receipts during the year, including the sum of three hundred dollars, the bequest of the late Treasurer, B. W. Rogers, amounted to the same sum.

The Corresponding Secretary presented the Annual Report of the Board of Managers, showing the condition of the Society's publications, and the prospects of the long talked of publishing house. We are glad to perceive the prospects of the Society are spoken of with some assurance of success. We wish we could see the interests of the *Memorial* presented in a brighter light, though the shelves contain, according to

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the report, 80 copies of vols. 1 and 2 bound in muslin, 20 do. half calf, 10 do. half morocco—books that would better grace the libraries of very many of our brethren, who ought not to be without a copy.

The Committee on Nomination presented their report, which was adopted, after being amended by the substitution of the name of Wm. M. Fahnestock for that of Bro. Walter B. Gillett, who declined. The name of Isaac H. Dunn as an auditor was afterwards added.

President—Lucius Crandall.

Vice Presidents—N. V. Hull, Wm. B. Maxson, John A. Langworthy, Charles Potter, James Bailey, David Dunn, Isaac D. Titsworth, A. B. Burdick, Stillman Coon, William Dunn.

Corresponding Secretary—George B. Utter, New York.

Recording Secretary—T. B. Stillman, New York.

Treasurer—Wm. M. Rogers, Brooklyn, N. Y.

Managers—John D. Titsworth, William M. Fahnestock, Randolph Dunham, Jonathan Maxson.

Auditors—Halsey H. Baker, Thos. S. Alberti, Isaac H. Dunn.

The Society adjourned to meet at Brookfield, N. Y., the place appointed by the Missionary Society for the next anniversary meeting.

EDUCATION SOCIETY.

A meeting of the Education Society was also held, and Elder J. R. Irish and Prof. J. M. Allen were appointed agents to lay the matter of a Denominational College before the people, and solicit their subscriptions. The Library proposed to be purchased at the last meeting, it was reported, had not yet been secured—the chancery proceedings by which the sale of the same was to be authorized not having been brought to a close. With a denominational college, and a library so valuable as the one proposed, the Education Society will be proud. There are many things yet to be done, and it is time all were awake to their duty.

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THE MEMORIAL.

THE present number will complete the third volume of the *Memorial*; and though in a pecuniary point of view the Publishing Society may not be much benefited in the result, yet it will be found, in reviewing the volumes, that much valuable information has been embodied, which would not have come to the light, had no effort of the Society been put forth in this way.

The editors have devoted much time to the collection of the materials from which the articles have been prepared, and yet much more remains to be done before the history of even *American* Seventh-day Baptist Churches shall be secured from jeopardy of the elements. The British Churches, and distinguished members thereof, have as yet received no attention; yet may we not indulge the hope, that the *Memorial* will be sustained till all the floating materials of denominational history shall have been collected and preserved?

Many articles are already on our files, yet few persons, comparatively, have responded to the call of our circular, issued at the commencement of the enterprise; and since that time many have fallen asleep, perhaps without leaving those essential particulars from which their biography could be rendered interesting. A copy of our circular was intended to be sent to every minister and leading member of the denomination, and some have complied with its request, having sent a sketch; others have as yet taken no notice of it; a third class exhibit perhaps a commendable modesty in avoiding the appearance of any desire on their own part to have their names "*immortalized*" during their life time, yet have promised that the materials shall be collected, and preserved till the time of need. Among them, the reply of Bro. Wm. M. Fahnestock, of Bordentown, N. J., is a beautiful specimen. We take the liberty of publishing it, with the hope that its suggestions and promises will be received and acted upon by many others we could name.

Letter from Dr. Fahnestock.

BORDENTOWN, Nov. 1st, 1850.

Eld. W. B. Gillett, Eld. Lucius Crandall, Thos. B. Stillman, Esq.:—

VERY DEAR BRETHREN,—Your letter as a Committee of the Seventh-day Baptist Publishing Society is before me; and while I duly appreciate your feelings in soliciting a sketch of my own life for publication, I have only to remark, that I dinna ken that ony power hae the

——"Giftie gi'en me,
To see mysel' as others see me."

Therefore I consider myself a very unsuitable person to draw my own

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moral portraiture. Still, however great my reluctance may be to appear as my own biographer, and great as my repugnance would be to behold myself spread on paper, yet, as such sketches often are, very often, profitable to the community, as lessons to guard against error and folly, and sometimes serve as incentives to holy living, I can have no scruples to indite the outline of my earthly pilgrimage—the mere indications of the prominent circumstances and motives which have controlled my actions, and influenced my movements through life—*to be left* for others to fill up after my course here below shall have been finished—when I can neither be flattered nor grieved by the exhibition.

I do not wish you, my dear brethren, from the foregoing, to think that I disapprove of your project; so far from it, I may, when at more leisure, supply you with sketches of the lives of CONRAD BISSEL, the founder of the German Seventh-day Baptist Society of Pennsylvania, and PETER MILLER, his coadjutor and successor at Ephrata—a man eminent for his attainments, and of high standing among the good and great of our country.

Any thing I can do to encourage your enterprise, I shall do with all my heart—save exhibiting myself in my own day.

Yours truly, &c., WM. M. FAHNESTOCK.

It was also with some difficulty that our late lamented brother, Eld. Job Tyler, could be persuaded that it would be of use to leave any thing for the *Memorial*, when he was about sailing for the Pacific coast; yet as he was reminded of the uncertainty of life, he immediately wrote a short sketch of his religious life, and deposited it with us, saying to the brother who at the same time presented him with a Bible: "Write your name in that book, brother; it may serve as an evidence in case any thing *should* befall me, that I have a friend here. I shall carry this Bible to the land of gold, whither my misfortunes have driven me; and its pages shall be my guide, and the gospel it unfolds I will declare even there." Yet before he had seen the "land of gold," his spirit was called away to Him who gave it!

Many aged fathers have also fallen, in whose memories were stored "the treasures of wisdom and knowledge," and yet no pen has transcribed their story for the use of the rising generation. It was said of the sinful woman who broke an alabaster box of ointment as a testimony of her love to Christ, "Verily I say unto you, wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Shall this high commendation of a good act performed be remembered, and no lesson be drawn from its spirit for the memory of Christian acts in other days and in other lands? The example of good men should be remembered. Is it not a sin against the cause of Christ, that the good are forgotten, and the vile acts of the wicked placed on high? We would let the

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hypocrite, the Scribe and Pharisee, of self-righteous mein, rest in their well-deserved place of contempt, but the memory of the just *is* blessed.

Other hands may in future wield the pen to indite matters of interest for the readers of the *Memorial;* yet we urge upon Churches, Associations, and individuals, to glean up the fragments which the hand of time has spared, and if not able to arrange them for the press, submit them to the editors as *material.* To the teacher and the scholar we say, sit by the "old arm chair," and record the tales of Christian memory as they fall from the lips of its aged occupant; and of the living also write what measures they pursue to advance the Redeemer's cause. Record their sayings, even to their dying words; they will do some one good.

History of the Seventh-day Baptist General Conference.

The Editors of the *Memorial* were appointed a Committee of the General Conference, at its last triennial session, "to collect all the documents of the Conference, and submit them to the Seventh-day Baptist Publishing Society, to aid them in their important and interesting labor, and especially that through this channel we may secure a reliable history of the rise, progress, and objects of the Conference."

Among the documents of the 1st Hopkinton Church, important papers have been found in relation to the General Conference. A few have also been collected in Newport; and through the hands of Bro. David Dunn, of New Market, N. J, the Committee have received several interesting letters, which were found among the papers of his father, the late venerable Joel Dunn, for many years Clerk of the Piscataway Church; and we doubt not there are many more to be found among individual and church relics in various parts of the country. We are grieved to understand that a few years since, in one of the churches, many old papers were destroyed because they were VERY OLD, and not likely to be used again! Is it any wonder that our archives are so bare of matter relating to the past? Will not clerks of all the churches examine their old bags of letters, and transmit to us every thing relating to the General Conference, the church, or individuals of the community. There will be a place in the *Memorial* for every thing interesting and appropriate. The history of the General Conference will be of great value to the future, for it will be full of general information, historical and statistical, of nearly all the churches, and will reach into the past further than it is generally supposed. We hope none will neglect to contribute what may be in their power to the fund of information desired.

L. CRANDALL,
T. B. STILLMAN,
W. B. GILLETT,
} Committee.

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